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Some Relics of the Holy Cross, Formerly preserved in Ireland.

(From the Irish Ecclesiastical Record - No. XC. Vol. VIII. March 1872.)

The following documents besides their value in connection with the precious relics which they authenticate, have a good deal of historical interest. They tell their own story simply and emphatically, and need no preface. Some of the names to which they refer are among those best known in our annals, civil and Ecclesiastical. We shall then only notice briefly the lives of the two distinguished Bishops whose signatures attest these documents.

Dr. John Verdon, Bishop of Ferns, was a native of the county South, a student of the Irish College, Lisbon, and P.P. for many years of St. Peter's Drogheda. In the Government Registry of 1709, he returns himself as 41 years of age, ordained at Lisbon in 1687, by Cardinal Verissimo, and Parish Priest of St. Peter's Drogheda. We learn more of his life and character from a letter of James III. to the Pope, dated St. Germain, June 1689. After deploring the fierce persecution still raging in Ireland, and the great want of Priests, the Prince adds: *Quapropter Johannem Verdon, e clero seculari S.T.D. et Vicarium Generalem diocesis Armacanæ, virum magnæ pietatis, prudentiæ et zeli, multisque jam annis in vineâ Domini cum fructu labor autem populo ac clero imprimis gratum, nominavimus ad Episcopatum Fernensem in Lageriensi provincia, in qua non est alius Episcopus nisi Dubliniensis*."

Dr. Verdon was consecrated in that same year, but we have not been able to find the exact date. The time of his death is also a little uncertain. It most probably occurred towards the end of 1728, or in the early part of 1729 (Hib. Annals, p. 519). The biography of the other illustrious witness is better known. Dr. Moylan was born in the City of Cork, September 17th 1736; studied first at Toulouse, then at Paris where he was ordained Priest in 1761. For a short time he had charge of a little parish in the suburbs of Paris, but felt himself called to a higher state, and entered a Carthusian Monastery to carry out God's will more perfectly. His health, however, soon failed under the strict discipline of the Monks and he returned to Lisbon for rest and change of air. Soon after he returned to Ireland where he was at once distinguished for zeal and prudence.

Dr. Moylan was elected Bishop of Kerry, April 15 1775, and translated to Cork to succeed the unhappy Lord Dunboyne May 20th 1787.

This meek and saintly Prelate departed this life Feb. 10 1815, in the 80th year of his age. He is buried on the Gospel side of the high altar, St. Mary's Cathedral, North Parish, Cork beneath a white marble slab, on which is inscribed a chaste Latin epitaph, written by his friend the "Octogenarian," which commemorates the chief events and merits of the good Bishop's reign. The first Manuscript containing Colonel Bull's deposition, and the attestation of Dr. Verdon, is one page of large folio, written in a clear hand but has no seal, and is probably only a faithful copy, made certainly more than a century ago. This document has been religiously preserved by the clergy of Waterford, and is we believe still in their hands. We have copied the old spelling, capitals &c. exactly.

Relic of the Holy Cross Authenticated, by the Right Rev. John Verdon Bishop of Ferns.

I do hereby depose and testify in the presence of the Almighty God that the Relic of the Holy Cross in a silver case

(1) Thereader will have observed that the Stuart family exercised the privilege of nominating to the Irish sees for nearly a century after the deposition of James II. We believe the last instance in which the pretender used this power was in the appointment of Dr. Troy to Cloyne in 1777.

(2) J. Roche Esq., the learned and accomplished collector to the Gentleman's Magazine, the author of the "Prayers of an Octogenarian" (privately printed 2 Vols) and the older brother of the late Thomas Roche and William Roche M.P. Esq., of bankers, of whom George Roche Esq., of Tramore was eldest bro.

which is at present in my custody, and has been so for several years past, was borne in my grand father, Edward Butler, of the like
time, as have been credibly told, sent from Rome by the Right Reverend Father in God Nicholas French, Lord Bishop of Ferns with authentic attesta-
tion in parchment, and a great seal to it, of it being a true piece of the Holy Crope upon which our blessed Saviour suffered, with
Directions that it should be always carefully preserved, and kept from time to time in my said grand father's and his posterities
custody, for the use of the Cathedral Church of Ferns aforesaid; and for as much the said authentic attestation sent from
Rome, with some patents and writings belonging to the said family was lost in Cromwell's time, by the advice of
the Right Reverend Father in God Dr John Vercon, our present Lord Bishop of this diocese of Ferns, here made this de-
position before him, and do certify the same under my hand and seal in my Chapel of Elmsbridge,
Saint Basilias Day, being the fourth day of June, in the year of our Lord God one thousand seven-
hundred and six teen, and in the seventy 000 year of my age, to the end this my deposition and testi-
mony may be preserved to posterity.

W. Butler.

Edo affirm Coll. Walter Butler of Elmsbridge, whose hand and seal is to the foregoing deposition
has avowed all the contents as therein inserted in my presence, and that having inquired into and
examined all I know the Truth of the same, cannot doubt but the foregoing mentioned Crope in a Glass
case, is part of the True Crope on which our blessed Saviour suffered, and that the same was sent with
authentic attestation, as usual in such cases, by my predecessor of good memory, Nicholas French,
Lord Bishop of Ferns, to be kept and preserved for the Cathedral Church of this diocese: In witness where-
of, I have hereunto put my hand and seal, the day, year, and place as above. John Vercon.

Documents and papers relating to the Relic of the Holy Crope in the Ursuline Convent of Blackrock near Cork.
Whereas, out of the general trust and confidence I have and do repose in Jamett Fernell, Doctor of Physick,
I have delivered to him and permitted to his safe keeping a piece of the Holy Hood. I do hereby declare and
wille that the same shall rest in the custody and keeping of the said Doctor Fernell, or such other as
by his will or otherwise, he shall remitt the keeping hereof, and put it into my hands, for any of my suc-
ceeding heirs of the house of Ormond as shall profess the true Catholick faith and Roman Religion, and that the said
piece of the Holy Hood shall be delivered to my said heir for professing the Roman Catholick faith, to remain
as a sacred monument in my house. And in case the Catholick and Roman Church do flourish here-
after in this Kingdom, as here tofore it hath, and that then it shall appear by any presant testimony
or other and out probability, that my successors have by the said piece, lost by trust and safe keeping
for the use of any church, convent, or other person or persons, perpetuall or temporall, I do hereby
upon my blessing enjoin any said succeeding heir to restore to the same as he shall see cause
and if not such cause shall appear, to leave it as a monument to my posterity. In witness where-
of I have laid my seal and subscribed my name this 15th Day of Feb. 1652.

Present Edmund Pierce

Walter Ormonde.

Edward Comerford

Whereas Walter Earl of Ormonde left a token in a green plush bagg, for the use of my family
in the keeping of Doctor Fernell, which my grand father aforesaid put into your keeping I doe therefore
enjoin you hereby to keepe the same till farther order from me. Dated the 16th Januy, 1692.

To Valentine Smythe.

Ormonde.

Instrument concerning the portion of the Holy Cross enclosed in this green velvet bag.
This portion of the Holy Cross was deposited in the hands of Doctor Fennell by Walter Earl of Ormond in the year 1632. By him it was handed over to James 2nd Duke of Ormonde, who in the year 1691 deposited it in the hands of Val. Smith Esq. of Carrickon Suir, who gave it, according to the directions he had received from the said Duke to Mrs. Ellen Butler, relict of Colonel Butler of Westcourt who left it at her death in the hands of Mrs. Margaret Kavenagh of Norris, wife of Richard Gallway Esq. of Kilkenny, who gave it to Mrs. Mary Kavenagh of Norris, wife of George Butler Esq. of Ballyragget, who delivered it into the hands of the Right Rev. Francis Moylan R. C. Bishop of Cork, to be disposed of by him, according as it appears to have been the intention of the first proprietor.

This 18th day of May 1801 signed by me.

Mary Butler of Ballyragget
Francis Moylan B. of Cork.

We the Undersigned Francis Moylan Rom. Cath. Bishop of Cork do by these presents certify that on the 6th day of the Month of July one thousand eight hundred and one, we have, after celebrating Mass de cruce, deposited in the Ursuline Convent of the City of Cork, a portion of the Holy Wood in a silver case, which we received in a green plush bag from Dame Margaret Kavenagh, wife of George Butler of Ballyragget Esq. with whom it was deposited by Dame Marguerite Kavenagh, wife of Richard Gallway of Kilkenny Esq. with whom it was deposited by Dame Ellen Butler sister of John Butler of Killeagh Esq., and wife of Colonel Butler of Westcourt, who received it from Valentine Smith Esq., and that I believe it from the vouchers I have seen, a true portion of the Holy Cross; and therefore to be exposed to the veneration of the faithful.

Given under my hand and seal the day and year above mentioned.

Francis Moylan, B. of Cork.

(Here ends the Extract from the Irish Ecclesiastical Record)

My dear and valued friend the late Most Rev. Dr. Nicholas Power, coadjutor Lord Bishop of Killaloe showed me, in his gold pectoral cross, a small portion of the True Cross, which he assured me he obtained as a singular mark of favor, and with great trouble, during his stay in Rome on the occasion of the great Council of the Vatican. Mkenihan May 28th 1872.

Cahir McConor O'Sheffe, a descendant according to his own account and according to (originally in his Irish Family History, of the celebrated sept of the O'Sheffes of Dromscaine in Poble O'Sheffe, Co. Cork, and now a Sub-Constable of Police in Killaloe, states that Cardinal Rinuccini when in this Country in 1641 called at the well and extensively fortified castle of Dromscaine, to visit Daniel (called the Hero) O'Sheffe, Chieftain of Poble O'Sheffe, to whom, as a mark of his approval he gave a piece of the true Cross which was kept in a brass bound small box of triangular shape in the hands of the family of Cullen O'Sheffe, till 1854, at which time the Rev. Fitzpatrick P.P. of Millsstreet got possession of it. It was called the lacina, and was revered by the people who were accustomed

ed to lay their hands on it as a guarantee of the truthfulness of their statement. He has given me the fact verbally at Killaloe, and in a letter to me also. He is rather an intelligent man in matters relating to family history, and as I believe a very exemplary person. Maun Kemhan.

May 23rd 1879.

D E A T H
OF THE
MOST REV. DR. LEAHY,
THE
ILLUSTRIOUS ARCHBISHOP OF CASHEL
AND EMLY.

With most profound grief, in which all who had the privilege of his acquaintance, or who enjoyed the advantages of his sincere and unshaken friendship, will heartily participate, we have to announce the death of the illustrious Lord Archbishop of Cashel and Emlly, the Most Rev. Dr. PATRICK LEAHY. This sad event, which was anticipated for some time past by those who best knew his critical state of health, and the nature of his protracted illness, but which it was hoped would not take place so soon, as more favourable symptoms manifested themselves within the last four or five days—occurred at four o'clock this morning at the Palace, Thurles. We write these lines under feelings of the deepest sorrow. During the course of our entire career, the deceased truly eminent Prelate was our friend—steady, constant, and true; and we look back to the evidences which he always gave of that friendship with sentiments of pride that His Grace thought us deserving of the confidence in which he held us since our earliest days in public life. In the more recent persecution of this journal, the good Archbishop was the first to come to offer us his sympathy, for an undeserved requital, and to tender his priceless aid. In the premature removal from the scenes of his long to be remembered labours and of his triumphs in the Lord's Vineyard, and in about the 69th year of his age, Ireland loses in his death one of the most renowned and noble of her sons—one of the most refined and erudite of her scholars, one of the most learned and skilful of her theologians, one of the most splendid ornaments of her Church, one of the most disinterested and excellent of her patriots, and one of the kindest and gentlest, most pious, devoted and apostolic of her Hierarchy. He was known to all the world for the possession of the rarest gifts of knowledge and eloquence, which he displayed in the Council of the Vatican, as he was accustomed to display in the dioceses over which he held sway for the last 18 years, and where he has been beloved by Priests and people, and in the frequent sermons which he preached at Consecrations of Bishops, or at Commemorations, &c. Born of highly respectable parents in the immediate neighbourhood of Thurles, where he had lived nearly all his life, his mild and candid bearing, his unobtrusive disposition, those bland and courteous manners which won the esteem of gentle and simple, marked him out from the commencement for the sacred profession which he embraced, and which he adorned with all those virtues and graces that best dignify the character of the Irish Priest.—Having studied in Maynooth College, where he attained the highest place in all his classes, amid the approbation of every one, he was called home by the Most Rev. Dr. Slattery, his illustrious predecessor in the See of Cashel, and appointed Professor in St. Patrick's College, Thurles. Here he spent his time in conjunction with the late estimable Very Rev. Dr. O'Connor, in teaching and also in learning—in adding every day to the rich stores of his inexhaustible fund of information. On Dr. O'Connor's promotion to the pas-

toral care of Templemore, Dr. Leahy was appointed President of the College of Thurles, where he remained some years with increasing eclat, and where he contracted the most intimate and cordial relations with Dr. Slattery. It was during his occupation of this position that the National Synod was held in Thurles, in 1850, and that he was appointed Secretary to that memorable Synod, and, as such, proved himself fully equal to the task which he was called upon to discharge in that laborious capacity. He was soon afterwards appointed Vice-rector of the Catholic University of Ireland, from which he was called to take charge of the parish of Cashel, with the dignity of Dean of the Archdiocese, superadded. On the death of the Most Rev. Dr. Slattery he was appointed, by the Court of Rome, after due canonical election by the Parish Priests of Cashel and Emlly, successor to the pall and to mitre of the ancient See of St. Alban. His election to the See of Cashel, with perpetual administration of Emlly, was made on the 18th May, 1857.—It would be presumptuous on our part in these columns to attempt a eulogy of the manner in which the illustrious Dr. Leahy discharged the onerous duties of his exalted office during these eighteen years of anxiety, vigilance, labour, and unwearied care. He established from one end to the other of his dioceses the "SUNDAY LAW" against the opening of public houses on the Lord's Day—a law which has been obeyed with a scrupulous observance in every instance. He set his face against the iniquity of factions and faction fighting, and it was because of no want of zeal on his Grace's part that the evil of Faction had not been extirpated from every part of the Archdioceses; but even as it is, he at length fully succeeded; as we believe, consequent on the Mission which was given throughout the diocese of Emlly by the Oblate Fathers during last Autumn, there has been no recurrence of those unnatural and savage feuds in that district. The reconciliation of the Factions in the Advent of 1862, on the occasion of the Mission in Emlly, of the inestimably laborious Redemptorist Fathers, from the Convent, St. Alphonsus, Limerick, when His Grace attended in person in the Church of Emlly, was one, perhaps of the most memorable events of his Apostolic career. We need not refer to the untiring labours of his Grace in relation to his magnificent Cathedral at Thurles, in which he always took a becoming pride, over which he presided with unabated constancy. His own hands, as he assured the present writer, gathered every shilling which made up the thousands of pounds which he expended in the building and decoration, and adornment, and beauty of that grand monument of his skill, good taste, and burning zeal for the beauty of God's house and the place where His glory dwelleth." His frequent visitations of his flock in aid of the erection and decoration of that noble Church, to which he brought from Rome treasures in the rarest and most ancient marbles, which were presented to him by the illustrious Pio Nono, were never made without his being able to bring to his Palace, with full hands, the free offerings of a people who loved him, and who were grateful to him for the spiritual good which he conferred upon them. We need not refer to the prominent part which he took in the proceedings of the Council of the Vatican, where he stood, as it were, a representative Prelate of the nation which he loved with unfailling ardor, and with whose traditions and history—ecclesiastical, military, and civil—he was so thoroughly acquainted.—The impression which his eloquence, his bearing, his learning, his presence made on the assembled Hierarchy of the whole world in that historic

Council reflected back on the old land a glory which has lost none of its effulgence by the lapse of time, and which made an indelible impression on the minds of those who had the good fortune to be present. There was no clearer expounder of the Faith of Ireland, or of her devotion at all times to the Holy See, than he, or a more impassioned advocate of the doctrine of Infallibility. He was a charming pulpit orator, an able and vigorous writer. It will be remembered that the last public sermon which he preached was on the occasion of the Month's Mind of the late lamented Most Rev. Dr. KEANE, Lord Bishop of Cloyne.—There were many traits of character in common between the one and the other. And one of the remarkable circumstances in the life of his deceased friend, and that on which the Archbishop dwelt with very great emphasis, was that Dr. KEANE had left scarcely as much money after him as was sufficient to defray the expenses of his funeral. And of the illustrious Archbishop who has been this morning called away to receive the crown of immortality, at the hands of Him who is the bestower of every good gift—of the Most Rev. Dr. PATRICK LEAHY, the same may with equal truth be said—he despised worldly riches, and made nought of worldly ambition. He has left nothing after him, except the splendor of a name, radiant with every glorious attribute, for piety, zeal, learning, truth. His hands were gentle—he ruled with no rigor or harshness—his sway over all hearts was not the less powerful and irresistible, because it was bereft of every tinge of acrimony. It is a strange fact in the progress of a disease—heart disease—like that of which the illustrious Archbishop died—that yesterday he appeared to be better; he was more cheerful than he had been for some days before; but this morning the change came which was the precursor of death. He expired in the arms of his friend and Secretary, the Very Rev. Dr. BUTLER, who has been with him always throughout his illness, at the hour of four o'clock a.m., in the perfect possession of his splendid faculties, and in the confident hope of a glorious resurrection. We have endeavoured thus hastily, and without the slightest premeditation or preparation to pay the humble tribute of our admiration, regard and gratitude to the memory of a singularly noble character, whose intellectual qualities, great and varied as they were, were eclipsed by his Christian virtues, whose devotion to his duty was unremitting, in season, and out of season, whose friendships were steady, in cloud as in sunshine, to whose wealth in every ennobling attribute, justice we hope will be done, by some competent hand in which will be placed every available source of information to honor and transmit so brilliant a name to the admiration of these and of after times.

R. I. P.

We have not been informed when the funeral obsequies of the illustrious Prelate are to be celebrated; as soon assuredly as the Cardinal Archbishop of Dublin, and the Bishops of the Province, &c. shall have been made acquainted with an event which has plunged Ireland into the deepest grief. All day the shops in Thurles, and in other towns in the Archdiocese have worn the symbols of sorrow for the death of Dr. LEAHY; and abroad as well as at home, the Patriot Prelate, the learned, the courtly, the courteous and the Venerable Archbishop's death will be mourned by every member of the Irish race. We have said nothing of the irreparable loss which the convents and schools of Thurles, and of the Archdiocese generally have sustained in the death of the ever vigilant and munificent Prelate; nor of many other matters or incidents in his exemplary and most useful and brilliant life, which cannot fail to arrest the attention of his biographer and the pronouncer of his funeral oration.—R.I.P.

The Most Rev. Dr. Leahy died at Thurles on January 26th 1875.

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P4/20(1)

DOMINICA I.

NON IMPEDITA POST OCT. SS. APOST. PETRI ET PAULI

COM. OMN. SS. SUMMORUM PONTIFICUM.

Introitus. Psalm. 49.

CONGREGATE illi sanctos ejus, qui ordinaverunt testamentum ejus super sacrificia. Et annuntiabunt caeli justitiam ejus: quia Deus tuus ego sum. *Psal.* Deus Deorum Dominus locutus est: et vocavit terram. *V.* Gloria Patri.

Oratio.

DEUS, qui populis tuis indulgentia consulis, et amore dominaris: da spiritum sapientiae, suffragantibus meritis Antistitum Ecclesiae tuae, quibus dedisti regimen disciplinae; ut de profectu sanctarum ovium fiant gaudia aeterna pastorum. Per Dominum nostrum.

Deinde fit com. de Domin. occur.

Lectio Epistolae beati Pauli Apostoli ad Hebraeos, cap. 13. b.

FRATRES: Mementote praepositorum vestrorum, qui vobis locuti sunt verbum Dei: quorum intuentes exitum conversationis, imitami fidem. Jesus Christus heri, et hodie: ipse et in saecula. Doctrinis variis, et peregrinis nolite abduci. Optimum est enim gratia stabilire cor, non escis: quae non profuerunt ambulanti in eis. Habemus altare, de quo edere non habent potestatem, qui tabernaculo deserviunt. Quorum enim animalium infertur sanguis pro peccato in Sancta per pontificem, horum corpora cremantur extra castra. Propter quod et Jesus, ut sanctificaret per suum sanguinem populum, extra portam passus est. Exeamus igitur ad eum extra castra,

improprium ejus portantes. Non enim habemus hic manentem civitatem, sed futuram inquirimus. Per ipsum ergo offeramus hostiam laudis semper Deo, id est, fructum labiorum confitentium nomini ejus. Beneficentiae autem, et communionis nolite oblivisci: talibus enim hostiis promeretur Deus. Obedite praepositis vestris, et subjacete eis. Ipsi enim pervigilant quasi rationem pro animabus vestris reddituri.

Graduale. Psalm. 131. Sacerdotes ejus induam salutari, et sancti ejus exultatione exultabunt. *V.* Illuc producam cornu David, paravi lucernam Christo meo.

Alleluia, alleluia. *V.* Psalm. 109. Juravit Dominus, et non poenitebit eum: tu es Sacerdos in aeternum, secundum ordinem Melchisedech. Alleluia.

Sequentia sancti Evangelii secundum Matthaeum, cap. 16 b.

IN illo tempore: Venit Jesus in partes Caesariae Philippi: et interrogabat discipulos suos, dicens: Quem dicunt homines esse Filium hominis? At illi dixerunt: Alii Joannem Baptistam, alii autem Eliam, alii vero Jeremiam, aut unum ex prophetis. Dicit illis Jesus: Vos autem quem me esse dicitis? Respondens Simon Petrus, dixit: Tu es Christus Filius Dei vivi. Respondens autem Jesus, dixit ei: Beatus es Simon Bar-Jona; quia caro et sanguis non revelavit tibi, sed Pater meus, qui in caelis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram aedificabo Ecclesiam meam, et

2 *Com. Omn. SS. Summorum Pontificum.*

portæ inferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælorum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúmque sólveris super terram, erit solútum et in cælis. Credo.

Offertorium. Psal. 88. Inveni David servum meum; óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum.

Secreta.

UNIGENITI Filii tui quam tibi, Deus Pater omnipotens, in honórem sanctórum Pontíficum offérimus immaculáta hóstia, prosit nobis ad medélam percipiéndam. Per Dóminum.

Alia Secreta Dominicæ.

Communio. Psal. 88. Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Postcommunio.

DA, quæsumus Dómine, fidélibus pópulis sanctórum Pontíficum tuórum semper veneratióne lætári, et eórum perpétua supplicatióne muníri. Per Dóminum.

Alia Postcommunio Domin. occurrentis.

In fine legitur Evang. ejusdem Domin.

Concordat cum Approbato,
Matthæus Can. Keogh.

Imprimi potest.
EDVARDUS CARD. MACCABE,
Archiep. Dublinen. et Hiberniæ Primas.

Dublinii: ex Typis J. DUFFY ET FILIORUM.

PL/20(5)

MISSÆ

Die xxvi. Februarii.

DIE XXVI. FEBRUARI.
S. MARGARITÆ DE CORTONA,
PŒNITENTIS.

DUPLEX.

Introitus. Psalm. 118.

COGNOVI, Dómine, quia æquitas
judicia tua, et in veritate tua hu-
miliasti me : confige timóre tuo carnes
meas, a mandátis tuis tímui. *Ps.* Beáti
immaculáti in via : qui ámbulant in lege
Dómini. *Ÿ.* Glória Patri.

Oratio.

DEUS, qui fámulam tuam Margarí-
tam de perditiónis via ad salútis
trámitem misericórditer deduxísti :
eádem nobis miseratiónem concéde ; ut,
quam prius errántem sectári non eru-
búimus, mox pœniténtem ímpigre sequi
gloriémur. Per Dóminum.

In Quadrag. fit com. Feria.

Lectio Libri Sapiéntiæ. *Cant. 3. et 8.*

SURGAM, et circuibo civitátem : per
vicos et platéas quæram quem dili-
git ánima mea : quæsivi illum, et non
invéni. Invenérunt me vígiles, qui cus-
todiunt civitátem. Num, quem diligit
ánima mea, vidístis ? Páululum cum
pertransíssem eos, invéni, quem diligit
ánima mea : tenui eum, nec dimittam,
donec introducam illum in domum
matris meæ, et in cubiculum genitricis
meæ. Adjúro vos filia Jerúsalem, per
cápreas, cervósque campórum ; ne sus-
citétis, neque evigiláre faciátis diléctam,
donec ipsa velit. Pone me ut signáculum
super cor tuum, ut signáculum super
bráchium tuum : quia fortis est ut mors
diléctio, dura sicut inférnus æmulátio :
lámpades ejus lámpades ignis atque

flammárum. Aquæ multæ non potierunt
extinguere charitátem, nec flúmína
óbruunt illam : si déderit homo ónnem
substántiam domus suæ pro dilectiónem,
quasi nihil despiciet eam.

Graduale. Ps. 44. Diffúsa est gátia
in lábiis tuis : proptérea benedíxit te
Deus in ætérnum. *Ÿ.* Propter veritá-
tem, et mansuetúdinem, et justítiam : et
dedúcet te mirabiliter dextera tua.

Alleluia, allelúia. *Ÿ.* Specie tu, et
pulchritudine tua intende, próspere
procéde, et regna. Allelúia.

*Post Septuagesimam, omissis Al-
lelúia, et Versu sequenti, dicitur*

Tractus. Veni, sponsa Christi, ácipe
corónam, quam tibi Dóminus præparavit
in ætérnum. *Ÿ. Ps. 44.* Dilexísti
justítiam, et odísti iniquitátem : pro-
ptérea unxit te Deus, Deus tuus, óleo
lætitiæ præ consórtibus tuis. *Ÿ.* Speie
tua, et pulchritudine tua, intende, pós-
pere procéde, et regna.

*Tempore Paschali, omittitur Gn-
duale, et ejus loco dicitur :* Allelúia,
allelúia. *Ÿ. Ibid.* Specie tua, et
pulchritudine tua intende, próspere
procéde, et regna. Allelúia. *Ÿ.* Pro-
pter veritátem, et mansuetúdinem, et
justítiam : et dedúcet te mirabiliter
dextera tua. Allelúia.

✠ Sequéntia sancti Evangélii secún-
dum Matthæum. c. 13.

In illo tempore : Dixit Jesus discipulis
suis parabólam hanc : Simile est
regnum cælórum thesáuro abscondito in
agro : quem qui invénit homo, abs-
condit, et præ gáudio illius vadit, et
vendit univérsum, quæ habet, et emit
agrum illum. Iterum simile est regnum
cælórum hómini negotiátóri, quærénti

bonas margaritas. Inventa autem una pretiosa margarita, abiit, et vendidit omnia, quae habuit, et emit eam. Iterum simile est regnum caelorum sagena missae in mare, et ex omni genere piscium congreganti. Quam cum impleta esset, elucantes, et secus littus sedentes, elegerunt bonos in vasa, malos autem foras miserunt. Sic erit in consummatione saeculi: exibunt Angeli, et separabunt malos de medio iustorum, et mittent eos in caminum ignis: ibi erit fletus et stridor dentium. Intellexistis haec omnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno caelorum, similis est homini patrifamilias, qui profert de thesauro suo nova et vetera.

Offert. Ps. 44. Diffusa est gratia in labiis tuis, propterea benedixit te Deus in aeternum, et in saeculum saeculi.

Secreta.

PROCATIONIS hostia, quam tibi offerimus, Domine, beatae Margaritae interveniente suffragio, optatae nobis indulgentiae plenitudinem largiatur. Per Dominum.

Communio. Dilexisti iustitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo laetitiae praesens consorsibus tuis.

Postcommunio.

TUBERES, Domine, sanctae tuae Margaritae lacrymae duritiam nostri cordis emolliant: ut per huius virtutum

tem sacramenti debitas reatibus flammis incessanti fletu extinguamus. Per Dominum.

DIE XXIII. MAIL.

S. JOANNIS BAPTISTAE

DE ROSSI, CONFESSORIS.

Missae, Os justi, de Comm. Conf. non. Pont. praeter Orationes sequentes.

Oratio.

DEUS, qui sanctum Joannem Baptistam, Confessorem tuum, in evangelizandis pauperibus charitate et patientia decorasti: concede quaesumus; ut cujus pia merita veneramur, virtutum quoque imitemur exempla. Per Dominum.

Secreta.

OBLATUM tibi munus, quaesumus Domine, in odorem suavitatis ascendat: et, sancto Joanne Baptista Confessore tuo intercedente, nos corpore et mente purificet. Per Dominum.

Postcommunio.

CAELESTIS, Domine, perceptio sacramenti, sancti Joannis Baptistae, Confessoris tui, suffragantibus meritis, fideles tuos mundet et muniat: ac bonis operibus jugiter praestet esse intentos. Per Dominum.

Concordant cum Approbatis,
Matthaeus Can. Keogh.

Imprimi possunt.
EDVARDUS CARD. MACCABE,
Archiep. Dublinen. et Hiberniae Primas.

MISSA DECRETO 28 JULII, 1882.

(PRO CLERO ROMANO PRÆSCRIPTA.)

DIE XXVI. NOVEMBRIS.

(*Romæ die xvii. Decembris.*)

S. LEONARDI A PORTU
MAURITIO, CONF.

Introitus. Isaie. 58.

DOMINUS implébit splendóribus
ánimam tuam, et ossa tua liberá-
bit, et eris quasi hortus irriguus, et
sicut fons aquárum, cujus non deficiunt
aquæ. *Ps. 80, Exultáte Deo adju-
tóri nostro: jubiláte Deo Jacob. V.*
Glória Patri.

Oratio.

DEUS, qui in obstinátis peccatorum
córdibus ad pœniténtiam flectén-
dis beátum Leonardum Confessórem
tuum ópere et sermóne poténtem
effecísti: da quæsumus; ut per ejus
preces et mérita e córdibus nostris con-
tritiónis lácrymas elicere valeámus. Per
Dóminum.

Lectio Epistolæ beáti Pauli Apóstoli
ad Ephésios. *Eph. 1.*

FRATRES: Benedíctus Deus, et
Pater Dómini nostri Jesu Christi,
qui benedíxit nos in omni benedictióne
spirituáli in cœlestibus in Christo, sicut
elégit nos in Ipso ante mundi constitu-
tióne, ut essémus sancti et immaeu-
láti in conspéctu ejus in charitáte. Qui
prædestinávit nos in adoptiõem filió-
rum per Jesum Christum in ipsum: sec-
cúndum propósitum voluntátis suæ, in
laudem glóriæ grátiae suæ, in qua gra-
tificávit nos in dilécto Fílio suo. In
quo habémus redemptiõem per sân-
guinem ejus, remissiõem peccatórum
secúndum divítias grátiae, quæ super-

abundávit in nobis in omni sapiéntia,
et prudéntia. Ut notum fáceret nobis
sacraméntum voluntátis suæ, secúndum
beneplácitum ejus, quod propósuit in eo,
in dispensatiõem plenitúdinis témpo-
rum, instauráre ómnia in Christo, quæ
in cœlis, et quæ in terra sunt in ipso.
In quo étiam et nos sorte vocáti sumus
prædestináti secúndum propósitum ejus,
qui operátur ómnia secúndum consili-
um voluntátis suæ: ut simus in laudem
glóriæ ejus nos, qui ante sperávimus in
Christo. In quo et vos, cum audissétis
verbum veritátis, (Evangélium salútis
vestræ) in quo et credéntes signáti estis
in Spíritu promissióis sancto, qui est
pignus hæreditátis nostræ, in redemp-
tiõem acquisitióis, in laudem glóriæ
ipsíus.

*Graduale. Ps. 91. Justus ut palma
florébit: sicut cedrus Libani multiplicá-
bitur in domo Dómini, V. Ad annun-
tiándum mane misericórdiam tuam, et
veritátem tuam pér noctem.*

Allelúia, allelúia. V. Isaie, 52.
Quam pulchri super montes pedes an-
nuntiántis et prædicántis pacem: an-
nuntiántis bonum, prædicántis salútem.
Allelúia.

*Post Septuagesimam, omissis Al-
lelúia, et Versu sequenti, dicitur*

*Tractus. Ps. 111. Beátus vir qui
timet Dóminum: in mandátis ejus cupit
nimis. V. Potens in terra erit semen
ejus: generátio rectórum benedicétur.
V. Glória et divítia in domo ejus: et
justitia ejus manet in sæculum sæculi.*

*Tempore Paschali, omittitur Gra-
duale, et ejus loco dicitur: Allelúia,
allelúia. V. Ibid. Beátus vir, qui
timet Dóminum: in mandátis ejus cupit
nimis. Allelúia. V. Osee 14. Justus*

germinabit sicut lilium, et florebit in ætérnum ante Dóminum. Allelúia.

✠ Sequéntia sancti Evangéllii secúndum Lucam. *Luc.* 10.

IN illo témpore : Designávit Dóminus et álios septuagínta duos, et misit illos binos ante faciém suam in omnem civitátem, et locum, quo erat ipse ventúrus. Et dicébat illis : Messis quidem multa operárii autem pauci. Rogáte ergo Dóminum messis, ut mittat operários in messem suam. Ite : ecce Ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta, et néminem per viam salutáveritis. In quacúmque domum intráveritis, primum dícite : Pax huic dómui. Et si ibi fúerit filius pacis, requiescet super illum pax vestra : sin autem, ad vos revertétur. In eádem autem domo manéte edéntes, et bibéntes, quæ apud illos sunt : dignus est enim operárius mercéde sua. Nolíte transire de domo in domum. Et in quacúmque civitátem intráveritis, et suscepérint vos, manducáte quæ apponúntur vobis : et curáte infirmos, qui in illa sunt, et

dícite illis : appropinquávit in vos regnum Dei.

Offertorium. 2 *Cor.* 3. Non sumus sufficiéntes cogitáre áliquíd a nobis, quasi ex nobis : sed sufficiéntia nostra ex Deo est, qui et idóneos nos fecit minístros novi Testaménti.

Secreta.

IMMACULATAM hóstiam tibi, Dómine, offérimus deprecántes ; ut, sancti Leonárdi Confessóris interveniéntis suffrágio, semper in nobis dilécti Filii tui Passiόνis memória preservéret et fructus. Per eúndem Dóminum.

Communio. 2 *Cor.* 3. Pro Christo legatióne fúngimur tamquam Deo exhortánte per nos. Obsecrámus pro Christo, reconciliámini Deo.

Postcommunio.

CITO antícipent nos misericórdiæ tuæ, quæsumus Dómine, intercedénte sancto Confessóre tuo Leonárdo : ut a culpis expiáti, in electórum número esse mereámur. Per Dóminum.

Concordat cum originali. In fidem, etc., Ex Secretaria Sacrorum Rituum Congregationis hac die 10 Januarii, 1883.

L. † S.

R. P. D. LAURENTIO SALVATI, S. R. C. Secretario.
Joannes Cancus Ponzi Substitutus.

Concordat cum Approbato,
C. P. Mehan.

Imprimi potest.
EDVARDUS CARD. MACCABE,
Archiep. Dublinen. et Hiberniæ Primas.

DIE V. JUNIL

IN FESTO

SANCTI BONIFACII,

EPISCOPI ET MARTYRIS.

AD MISSAM.

Introitus. Isaïæ 65.

EXSULTABO in Jerúsalem, et gaudébo in pópulo meo: et non audiétur in eo ultra vox fletus et vox clamóris. Elécti mei non laborábunt frustra, neque generábunt in conturbatióne; quia semen benedictórum Dómini est, et nepótes eórum cum eis. (T. P., allelúia, allelúia). *Ps.* 43. Deus, áuribus nostris audívimus: patres nostri narravérunt opus quod operátus es in diébus eórum. *Ÿ.* Glória Patri.

Oratio.

DEUS, qui multitudínem pópulorum beáti Bonifáci, Mártyris tui atque Pontíficis zelo, ad agnitiónem tui nóminis vocáre dignátus es: concéde propítius; ut cujus solemnia cólimus, étiam patrocínia sentiámus. Per Dóminum.

Léctio libri Ecclesiástici.

Ecclí. 44.

LAUDEMUS viros gloriósos, et paréntes nostros in generatióne sua. Multam glóriam fecit Dóminus magnificéntia sua a sæculo. Dominántes in potestátibus suis, hómnes magni virtúte, et prudéntia sua præditi, nuntiántes in prophétis dignitátem prophetárum, et imperántes in

præsénti pópulo, et virtúte prudéntiæ pópulis sanctíssima verba. In perítia sua requiréntes modos músicos, et narrántes cármina scripturárum. Hómnes dívites in virtúte, pulchritúdinis stúdiúm habéntes: pacificántes in dómibus suis. Omnes isti in generatiónebus gentis suæ glóriam adépti sunt, et in diébus suis habéntur in láudibus. Qui de illis nati sunt, reliquérunnt nomen narrándi laudes eórum: et sunt, quorum non est memória: perierunt quasi qui non fúerint: et nati sunt, quasi non nati, et filii ipsórum cum ipsis. Sed illi viri misericórdiæ sunt, quorum pietátes non defúerunt: cum sémine eórum pérmanent bona, hæréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et filii eórum propter illos usque in ætérnum manent: semen eórum et glória eórum non derelinquétur. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatióne et generatióne. Sapiéntiam ipsórum narrent pópuli, et laudem eórum núnctiet ecclésia.

Graduale. 1. Pet. 4. Communicántes Christi passióibus gaudéte, ut in revelatióne glóriæ ejus gaudeátis exsultántes. *Ÿ.* Si exprobrámini in nómine Christi, beáti éritis: quóniam quod est honóris, glóriæ et virtútis Dei, et

qui est ejus spiritus, super vos requiescet.

Allelúia, allelúia. *V. Is. 66.* Declinabo super eum quasi flúvium pacis, et quasi torrentem inundantem glóriam. Allelúia.

Tempore Paschali omittitur Graduale, et ejus loco dicitur: Allelúia, allelúia. *V. Is. 66.* Lætámini cum Jerúsalem, et exsultáte in ea omnes, qui diligitis Dóminum. Allelúia. *V. Vidébitis, et gaudébit cor vestrum: cognoscétur manus Dómini servis ejus.* Allelúia.

✠ Sequéntia sancti Evangéllii secúndum Matthæum. *Cap. 5.*

In illo témpore: Videns Jesus turbas, ascéndit in montem, et cum sedisset, accessérunt ad eum discipuli ejus, et apériens os suum, docébat eos, dicens: Beáti páuperes spírítu: quóniam ipsórum est regnum cælórum. Beáti mítes: quóniam ipsi possidébunt terram. Beáti qui lugent: quóniam ipsi consolabúntur. Beáti qui esúriunt et sítiunt justítiam: quóniam ipsi saturabúntur. Beáti misericórdes: quóniam ipsi misericórdiam consequéntur. Beáti mundo corde: quóniam ipsi Deum vidébunt. Beáti pacífici: quóniam filii Dei vocabúntur. Beati qui persecutióne patiúntur prop-

ter justítiam: quóniam ipsórum est regnum cælórum. Beáti estis cum maledíxerint vobis, et persecúti vos fuerint, et dixerint omne malum advérsus vos mentientes, propter me: gaudéte, et exsultáte, quóniam merces vestra copiósá est in cælis.

Offertorium. Ps. 15. Benedícam Dóminum, qui tribuit mihi intelléctum: providébam Deum in conspéctu meo semper, quóniam a dextris est mihi ne commóvear.

Secreta.

SUPER has hóstias Dómine, quæsumus, benedictio copiósá descéndat: quæ et sanctificatióne nostram misericórditer operétur, et de sancti Bonifacii, Mártiris tui atque Pontificis, faciát solemnitate gaudére. Per Dóminum.

Communio. Apoc. 3. Qui vícerit, dabo ei sedere mecum in throno meo: sicut et ego vici, et sedi cum Patre meo in throno ejus. (T. P., Allelúia, allelúia.)

Postcommunio.

SANCTIFICATI, Dómine, salutári mystério: quæsumus; ut nobis sancti Bonifacii, Mártiris tui atque Pontificis, pia non desit orátio, cujus nos donásti patrónio gubernári. Per Dóminum.

Imprimi potest.

✠ EDVARDUS CARD. MACCABE,
ARCHIEP. DUBLINENSIS ET HIBERNIE PRIMAS.

Dublín, die 25 Augusti, 1884.

P4120(8)



The Palace,
Limerick.

Aug 21. 21

My dear Mr. Leonard

Have the goodness to
publish in your issue of tomorrow

that -

The Specifications for Entrance
attached will not take
place this year until the

26th of October, and that the
Sentencing of the Jolliffe

18th and 19th of September
 and that with the returned
 families in the
 22nd of September.
 from an
 most faithfully yours
 J. S. Dutton

after breakfast in postboys
 until Tuesday the 2nd of
 October —
 by which also
 that —
 The examination for
 entrance at the Irish College
 Paris will be held at
 Castle Street in the

give him my love. I hope
next summer to see him
with his gaol Papa.
dear Father Pat used to
visit me on my feast
days, but he is now far
off. dear Mother is not
strong she is wonderful
she joins me in grateful
love to you dearest Eliza
Harriet, Jane Margaret
Eliza Ellen and Harriet.
I am well thank God.
I must finish wishing
you every happiness
Yours ever fond Aunt M

P4120(8)
+ Jan 30) 72

To Mrs J. P. Lambert
Limerick & Bristol

Dear Mother

My own dearest Harriet

I do not know

how to thank you for
your more than kind
present for my feast
may God hear the prayer
of dear Mother Harriet
and Community which
were offered up for you
and all your dear family,
not forgetting dear Aunt M.

we spent a very pleasant
feast dear Mother & Bernard
you and all with
you in great style in a
glass of good wine. I had
a visit from our good
Father he is very kind
to me, he had a grand
Wedding on Connell
Blackett had a meet.
I am delighted to hear
from dear A Harriet
th. I you are so well, tell
her th. I will write to
her on tomorrow. I am able

to write much today after
the nice rice pudding dear
Mother gave us. My God
bless you my Beloved
Mouice, and my my
Sweet Patience pray for you
I had a nice letter from
our cousin Rev. Mother
Blackett with the enclosed
which I now send to you.
I hope you will take care
of yourself during Lent
You have much to attend
to. I heard Connell the 11th
is now a Major. Your little
brother is a big boy now

Shrewsbury, Jan. 25, '72.

Dear Mr. Leitcham,

I have taken the liberty of sending you a large parcel of the publications of the Hilkenny Archæological Society, in the hope that you would kindly take the trouble to put them in order, as they are rather confused & confusing, comprising

Shrewsbury, Jan. 31, '72.

My dear Mr. Leitcham,

I have sent you another number of the Hilkenny, which I found lying by. It is exceedingly kind of you to undertake to arrange the whole of the numbers, and to get them bound. As you say there is a good

Book-binder in Limerick,
by all means, and many
thanks, get them bound
according to your own
taste.

On this morning's See-
-man there is a letter of
yours on the subject of
our Sunday Temperance
Law, read yesterday among
the proceedings of a
Deputation to the Chief
Secretary from the "Boik
"Association for closing

"Subli' Hester on Sunday"
It is disfigured in the
printing by obvious blen-
-ders. In transferring it
to the columns of the Vin-
-deator, I request you
will take the trouble of
correcting the blunders
yourself. I need not
point them out to you.
Yrs. dear Mr. Leachman,
Yours faithfully
+ S. P. Leahy
Mr. Leachman, Esq.
Limerick.

as they do two or three
distinct works. You are
thoroughly conversant
with them. I am not.

You will observe there
are duplicates of several
numbers. To complete
the work, one friend gave
me one set of numbers,
another friend another set.

You will be good not
separate them.

Another thing I will
ask you to do. It is to
prouce for me at any cost,

if you can, any numbers
that may be wanting to
complete the several sub-
-scriptions, & bring them
down to the present time.
Wanted work this in
your neighbouring County
of Kerry.

I remain, my dear Mr. Louchan,
Your's faithfully
J. S. Leary

Mr. Louchan, Esq.

Limerick.

P4/20 (10)

An Appeal for pecuniary aid from HENRY O'NEILL, Artist,
Author of "The Sculptured Crosses of Ancient Ireland," "The
Fine Arts and Civilization of Ancient Ireland," and other
Works.

109, LOWER GARDINER-STREET, DUBLIN.

I am unfortunately in great pecuniary difficulties. I owe a year's rent, £48, and have been served with a writ of ejectment which must be soon answered. I have no means of getting this money, and an ejectment would be my ruin, leaving me no asylum but the workhouse. Under these terrible circumstances I am reluctantly compelled to apply to those who have means for assistance.

My deplorable state has not been brought on by any neglect or misconduct of mine, for I have been active, industrious, and temperate, but a number of adverse circumstances have pressed against me for several years. I have been suffering from severe illness; I tried several physicians in the country town where I lived and they failed to cure me; I was in fact given over by the ablest of them. I was then so weak that I could hardly endure a three hours' journey by rail to Dublin. I also tried some of the medical gentlemen of Dublin without success; at last, having placed myself under the care of Dr. Fleming, that gentleman was so skilful that he saved my life and effected a perfect cure.

Besides the sufferings I underwent during the years I was thus ill, while feeble, and coming down the road to the Rathdrum Station on a very dark night, I fell among a quantity of large stones by which my head was severely cut, and both my hands permanently dislocated.

Added to these troubles I am now verging on eighty years of age, and am not able to earn a support for myself and family, and many years of illness have exhausted my savings. Enfeebled by ill-health, disabled by accident, sunk in debt, there is now no prospect before me but pauperism, unless promptly aided by the benevolent.

Yet I trust I have deserved better than this sad fate, as the following account will, I respectfully submit, fully prove:—

For more than half a century I have been a zealous student of Irish antiquities, of churches, castles, round towers, and other remains of distant ages. I have gone through vast labour, fatigue, and privation in travelling over Ireland when engaged in my investigations; but I have persevered unflinchingly, and have amassed a large quantity of materials relative to the remains of ancient times.

Besides the structures of the inhabitants of Ancient Ireland I have made their fine art works a special study. Being an artist I was naturally delighted with productions which displayed a style wholly national and distinct from that of any other people, and which was brought to a degree of excellence beyond which it seems to be impossible to pass, productions which, in composition, colouring, and marvellous power of execution, are superior to those of any other people. To thus praise these works would be presumptuous if I had not fitted myself for giving an opinion by a most careful training in art.

I entered the schools of the Royal Dublin Society in 1815, and gained first prizes in every class, and also a medal for drawing from the life. I have also studied the art works of every nation in the world—thus I have fitted myself for judging respecting the inimitable art works of the ancient Irish.

For the purpose of making known some of the excellent productions of the Irish artists, I published the work entitled

THE SCULPTURED CROSSES OF ANCIENT IRELAND.

Until that work was produced many antiquaries were not aware that there had been artists in Ancient Ireland; indeed some of the most eminent Irish antiquaries had maintained that the people of Ancient Ireland were miserable savages.

In order to publish that work I had to abandon my profession of a portrait painter—a branch of art which was very remunerative, and at which I saved money. I visited the principal decorated crosses; I measured them; I drew them to scale; and I lithographed them. It took a long time and a heavy sum of money to bring out that work. I have done all without any assistance. I used no photographic aid, yet my copies of the extremely involved and irregular ornaments are as faithful and far clearer than photography could effect. There are thirty-six plates, imperial folio, in this costly work.

The work on the sculptured crosses was of course confined to these carved stone monuments; there was not much text, beyond descriptions of the crosses and the places where they are situated, and some extracts from the best authorities in favour of the art works of Ancient Ireland—a few pages sufficed for these purposes. My next work was

THE FINE ARTS AND CIVILIZATION OF ANCIENT IRELAND,

which was merely a continuation of the argument in favour of ancient Irish civilization, with this difference, that I ventured more as a writer, and that I took my illustrations from very fine specimens of decorated metal work, and also from manuscript illuminations. Both productions were received with universal approval, and were successful with respect to the object for which they were published.

THE GOOD RESULTS.

The merits of the artists of Ancient Ireland have been fully acknowledged.

The form of the Irish cross has been accepted as the most appropriate one for a Christian monument that has ever been invented; imitations have been made in great numbers, and are erected in the graveyards throughout Ireland; they have also been exported to England, and even so far as Australia. A stronger testimony to the ability of the Irish artists could hardly be afforded than by thus adopting their designs in place of those of Greece and Rome—the stella, sarcophagi, urns, obelisks, and other inelegant monumental forms of the classical nations.

My work has been the sole authority for these numerous imitations, a result with which I am highly gratified, but it has not been the least pecuniary advantage to myself.

Of the artistic merits of my two publications I need not say one word; they have been praised by all for these qualities. The strictest accuracy is what I claim, and in this respect my lithographs have stood every test; trained as I have been to art from my childhood, the danger was that I might lose the antiquary in the artist, but that danger I have carefully avoided.

As I have laboured so long and so zealously, and also so successfully, in vindicating the character of Ancient Ireland from the errors of other Irish antiquaries who have described the ancient Irish as the vilest savages; as I have brought out unaided the finest books on Irish antiquities that have ever been published; as I have in these publications improved the national taste by the excellent examples I have selected; as I have created a new branch of skilled industry in Ireland—the imitations of sculptured crosses;—as I have vindicated the character of my country from the calumnies which have been published against it—I venture to hope that what I have done, what I have suffered, and the distressed circumstances in which I am placed, will induce those who are blessed with the means to assist me in my great necessity.

I append a letter from Charles Fleming, M.D., by whose great skill and unremitting attention I have been saved from death:—

15, Brookfield-terrace, Donnybrook.

I have known Mr. HENRY O'NEILL for several years, and have much pleasure in bearing testimony to his talents and respectability. I consider him an honourable, industrious, clever man, but repeated attacks of illness have necessarily interfered with his providing for himself and family.

CH. FLEMING, M.D., F.R.C.S.I.

Thursday, October 18th, 1877.

Dublin Castle, 13th December, 1877.

MY DEAR SIR,

I have read your sad story with deep commiseration, and confidently hope that the people of this country, never forgetful of those who, like yourself, have devoted their best years and energies to the elucidation of the Ancient Monuments and History of Ireland, will respond generously to your Appeal. With the renewed expression of my sympathy,

I am, yours very truly,

Mr. HENRY O'NEILL.

J. BERNARD BURKE,

Ulster.

St. Jarlath's College, Tuam, 15th December, 1877.

DEAR MR. O'NEILL,

The best answer that I can give to your appeal is to send you £1.

I shall willingly receive subscriptions for you.

For you it is now no use that I should enter into any speculative views regarding what might be done, and what ought to have been done for one who, like you, has borne "the weight and heat of the day," during your long life of four score years spent usefully in the service of Ireland.

Your splendid works on the Sculptured Crosses of this ancient home of art present to the keen and intelligent eye of the growing youth of this country how much genius and intellectual power their forefathers possessed, when they knew how to mould and adorn with such rare beauty and taste those magnificent specimens which still outlive the destructive ravages of time and the ruthless rage of the foreign foe.

Your work on the "Fine Arts and Civilization of Ancient Ireland," goes higher still up the stream of the distant past, and points out clearly that the pagan progenitors of the Irish people were, as an Aryan race, at once civilized and cultured.

Your faithful Servant,

ULICK J. CANON BOURKE.

To Mr. HENRY O'NEILL, Artist, &c.

Subscriptions will be received by—

THE PROVINCIAL BANK, Dublin.

The Very Rev. U. J. CANON BOURKE, Tuam.

M. H. GILL & SON, 50, Upper Sackville-street, Dublin, or by

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Received here at

FROM

TO

Office at

Handed in at the *Shurles* Office at *1.34* Received here at *2.9*

Dr Dutter Shurles *Proprietor*
The Archbishop's died this morning *Merica's Report*
at your school *Limerick*

JAS. SCOTT & SON, LONDON.

P470 (11)

The Palace, Thurles,

28th January, 1875.

Dear Mr Lemken

~~Dear Sir~~

The Funeral Obsequies of His Grace,
the Archbishop of Cashel, will take place on Wednesday,
the 3rd of February, at 11 o'clock.

Funeral Procession immediately after the High Mass.

I remain,

Rev. dear Sir,

Yours faithfully,

J. BUTLER.

Dear Mr Lemken
Ever faithfully
J Butler

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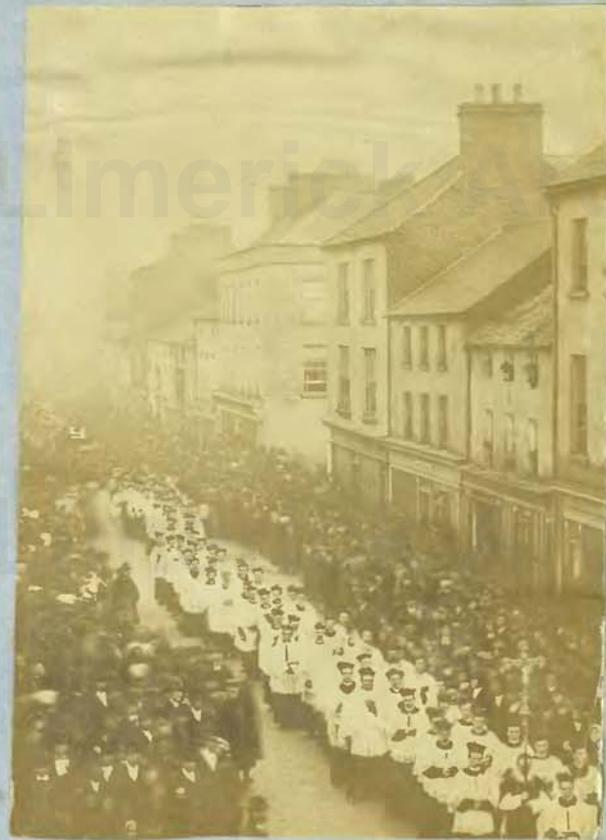
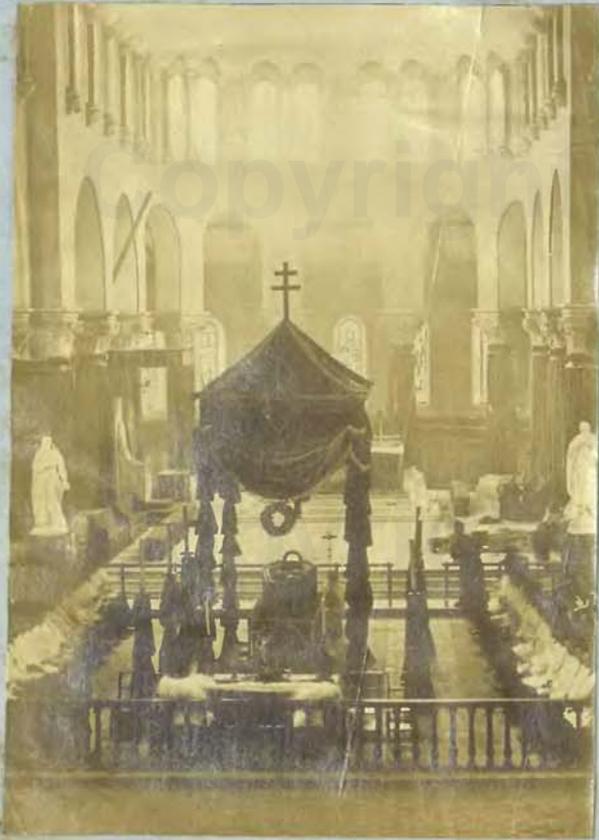
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MOST REV. PATRICK LEAHY, ARCHBISHOP OF CASHEL,
FROM A PHOTOGRAPH BY LESAGE

Mr. Talbot

London

Jan 17. 95

My Dear Mr. Laminan

Wrote you lately
some more in relation
to the copy of your valuable
Journal.

I'm sure he pleased to
hear that the Grace

is improved.

I remain
Yours sincerely

John Laminan Esq

Wentworth St

No. 3. Boulevard. Paris,
Leahy says that the
4. August, 1847.

Dear Mr. Laminan,

Always giving you
trouble. Have now I
request you will desire
the indicators to be for-
warded to me for the
next month, that is from
this day forward for a
month, to Boulevard. San-
-Mere. Paris, if it will
do you, or with only a
sample of some postage

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THURLE
CE 13
75

ONE PENNY

M. Lenehan Esq.,
104, George Street,
Limerick.

The Palace,
Thurles,
February 15th

Dear Sir,

Will you kindly
procure for me
as many copies
of your paper
say one dozen,

P4/20 (R)

Shantles, 30 March, '74.

My dear Mr. Leuchan,

Again I have to thank
you - I don't know how
many times it is - for
your present of Salmon.

It has not come yet,
but I don't think it will.

Would it be too much
to ask you to write to
the Rev. P. W. Gannon, of

of Spring, Co. Wickliffe, to
send me said Members as
you see are wanting to
complete those publications
of the Billerica Church.
Logical Society, in order
to have the whole properly
bound up under your
directions in Limerick.

Ask him to send me
the Bill with the Sociel.
I suppose I had better
forward to you such
Members as I have received

since I sent you what you
have in the hands of the
Book-binder.

Allow me to wish you
a very happy Easter, with
every blessing spiritual
and temporal.

I remain, my dear Sir,

Respectfully yours

+ I take leave

Murcell Leitcher, Esq.

Limerick.

M. Limerick Esq
Deputes
Large Street

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TIPPERARY STEEPLECHASES.

FIRST RACE.
Two sows, Selling Stakes of two sovs. each
25 sovs added. Weights for age—3 years
old, 9st 0lbs; 4 years old, 10st 8lbs; 5 years
old, 11st 1lb; 6 years old and aged, 11st
13lbs. The winner to be sold for 150 sovs. 7/
entered to be sold for 60 sovs., allowed 3lb
if for 40 sovs. allowed 16lb; if for 30 sovs;
allowed 17lb and if for 20 sovs allowed

LIMERICK CITY COUNCIL ARCHIVES

curious that *so very large* a repository should be deemed necessary for so very small an object as the relic is described to be a very little chip of wood. The actual *shrine* I should say would be a case probably of wood adorned with gold and precious stones—in which the relic was kept; but of course this must have been deposited on something in the church. I would suppose it likely to have been kept on the high altar, or on the altar of a special chapel devoted to this particular relic, but I can only give this as my supposition. The

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THE ABBEY OF THE HOLYCROSS OF TIPPERARY—NOTES OF A SHORT AND UNEXPECTED VISIT, ON THURSDAY, 3RD OF OCTOBER INSTANT.

(Written for the REPORTER AND VINDICATOR).

A curious incident caused an unexpected visit on my part to the famous Abbey of Holy Cross, on the morning of Thursday, the 3d of October inst. Leaving Limerick at a quarter before six o'clock, a.m., on that morning, accompanied by James, we proceeded to the Junction by the early train which leaves at that hour, and at the Junction I purchased return tickets for Gould's Cross, intended to proceed to Longfield, the residence of my excellent friend, Mr Bianconi, and thence to Boherlahan, to witness the solemn and sacred ceremonial which was to be performed on that day by His Grace, the Most Rev Dr Leahy, Lord Archbishop of Cashel, the consecration of the Mortuary Chapel and cemetery, a description of which I gave in the REPORTER AND VINDICATOR of the 4th inst. The train, however, dashed by Gould's Cross much to our surprise, and not a little to my mortification, and did not stop till we reached the Thurles station, at about half-past seven o'clock, a.m. The only resource in the emergency was a car to Longfield from Thurles, which we were not many minutes in obtaining; and as the route leads by the Abbey of Holy Cross, I was resolved to pay it a visit, though I had passed it very many times before, in my frequent journeys between Nenagh and Clonmel and on other occasions; but I may add that I seldom had had so good an opportunity of exploring its extent, of examining, however hastily, its manifold beauties of sculpture, tracery, and general architecture, of going through its chancel, nave, aisles, chapels, of seeing its extraordinarily beautiful tombs, of ascending its square, massive heltry tower on which time appears to take no effect, and of reflecting that though the Rev Charles William Wall, Vice Provost of T.C.D., the proprietor, I believe, of the land about it, and one of the old family of the Walls of Coolnamuck, county Waterford, has done much to prevent the ravages of years in certain parts of this once gorgeous pile, which a great Irish King dedicated to religion; there are evidences of the devastating consequences of continuous rains about the elaborate and exquisite groining and ogives of the chapel roofing, and about the celebrated tomb of the Lady Eleanor Butler, on which the antiquaries expended so much vain research about 80 years ago and later, and of which tomb our own O'Halloran has given a representation in his History of Ireland, calling it erroneously the tomb of Donald O'Brien, King of Limerick, the founder of the Abbey. It was a pity to see the water percolating through the stone groining and settling on the richly carved architecture and cornices of the tomb, wearing away the strength of the supports on which the tracery ceiling rests, consuming the marble itself, out of which the corbels and ogives are chiselled, and causing the humble girl, who opened the small iron wicket that leads into the Abbey, and who lives in a small cabin by the gate, to observe that it is to be feared the ruin will become more ruinous unless something be done to staunch such parts of it as have a covering. The remark was obviously just: she added that some time ago there were sods with grass tufts over the ceilings, that the sods were removed and that clay was to be placed there in their stead. She said that as long as the sods were there the ceiling remained dry; but that now the rain pours or dribbles down, until it menaces with destruction such portions of the roofing as remain. No doubt clay was substituted for sods with the best intention, but being more porous, it evidently acts as a percolator not as a thatch or covering from rain so abundant as it has been with us for nearly two years. Perhaps the replacing of sods or the sowing the clay with grass seeds may be attended with some benefit even now, though the experiment may not be so successful as every lover of this noble old Abbey would wish that it should be.

As we drove round to the entrance gate, by the river, which flows by the Abbey—

The gentle Suir, that making way
By Sweet Clonmel, adorns Rich Waterford—

(as Spencer sung over three hundred years ago,) I was much struck with the great beauty of the window framing, and the rich floriated stone work of which the mullions, &c, are composed; they are cut in a bold, masterly style, fully equal to anything of the kind, I have ever before seen; as Dr Milner, in his visit to the Abbey in 1807, said, "the canopied niches, perforated piscinas, and artful sculptures dispersed throughout, cannot be regarded without surprise!" It is clear, at a glance, that all this portion of the Abbey is of mediæval, not of more distant architecture. There are not the walls that were raised in honor of God and of Blessed Mary of the Holy Cross by the illustrious Donald O'Brien, King of "Lymberick," as our historic old city was called and written less even than two centuries ago—even by Dean George Story, in his history of the first Siege, Dr William Molleneux, who following the fortunes of King William III., from Torbay, in Devonshire, to the landing of the invading army at Carrickfergus, in Antrim, (who was at the Boyne, and Limerick), and from Waterford, after the defeat of the Dutchman, at the Black Battery near John's Gate, went with William to London. No! these walls have been more recently built—the church and abbey of Donald underwent great changes—and a stone cut in relief, inserted in an opposite wall at the end of the bridge which spans the Suir, tells what James Butler, the fourth Earl of Ormond, did for the Abbey.

I regret I had not ample time to take a rubbing of the quaint inscription on this mural tablet, or to jot down what it contains, so that I could give a more perfect and accurate account of it or the words themselves, particularly as I do not see that the stone has been referred to by any of the historians of the Abbey. It seems to have escaped even the penetrating eye and the accomplished wakeful research of that truly able, and admirable antiquarian, Mr Petrie, who says nothing whatever about it in his able articles written in a Dublin periodical about thirty years ago. But I may soon visit Holy Cross again, and if I do I shall not allow this remarkable, and under the circumstances, very valuable inscription to escape my more strict attention. The letters are cut in Roman an ique relief, and appear to have been done in the middle or towards the close of the fifteenth century, and mention is made in the legend on them of the Lady Eva Butler, who is called sometimes by the country people the "good Lady 'Vaa.'" I have made searches in Archdall's Lodge's Irish Peerage, and in other authorities for some account of this lady, whose name survives in the fond traditions of the people; but I have not been able as yet to find anything relating to her; when I do I shall give all I shall have learned in these columns. Lady Eleanor was a different person.

We need not say that this celebrated ruin is situated in the Barony of Eliogarty—in the most lovely portion of the broad rich lands of the O'Fogarties, of which old "Durlas (Thurles) O'Fogarty" was the capital; so it is called in the old records, and more recently in the Book of Distribution, by Sir William Petty. The old race, in hundreds, were hunted by the cruel confiscators, after the Cromwellian wars, for the simple crime of being Ir. Pap. (Irish papists,) from Poble O'Fogarty. Those days are gone—would that the spirit by which those who lived and ruled in them had departed also—but there are too many cogent reasons to believe that it has not! We may give the names of the owners in Cromwell's time, and the names of those to whom the confiscated patrimonies of the milesian inhabitants were parcelled out by the governing freebooters, on some future occasion. The living representative of the long line of the O'Fogarties, who suffered so much for their loyal attachment to James II, is James Lenigan, Esq, of Castle Fogarty, Deputy Lieutenant of Tipperary, who, I believe, possesses the harp of his ancestor, Cornelius O'Fogarty, Esq, who was a captain in the army of King James, and who distinguished himself in his service; this gentleman was an eminent musician, and his harp resembles much that in the Museum of Trinity College, erroneously called the harp of Brian Boroihme.

We passed into the Abbey by the small iron wicket which was unlocked for us, as I have stated, and though time and rain have been doing so much injury to the work within, we were struck at once with its extent, with its singular combination of rare ornamentation, with the length and breadth of the aisles and nave! The debris of many tombstones scattered promiscuously about told of many a family who had lived in Poble O'Fogarty in the good old days of yore, and whose bones rest in the cold clay sod beneath the floor on which we stand, thick also with the recent graves and tombstones of the deceased parishioners. I remained to read and examine a curious mural tablet of the O'Keaneys, and on which matters relating to that respectable Irish family are recorded. There is not one member of the O'Keane family now in the parish of Holy Cross, and I am not certain whether there are any in the territory of Poble O'Fogarty. Such is the fate of families once famed in local annals, and such is the transition which time causes in human affairs. I was pointed out also the tomb of the Lanigans, where repose the remains of the lauded Martin Lanigan—the ardent patriot, the judicious advocate, the honest man—the brother, and of the ancestors of John Lanigan, Esq, the popular member for Cashel. This tomb is opposite, in a mural niche, to that of Lady Eleanor Butler. I stopped for some time in the Chapel in which this tomb of Lady Eleanor Butler is erected. I could not refrain from looking on so exquisite a specimen of chiselled mediæval art without great admiration; while I deeply deplored to see, as I have already said, the

water oozing down from the thick ribbed corbels above it, and presenting a feature of danger which the poor peasant girl, who was our *cicerone* spoke of as likely to bring down the entire roofing, and in that disastrous event to destroy the monument itself. "That," said she, "is the monument of Brian Boroihme." I smiled at her idea of our antiquities, though she is not to blame. When Doctor O'Halloran caused an engraving of it to be made and placed in his history of Ireland (vol. 1, p.) and called it the monument of Donald O'Brien, King of Limerick, it is not to be wondered that an unlettered humble girl should confound it with the name of the illustrious King of Munster—the victorious and powerful liberator of his country from the ruthless savagery of the red haired Danes. It is no doubt worthy of a King. It is situated in the south side of the Church—for a long period it was a puzzle which no one could solve; but is not this a proof of the obscure condition to which our history and traditions were reduced after the bloody wars of Cromwell—the infamous period of the Penal Laws—the hangings, the executions, the decimation of the "Irish Papist," and the long sad wearisome night of utter abject slavery in which our people groined until far advanced in the present century! Dr Milner, the accomplished historian of Winchester Cathedral—one of the best authorities of the age, in his tour through Ire-

land in 1807, visited this Abbey, as I have stated, he saw this monument, and proclaimed at once that it was fashioned at a much later period than Donald's reign. But of this there can be no question whatever. Donald therefore was the founder and not Donough Cabragh O'Brien, his son, Donald, or Donald More, the Great Daniel, as he is sometimes called, was the builder also of our fine St Mary's, and of Corcomroe, in Clare; of the Abbey of the Augustines in Canon Island, and of very many other religious edifices—to number of 18 in Limerick and Tipperary. The founder was proclaimed King of Munster in the year 1168—he died in 1194. The Great Donald O'Brien was surnamed King of Limerick and Cashel. It was thought too, at one period, that the monument belonged to the O'Fogarties—the Princes of Poble O'Fogarty—but the armorial bearings on it set this conjecture at naught. These are cut on five shields, four of which contain the armorial bearings—and the fifth is plain, or the curving, as has been said, in all probability, may have been obliterated, or what is more likely, was deemed necessary to postpone carving it for some reason, which we find explained in modern monuments and tombstones, in which a shield or compartment is often allowed to remain plain, in order that it should be filled up at some future time with some name or inscription or device. The first shield, on the dexter side, or that opposite the left arm, bears a cross—St George. The second the arms of England quarterly, on a larger shield—the third Or, a chief indented, azure, the arms of the noble house of Ormond. The fourth ermine, a saltire, golds—the arms of the house of Desmond. Hence it is deduced that the tomb, belongs to Lady Eleanor Butler, daughter of James, second Earl of Ormond, who married, by the Kings command in 1359, for some politic reason to stem perhaps the feuds between these two houses), Gerald, the fourth Earl of Desmond, and by her, who died in 1399, had two sons, John and James, who succeeded successively to the title, and his daughter Joan, the second wife of Maurice, the sixth Baron of Kerry. Archdall tells us (Monasticon, &c.), "that the tomb was erected for the good woman who brought the holy relic thither," and he adds that this is the tradition of the place. We read in the Annals of the Four Masters:—

"1392. The Countess of Desmond, daughter of the Earl of Ormond, a bounteous and truly hospitable (or generous) woman, died after the victory of penance. (post palmam penitentiam.)"

The erudite and able Mr Petrie is of this opinion; and we do not know that we need go farther to establish the identity of the monument with the good Lady Eleanor Butler. Petrie adds that considering its situation at the right of the high altar of the church; the place usually occupied by the tomb of a founder; and the perfect accordance in architectural between the venerable Abbey in which it is placed, it should, we think, hardly admit of a doubt, that this illustrious lady was also the re-builder of the noble Abbey Church of the Holy Cross—a fact hitherto unknown to History." (see Petrie in the Dublin Penny Journal, No. 42, p 331, 1833.)

Petrie may not have seen the stone inserted in the wall near the bridge to which we have referred, and which, stone, we believe, tells something more particular of the re-builder of the Abbey. We may observe, too, that James Butler, [JACOBUS BUTLER], the fourth Earl of Ormond, whose name is carved on that stone, was, among other accomplishments, "celebrated as a great lover of antiquities, and during his residence in France, Henry V., at his recommendation, first created a King of Arms in Ireland, to which office he appointed John Kiteley, Herald in England, by the title of Ireland King of Arms. He also gave lands to the College of Heralds, for which, till the Reformation, he was prayed for in all their public meetings; and has since been constantly remembered as a special benefactor."—[Ryan's Biographia Hibernica. Vol. 1st, p. 277]. He was Lord Lieutenant of Ireland in 1419, and, I believe, first Lord Palatine of Tipperary; he was signalled in the wars against M'Murrough, when that numerous and powerful sept were wholly routed, and when O'Nolan (a family mentioned among the most ancient in Ireland by O'Flaherty in his O'gygia), with his son, and many others, were made prisoners. He was ardent in war, too, against the O'Reillys and the O'Cavanaghs, and all the great Irish families of that time; in 1440 he was again appointed Lord Lieutenant, and afterwards Lord Deputy, and obtained a grant for ten years of the temporalities of the Archbishopric of Cashel, after the death of Hedian. He was accused of treason, but the King was his friend, and he deserved well of the English interest, of which it must be admitted that all the Butlers were fierce supporters; and we must also admit that he was, as were several others of his race and name, implacable enemies of the Irishry. Witness the confiscations and the slaughters by the Duke of Ormond, who obtained more than the half of great Tipperary county as a gift for his treachery to Ireland. It is said in a curious book in my possession, published in London in 1716, and called "Some account of the family of the Butlers, but more particularly of the late Duke of Ormond, the Earl of Ossory, his father, and James Duke of Ormond, his grandfather, that "James, the fourth Earl of Ormond was buried at Ardce."

Donald O'Brien, however, was the original founder of this old Abbey. The foundation charter is given at length in the Monasterium Anglicanum, and begins thus:—"Donald, by the Grace of God, King of Limerick, to all Kings, Dukes, Earls, Barons, Knights, and Christians, of whatever degree throughout Ireland,

perpetual greeting in Christ. The charter is signed by Christian, Bishop of Lisnore, Legate of the Holy See in Ireland; M., Archbishop of Cashel; and B., Bishop of Limerick. Lanigan, in his Ecclesiastical History of Ireland, (vol. 4, p. 252), says that M. means Maurice, who was at that time Archbishop of Cashel. The Abbey was erected in honour of a piece of the true Cross which Pope Pascal II, about the year 1110, sent as a present to Murrough, Monarch of Ireland, and which was covered with gold and set with precious stones. The charter of the founder was "confirmed" by King John of England during his visit to Ireland in 1186. This charter of John was again confirmed by Henry III. in 1233, who took the house under his Royal protection, and renewed that protection in 1234, and subsequently by King Edward III. in 1320, and by King Richard in 1395.

At this period, it must be known, that the Abbey became somewhat English; for in 1249, at a General Chapter of the Order, the Abbey was subjected by the Abbot of Clairvaux, to that of Furneys, in Lancashire. Our national Ecclesiastical historian, Lanigan, shows how savagely the old Irish Monks and religious were handled by the English and Norman invaders. The Abbey is also said to have been a daughter of Monasterneagh, or Maig, in the County of Limerick. The Abbot, who was a Baron of Parliament, was styled Earl of Holy Cross, the lands of the Abbey being an earldom distinguished by the name of the County of the Holy Cross of Tipperary. Camden says "it possessed peculiar privileges in consequence of a piece of the Holy Cross being preserved there." The last Abbot, one of the O'Dwyers of Kilmennagh, was a Lord of Parliament, and Earl of Holy Cross.

And this is the great Abbey of Holy Cross! What saints! what sages! what knights, what ladies, what warriors, what a long catalogue of the illustrious sons and daughters of old Ireland thronged those aisles, made pilgrimages to those shrines, bowed in adoration before the altars which were raised for sacrifice within those walls, sighed here for the restoration of their country, to the attainment of those rights and privileges of which it had been plundered by the unscrupulous hand of the invader and the persecutor! It was here that the great O'Neill, the powerful enemy of Queen Elizabeth and her minions, made a pilgrimage so late as the year 1559, and prayed that God might nerve his arm to fight the good fight against the blighting curse of Saxon misrule, which even at this hour throws prostrate our poor people at the feet of haughty England, and causes all of the humble sons of toil who can, to seek in far distant lands, a shelter from the fierce storms that beat about and batter them at home! It was by this gentle river side—this lovely Suir, which flows on in beauty as it has flowed for long ages—in those aisles and ample naves, and beneath the now mouldering roofing of those singularly grand Chapels, with their rich traceries and

noble monuments, that the Earl of Desmond, in 1579, fighting the same fight as the great O'Neill, and swore against English perjury, confiscation, and wholesale murder, knelt before the Rood on which the Saviour died, and besought the aid of high Heaven against the destroyers of his race, name, and country! It was here too that the mortified Cistercian, who never ate flesh meat, who prayed and fasted all his life long, and kept alive the lamp of faith in the country, lived and died.

We ascended the square belfry tower by a series of spiral steps which brought us to the roof, or rather to the first flooring of the belfry—the circular aperture in which the bell rope found its way to the hand of him who tolled the matin and vesper hour, the call to Mass, the summons to Conventual duty, the Angelus, and to the midnight orison—there it is with the marks made by the attrition of the rope to its sides, centuries ago—there it is just as it was the day it was placed there by the handy workman whose head has been at rest for ages!

We looked out from the top of the tower. It was a fair morning! the Suir, swollen, running from the mountains of Sleivenanuck, becomes a broad stream beneath us, turning the mills of Holy Cross, Beakstown, &c.—the rich lawns that stretch out far on every side, Killogh Hill so near, the plains of Sleyardagh beyond, the harvest not yet gathered in, and in some places looking too green for the season: the fine Catholic Chapel of Holy Cross not far distant—near again the handsome Protestant Church. The view was extremely beautiful, and the air balmy and invigorating! There again, as we passed down, other remnants of antiquity were pointed out by the poor country girl—"that belongs to the Macnamaras," said she, pointing to a square marble slab inserted in a wall near the town—it contains a curious device, something like a shrub, or trefoil—perhaps it was a device of the Creagh's, not of the Macnamaras. The bough or the shrub belongs to the Creaghs, who obtained their name from wearing boughs in their hats after a battle with the Danes of Limerick (*Ferris's History of Limerick*, p. 502). The true name is O'Neill.

I regret that I had not more time to spend within the walls, to remain for some hours—for a long summer's day. I could not—help regretting, however, to see a fierce-looking dog, alarmed at our approach, making its escape through the west window of the nave, as though we had been caught looting contributions on one of the many graves that lies about. "It would be well," said I to the poor girl, "that this fine old abbey were roofed and repaired." She agreed with me; but she added, "it would cost a good deal of money;" and she came at once to the

conclusion that little money can now be had for such a purpose in Ireland, when a fat Auglican Archbishop of Cashel—Price, I believe—cut the oak timbers of the ancient roof tree of the Church of the Rock, in order that he might not go up the hill to the Church on Sundays, it is no wonder that the Abbey of Holy Cross should be in the state it is, though we must not forget all that the Vice Provost has done to endeavour to preserve it!

The Monastery of Holy Cross was dedicated to Saint Bernard, not Saint Benedict, as Archdall and several of his copyists have it; a parish Church in the same was dedicated to the Blessed Virgin; another Church, called Temple Lennox or Lennox was near Holy Cross, Templebeg Church was on the mountains dedicated to the Ascension. Within the custody of the Parish Priest; it belonged to the Abbey; it is called "*Triumphalia cronologia de canobis sanctae crucis ordinis Cisterciensis in Hybernia in quibus plura a saluti-fero Haec crucis ligno patrata miracula atque memoratu desiderata illustrantur. Auctore Reverendo Patre Johanne, alias Malachia Hartry. Monacho Cister. Waterfordia Nativio Appel. Anno 1610.*" The Hartrys are an old Waterford family. We believe that this curious and valuable vellum manuscript is preserved in the Archiepiscopal library of the Most Rev. Dr. Leahy, at Thurles, with the greatest care. Up to the same period the piece of the Holy Cross was preserved in a gilt reliquary by the last Cistercian of the Abbey, whose name was Edmond Cornack. The cross, or piece of the sacred cross, is now, we believe, in the crozier of the Archiepiscopal See of Cashel, or preserved in a reliquary enclosed in that crozier. A Cistercian always contrived to remain about the Abbey, to celebrate Mass there, until about the year 1749 or 1750, but not afterwards, just as was the case at Askerton Abbey within the memory of some of the oldest inhabitants, who point out the house in which the Monks resided, and from which they went each Sunday to celebrate Mass at the Abbey.

I have not referred to the marble niche, or I should prefer to call it canopy, situated between the division of the two Chapels, supported by pillars of twisted marble, or carved in that fashion, and between which pillars, distant at either side about three feet, there is a ledge on which our humble guide told us the Monks of old were waked. Ledwich says so too, and gives a plate, from Beauford's design, of this portion of the edifice, in which the altar is placed under an eastern floriated window. This is a very interesting and beautiful specimen of art; but to what purpose rightly to attribute it I find it difficult to state. I do not believe that it was ever placed there for the object to which popular tradition or Ledwich attributes it. I prefer to think that it may have been the depository of the sacred relic which gave its name to the Abbey and to the Parish, or a place for exposing the relic to the veneration of the faithful. This conjecture is very likely; and there can be little doubt, too, that the niche or canopy itself is not older than the monument of Lady Eleanor Butler; it is much in the same style, and the pillars and the marble of which they are fashioned are very like those of the monument. Seward is of our opinion (*Hibernian Gazetteer*, article Holy Cross). Dr. O'Halloran thinks so too, and in his plate of the tomb of Lady Eleanor Butler (*O'Halloran's History of Ireland*, vol. ii.) Archdall (*Monasticon Hibernicum*) thus speaks of it:—"On the south side of the choir are two chapels, each about ten feet square, and both of them arched and supported as the other parts of the building; between these are a double row of Gothic arches, supported by twisted pillars, each distant about two feet four inches from the other; here the ceremony of waking the Monks was performed, and not where the holy relique was kept, as remarked by a respectable writer, in a plate which by mistake is reversed: on the north side of the choir are two other chapels, each of them seven feet long and eleven broad, with roofs supported in like manner as the others, and between these and the opposite lateral aisle the whole is arched; but opposite the south chapel there is an open space, with a large flight of stairs leading to the steeple, &c., in the north angle of which are stairs which ascend to the top. The difference in the work of this Monastery is very extraordinary; nothing could have been more highly finished than the steeple and chapels, which are built of marble and limestone," &c.

The *Parliamentary Gazetteer of Ireland* says that "The monument is exceedingly beautiful, indeed is regarded by many as the most beautiful in Ireland; but it was much injured about 20 or 25 years ago, by a party of recruits, who, while on their march through the village, battered the canopy, pillars, and arches of the monument with the butt ends of their muskets. Several other tombs are of very elegant character. The whole of the Abbey is built of hard and durable black marble, well fitted to resist the erosion of the elements; but it has sadly suffered from dilapidation." I may observe that it was not recruits, but fellows calling themselves soldiers of the 21st Welch Fusileer Regiment that perpetrated this atrocious act of Vandal barbarity—to them, at least, it is attributed. Soldiers of Limerick garrison battered old Catholic tombstones in Kilsquane church yard, about sixty years ago, in the same way. At its dissolution, the Abbey and its possessions were granted to Gerald, Earl of Ormonde, in capite, at a rent of £15 10s 4d!!!

The cat with two tails may yet be seen here. The tradition is that the masons were going to dinner when the Gobawn Sere applied for a job; and, judging from his appearance, the man was simple, the superintendent agreed, and desired the Gobawn to make a cat with two tails. What was his surprise when, on his return, he found the Gobawn at work. The tradition is that he failed in nothing but in making a hat, which he made with a hole in the bottom. The Gobawn Sere is interred at Derrylong, in the Bog of Allen, between Littleton and Kilmenule. The cat with two tails is one of the sculptured curiosities of the abbey.

The nave is forty-nine feet broad, and forty-eight feet long; on each side is an arcade of four arches, with lateral aisles. On the south side of the choir are two chapels, between these are a double row of Gothic arches, supported by twisted pillars. This is the place where the relic was deposited and exposed. I must here conclude. I have written this sketch of my visit and of the antiquities, &c., of Holy Cross, at the request of a very old and of a very dear friend, and if it contain interest to my readers, I shall feel truly happy that I have not written in vain of a Monastery which proclaims the existence of an early and a continuous ardent religious devotion, and a high civilization in our beloved country long before the Iconoclasts and butchers of the Elizabethian, Cromwellian or Williamite era were heard of.

Much more could be written on this interesting and beautiful Abbey, so full of all that is suggestive and glorious—so thronging with reminiscences of bygone ages; but time presses, and our space is filled, and until another ramble takes us to some other favored and illustrious spot.

Oct. 7th, 1861.

M.L.

Adjva. me. Deus.

Guilielmo Dwyer filio Jacenti. hæc. fieri fecit.
Super. Cadavera. Parentu. ac prædiscessorū.
2^o die. mensis Septembris A. D. M. 1835.
Plorate: quia. Satisfactū. ē. oīb. hōib. semel mori.
Vigilate quia. nescitis. Diem. neque horam.
Orate: quia. Sancta et Salubris. ē. cogitatio.
Pro. defunctis. eorare. Requiescant in pace.

Clonsilla. Cashel.

3^o December 1867

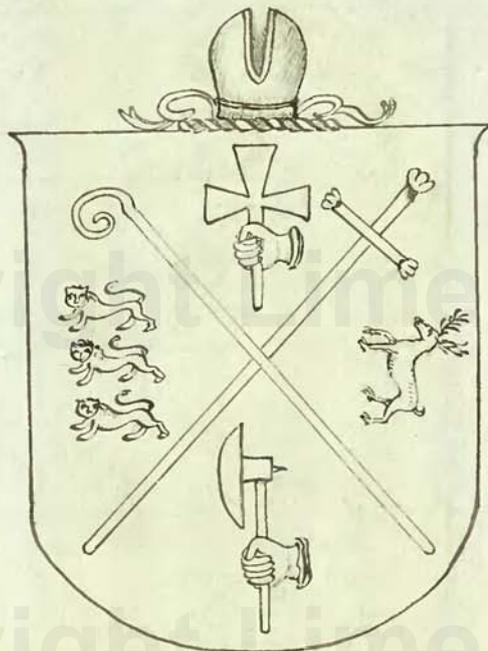
Dear Sir

The above is a transcription
of the Latin inscriptions on the stones placed
in the porch of the Protestant Church of Clonsilla.
I would have fulfilled my promise sooner
but the church was closed in consequence of the
absence of a clerk. Trusting you will find
the above satisfactory.

I remain, Dear Sir,
Your very Obedt. Servt.

M. Penkham, Esq.

John Lyghe
The Vicar of Clonsilla



Arms of Archbishop Miler M Grathie :
in the Rock of Cashel. 3

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*Book of
Miles M. M. M.*

Copyright Limerick Archive

Philip Kearney (and who
was "Chief of the Supreme
Court of the Confederate
Catholics at Killbuck in
1846) and his wife Jane
Lily Gibbon of whom he
had a large family

she just the widow
of General Philip Kearney
who was killed in the
American War 1862
but his name the first
of Franky & Charles in the
barlour of the bank
College at Rome
Brentley and states
her husband was
descended from the
Kearney (Crest) family

which is constant
of my statement that
Benjamin Kearney
was not the last of the
family — of years I
am looking for his
name —

I saved you some
for a read of my
manuscripts. We
shall have them
with pleasure

Yours faithfully
Dennis Kearney
(Crest)

Murkham Esq. D.P.
Limerick



JAMES LENIGAN, ESQ.
CASTLE FODARTY, CO. TIPPERARY.

Castle Spogarty
Thurles

1 June 1842

Dear Sir

I have had the
pleasure of receiving
your letter of the 23rd Ult.

I remember
having discovered, upon
searching among
old papers here,



JAMES LENIGAN, ESQ.
CASTLE FOCARTY, CO. TIPPERARY.

a vellum manuscript
with a painting in
it of an Archbishop
travelling thro his
Diocess, the painting
illuminated, and
relating to the Abbey
of Holycross, which
manuscript my
poor Father gave,
(much to my regret)
to the then Roman

Catholic Archbishop
of Cashel, — In that
manuscript was
mentioned, that
my Fathers Ancestors,
from donations to
the Abbey, were
entitled to be buried
in the inclosure
about the Altar, where
he & they now lie —

I think the Arch
Bishop. told me, that



JAMES LENIGAN, ESQ.
CASTLE FOGARTY, CO. TIPPERARY.

He endorsed on the
manuscript my Fathers
donation -

If that be the work
called Triumphalia
I inclose you, the only
copy I can find of my
Arms; The second and
third quarterings are
O'Fogarty -

I remain Dear Sir
Very truly yours
James Lenigan
W. Lenigan Esq^r

Letter from James Lenigan Esqr J. P. D. L. M. A. Castle
Fogerty, to Mannichans

Castle Fogerty

Shurles

3 May 1842

Dear Sir

In reply to your
letter, I inclose a
draft to your order, on
the National Bank for
Four pounds Sterling,
amt of my subscription
to the Tipperary Vindicator

I remain dear Sir

Very truly your

James Lenigan

James Lenigan, Esqr, J. P., D. L., M. A., of Castle Fogerty, is the lineal descendant & representative of the O'Fogerty family, in whose possession, the original M. S. of the *Triumphalia*, remained, till placed in the hands of his grace the Archbishop of Cashel.

His pedigree, showing his connection with the O'Fogerty's, may be seen in Sir *Robert Bourke's*, *Landed Gentry of Great Britain & Ireland*.

a. Timber tree appropriate
to this place - My Father
gave a model of this
shape to the Royal
Dublin Society and
a brooch has been made
from it -

I forgot to mention
that in the front of
my family vault, there
are two small statues
of saints of rude sculpture

I regret much
that I am not able
to give you more

PL/20(13)

Castle Fogarty

Thurles

21 June 1872

My dear Sir

I have had the pleasure of receiving both your letters, and in the interval, made every exertion upon the subject, and failed -

The family vault is in the Abbey, ~~to~~ mean the

entrance to it) is at
the Gospel side of the
Altar, opposite to what
is legendarily called
the Good Woman Sons
Monument, but which I
believe, and have been
assured, by a Judge of old
ecclesiastical architecture
to be the Sedilia or Seats
of the Priest, Deacon and
Subdeacon, during High

Mass - In a niche of the
wall, of my vault, there is

a horizontal stone, with
inscriptions in old Gothic
characters, partially
obliterated; mentioning
The family vault of Fogarty
and his wife Conceal of
Lochna, the date partially
effaced from Age, in Latin.
I had it accurately copied
and translated, and put
it aside carefully, but can
not find it - it is however
still in existence, having
been accurately and painfully
searched for -

The old Irish Harp
is here, in good preservation,

it had a Golden plate
on it, mentioning, that
it was the harp of my
father's, Great Grand Father.
" Captain Cornelius
Fogarty, 1689 " This Gold
plate was stolen by an
it'erant harp player, and
seen by my Grandmother
I believe - The Legend is
that the Harp is 400 years
old - with some other old
stories about it - the back
of it oak, with some old
worm holes, & the Belly, a
peculiar species of Black
timber Sallow, perfectly
sound.

P4/20(14)



SEP 13

To the Editor of the
Tipperary Vindicator etc
104 George's Street
Limerick

Miss Lenigan
wishes for six
copies of the
Tuesday's Vindicator
containing the
announcement of
her Father's death

Castle Fogarty
Thurles,
Thursday Sept 26th 1873.

DEATH OF JAMES LENIGAN, ESQ., J.P., D.L.,
M.R.I.A., OF CASTLE FFOGGERTY.

We regret to record the death at his residence, Castle Fogarty, on the 3rd inst. of James Lenigan, Esq., D.L., J.P., M.R.I.A., in the 76th year of his age. He was the eldest son of the late Thomas Lenigan, Esq., of Buncraggy, county Clare; married 1825, Eleanor, Frances, daughter of Edmond Armstrong, Esq., of Buncraggy, county Clare; married 1825, Eleanor, Frances, daughter of John Evans, Esq., and sister of the late Bartram Evans, Esq., M.P. for Leominster; educated at Trinity College, Dublin, (B.A. 1816; M.A. 1817); a Magistrate and Deputy Lieutenant for Tipperary. Through Mr Lenigan's grandmother, this family became the representative of the ancient family of O'Fogerty, of the Barony of Eliogarty and Castle Fogarty, near Thurles; and it was Thomas Lenigan, Esq., "Lord of Castle Fogarty," as he was called, who gave "THE TEXUMPHALIA," to the Most Rev. Dr. Bray, Lord Archbishop of Cashel and Emly in 1812. This valuable MS. is preserved with great care by the illustrious and Apostolic Most Rev. Dr. Leahy, the present estimable and revered Archbishop of Cashel and Emly, in his own library in the Palace at Thurles.— Mr James Lenigan was a sincere and devoted Catholic—always foremost in the avowal of his principles—always attendant at public meetings in furtherance of Catholic claims. He was a lover of the antiquities and history of his country, and was deservedly respected and esteemed by all classes and parties in his native county. His funeral was attended by the clergy, and gentry, and tenantry, as well as by a large concourse of the people. He was a kind and indulgent landlord. His remains were laid in the family vault in the celebrated Abbey of Holyross, with the traditions and history of which his family have been connected for ages.—R.I.P.

4) The following is the programme to be adopted
on the **SOLEMNE OBSEQUES**
OF HIS GRACE

THE MOST REV. PATRICK LEAHY,
Archbishop of Cashel & Emly,
WEDNESDAY, 3rd FEBRUARY, 1875.

Order of the Procession of the Clergy to and from the Sanctuary.

- 1—The Clergy will assemble in the Sanctuary, at half-past 10 o'clock, a.m. precisely.
- 2—Exactly at 11 o'clock the Procession will issue from the Sanctuary in the following order:—
Cross Bearer with Acolytes on either side.
The Students of the College.
The Members of Religious Orders.
Capitular Cross Bearer with Acolytes on either side.
The Secular Clergy,
Canons of the Chapter.
The Prelates assisting, with their Chaplains.
His Eminence, the Cardinal Archbishop of Dublin, attended by his Chaplains.
- 3—On leaving the Sanctuary the Procession will proceed as follows:—
The Students and Clergy will take their places in the Apse.
The Canons of the Chapter at each side of the Catafalque.
The Representatives of other Dioceses, next the Canons, at the Benches, at each side of the Catafalque.
The Prelates assisting at their Stalls, right and left of the Sanctuary, and their Chaplains, at the Benches, immediately in front of them.
His Eminence, the Cardinal, at the Throne, with his Chaplains at either side.

N.B.—These positions are to be retained by the Clergy without change from the beginning of the Office till after the Absolutions at the Catafalque.

Order of the Public Funeral Procession after the Absolutions

- 4—The Public Funeral Procession will leave the Cathedral about 3 o'clock, p.m. and will proceed as follows:
The Clergy will proceed the **BIER** in the same order as in the Procession from the Sanctuary, and will be followed
BY THE BIER.
The Archbishop's State Carriage.
The Mourning Carriage.
Carriages of the Laity.
The Laity on Foot.
- 5—On leaving the Church Yard the Procession will turn to the right, pass the Bridge, up the South side of the Main Street, through Friar Street, cross the Railway Bridge, pass by Heilict Brides to the Cross near the Poorhouse, when it will return to the Town by the New Road, proceed down the North side of the Square to the East Gate, re-cross the Bridge to the Cathedral.
- 6—Having re-entered the Cathedral, the Clergy will resume their former places in Choir, with the exception of the Canons, who will accompany the remains to their resting place in the Sanctuary.
- 7—The Burial Service concluded, the Clergy will return to the Sanctuary in the same order as they left it.

FOR THE CLERGY ONLY.

MONTHS' MIND

OF HIS GRACE

THE MOST REV. PATRICK LEAHY,

Archbishop of Cashel & Emly.

TUESDAY, 9th MARCH, 1875.

Order of the Procession of the Clergy to and from the Sanctuary.

- 1—The Clergy will assemble in the Sanctuary, at half-past 10 o'clock, a.m. precisely.
- 2—Exactly at 11 o'clock the Procession will issue from the Sanctuary in the following order:—
Cross Bearer with Acolytes on either side.
The Students of the College.
The Members of Religious Orders.
The Secular Clergy.
Capitular Cross Bearer with Acolytes on either side.
Canons of the Chapter.
The Prelates assisting, with their Chaplains.
- 3—On leaving the Sanctuary the Procession will proceed as follows:—
The Students and Clergy will take their places in the Apse.
The Canons of the Chapter at their places in Choir.
The Prelates assisting at their Stalls, right and left of the Sanctuary, and their Chaplains at the Benches, immediately in front of them.
N.B.—These positions are to be retained by the Clergy without change from the beginning of the Office till after the Absolution, at the Catafalque.
- 4—The Sermon will be preached by the Very Rev. Dr. Burke, O.P., immediately after the High Mass, and will be followed by the Absolution at the Catafalque.
- 5—The Absolution concluded, the Clergy will return to the Sanctuary in the same order they left it.

P.S.—Dinner will be prepared for the Clergy, at 3 p.m. at the College.

Private.

London, 11 Jan.

Dear Mr. Anderson,

As possible, let me

you not exceed one

Volume I. I. I. I.

-houses would never pay.

You must have a good

idea of the expense of

bringing out two volumes

respectably - something, I

suppose, between five &

seven hundred pounds.

according to the style of
bringing out. So, consider.
You may be able to learn
out a portion of the matter
without inquiring to the fullness
of the work or its interest.

I thank you for the
pieces of local Ecclesiastical
information. The thing I
want understand, would
be obliged to you to explain,
if you can. "La division
- has been against him" (Mr.
Proctor) you say.

My dear Mr. Lunden,

Yours faithfully,

F. J. Leach

Mr. Lunden, Esq.

Limerick.

Thurs, 30 March,
1857.

Dear Mr. Lenthall,

I thank you
very much for your
friendly congratula-
-tions upon the result
of the late Election.

Dei voluntas Dei.

Your friendly feel-
-ings I always
knew & valued.

M. Lenthall, Esq.

The Sonnet I would
willingly surrender
for publication in the
Vindicator, but that it
is to be published in
pamphlet-form. The
publication in the Paper
might injure the
sale of it. Do you
not think so?

I remain, My Dear
Mr. Leavitt,
Yours very truly,
J. Leach.

2
London, March 22, 72.

My dear Mr. Limerick,

Your kind note tells me
you are sending a John
for the Holy Week.

Accept my best thanks,
with those of my clergy,
for your so kindly pro-
-viding for our wants.

Welcome as is your
present, you will allow
me to say that I prize
you beyond all the good.

2
Francis Limerick, Secy. S. P.
Limerick.



Mr. Limerick, Esq.
 + Limerick Lodge
 My dear friend,
 I am very sorry
 to hear of your
 confinement and trust
 you will be - that the
 of our other things let
 you do the better
 regard what every one
 the confinement of persons
 to make the present, and
 - hope that prompt you

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Maurice Lenihan, Esq. J. P.

A
THURLES
NO 23
72

Office of Reporter
and Vindicator,

Immediate Limerick.

Thurles, Nov. 20, '72.

Dear Mr. Lenihan,

I send you on other side a
notice of the Meeting of the Self-
progen Bishops of this Province
to be held on the 4th Dec. and

am Yours faithfully

J. Leahy

Mr. Lenihan, Esq.

P.S. Don't let my writing remain
in the office. Burn the slip of paper.

Maurice Lenihan, Esq. J. P.

A
THURLEY
NO 23
72

Office of Reporter
and Vindicator,

Immediate Limerick.

Dioceses of Waterford & Lismore

The Archbishop of Cashel has summoned the Bishops of the Province of Munster to a Meeting, which is to be held in Thurles on next Wednesday, for the purpose of taking into consideration the relative merits of the Three Ecclesiastics recommended by the Parish Priests of Waterford & Lismore, and of reporting to the Holy See who in the opinion of their Lordships is the fittest person to be appointed Coadjutor Bishop of those Dioceses.

3
Shrewsbury, March 27, 72.

My dear Mr. Limerick,

I beg again to thank
you for the fine Salmon
you have sent me.

Very truly yours
+ J. P. Leahy

Mr. Limerick, Esq.

Limerick.



3
Mr. Limerick, Esq.

—

Limerick.

M. Lemihau, Esq. J. J.
Office of Vindicators & Reporter,
Limerick.



Durles, Feb. 13, '73.

Dear Mr. Lemihau,

I send you outside a
notice of some changes in
this Division.

Very glad to find you
have begun our history
in the Vindicator. It will
be most interesting, coming
from one who is full of the
subject & has his heart in it.

Dear Mr. Lemihau,
Yours faithfully,
M. Lemihau, Esq. & J. J. Leahy
Limerick.

M. Lemiham, Secy. I. S.



Office of Vindications & Reports,

Limerick.

Subdivision of Parishes & Districts of Parishes

The Rev. Mr. O'Donnell, C.C. has
been removed from Kilmurragh
to Doone - the Rev. Mr. Sower,
Doone, to Galbally - the Rev. Mr.
M'Carthy, Doone to Knockany -
the Rev. Mr. Swirke, Galbally,
to Sully - the Rev. Mr. Condon
to Clerihan - the Rev. Mr.
Ryan, Sully, to Kilmurragh.

Maurice Limerick, Esq.



Office of Limerick Reporter,

Limerick.

him to be useful. Of two others
there, one of whom, I might name
& be your future correspondents, one
is sick, the other away in America col-
lecting for the Cathedral. The one sick
will, I hope, soon recover. The other away
in America will have returned in June,
I think. If you could only lay the burden
upon your memory to think of this mat-
ter some time in June, I could then
arrange things to your satisfaction, I
think.

The Salmon was excellent, and
he did it every justice. Thank
you, and thank you again, for
having fed the hungry.

Remain, my dear Mr. Limerick,
Yours truly
M. Limerick, Esq. + J. Leahy
Limerick.

Maurice Lenihan, Esq.



Office of Limerick Reporter,

Limerick.

I am fully sensible that the maintenance of the Limerick Reporter is the maintenance of one of the ablest, if not the very ablest, Provincial Paper in Ireland as an organ of Catholic interests. The very best - for the best - articles I see on Catholic questions are those which come from your own pen in the Indicator. Apart, therefore, from my friendship for yourself indivi-

dually, and from the interest I should feel in any thing with which you were identified, I should feel called upon to support the Limerick Reporter. I shall be most happy to enter into your views on regards Diocesan News in this part of the world. We must, however, look about us, & wait a little while. You are not to expect any thing from poor Father Mathews. You see that yourself, & say it. His health would not permit

4

Shurles, April 5, '72.

My dear Mr. Lennihan,
Do not think I have
been forgetting your letter.
No. I could not forget
any thing concerning you.
I have been away in
Dippurany, holding our
first conference for the
year & distributing the
Holy Oils.

Maurice Leminhan, Esq.



Office of Reporter
and Vicar, Limerick.



Private

Shrewsbury, Sunday,

Oct. 27. 72.

Dear Mr. Leminhan,

The notice respecting the Bishop of Waterford & the Election of a Coadjutor for that Diocese which appeared in yesterday's Freeman is incorrect in almost every particular.

I send you outside a correct notice of the matter which you may have in next Vicar, and am, dear Mr. Leminhan,

Yours faithfully
+ P. Leahy

Mr. Leminhan, Esq.
Limerick.

Maurice Limerick, Do.

THURSDAY
DEC 27
7-

Office of Reporter
and Vicar,
Limerick.

Devine of Waterford & Lismore.

In virtue of powers received from His Holiness
Pius the Ninth, the Archbishop of Cashel, the Most
Rev. D. Lecky, has issued Letters dated the 24th
of this Month calling together the Parish Priests of
the Dioceses of Waterford & Lismore ^{to} for a Meeting
to be held in the Cathedral of Waterford on the
13th of Nov. prox. for the purpose of choosing
three names to be presented to the Holy Father
with a view to the appointment of a Coadjutor
to the Right Rev. D. O'Brien.

The Archbishop, with D. O'Brien, will preside
over the Meeting of the Clergy.

1
 1
 9th June 1872

My dear Mr. Quirk,

In sending you herewith the photos of my tomb for illustration in your forthcoming work the *Thompson* I may not be out of place in saying a word as explanation as to the origin of the idea, of taking the burial place and erecting & inscribing my tomb before death (viz: After being located here some I paid a visit to that grand old fastidated structure the "Rock" and was delighted & inflated with joy at the account given by the very intelligent guide of the Rock George Haskins of the O'Keane family, who have right of burial in several places within the Cathedral and I formed an idea of being buried in one of my own old ancestral tombs, but on reflection and notwithstanding what the building was in "days of old" as to Religion. As often as I subsequently visited the Eumec & heard the Guide describing the history of it & who was buried here & there. I felt to say I can't bring to mind that I ever heard that grand response so sweet & pathetic ears "The Lord have mercy on him or her" and with the "Rock" being in the hands of those who differ with me in Religion. I have loved the idea of being interred in being an unworthy member of the St. Vincent de Paul Society and its Non Sec at present. After our meeting at 11.0. on Sundays, the worthy

zealous and respected President H. M.
 M. Coyle and myself were (and am)
 in the habit of visiting the Mortuary
 Yard attached to the R. Church. Mr. D. J.
 to pray for his friends and I to join
 him. The President's example was indeed
 truly edifying and it occurred to
 me ^{that} after death what was there for us but
 the prayers of the faithful, and when passing
 by the grave of a dear & lamented
 young ^{man} of great promise & note in
 his profession the late Michael Joseph
 Coffey I said a few prayers, and
 it being Christmas day 1871 just at the
 moment I saw the Ven. Archdeacon
 Quirk O.P. and asked him to accom-
 pany me to the site I had in view
 and which I'd join my dearest friend
 B. Joyce and the Ven. Archdeacon at
 once admired my idea & we agreed
 at once the price £10 the customary
 charge. Subsequently formed the
 plan myself of cut stone base, railing
 & touch and agreed with Mr. J. P.
 K. Fahie Architect & Builder who has
 executed the work in a most creditable
 manner and my entire satisfaction
 in so much that I presented him
 with a valuable Gold Cross as a
 mark of approval as well as personal
 regard. I also feel it due to Michael
 Ryan former Gate as the Divine who executed
 the iron work to say that he done
 it well & that we need not be ashamed

of our local mechanics. The photographs' herewith are taken by Mr. J. Ryan a young man only 6 months at the business and which will speak for themselves, to my mind many that spent years at the profession could not do them near so well.

Arising out of my little monumental book and having inscribed on it the old traditional affix (Crest) I presented to each of my friends here a valuable Gold Cross in memory of the affair and which I am vain enough to imagine will be handed down to their childrens children as the O'Keefe "Crests"

| | | | |
|----|---|--------|----|
| 1 | By Mr. Daniel Ryan D. D. C. C. | Cash | |
| 2 | D. M. M. Cagle President S. V. S. S. S. | 50 | |
| 3 | Mr. Paul Phelan Treasurer | 50 | 50 |
| 4 | John D. White. Proprietor Gazette | 50 | 50 |
| 5 | W. J. Brewer. National Bank | 50 | 50 |
| 6 | J. Rice | 50 | 50 |
| 7 | Gabriel Watkins Auctioneer | 50 | 50 |
| 8 | Dr. Francis Russell. Assistant Surg. J. C. S. | 50 | 50 |
| 9 | Mr. M. J. Russell | 50 | 50 |
| 10 | A. Manning National Bank | 50 | 50 |
| 11 | Mr. H. J. Fisher Architect | 50 | 50 |
| 12 | John Dumb | 50 | 50 |
| 14 | Matthew Ryan | 50 | 50 |
| 15 | James Hanly | 50 | 50 |
| 16 | Timothy Kearney D. S. | 50 | 50 |
| 17 | M. A. Watkins | 50 | 50 |
| 18 | J. H. Sayers Solicitor | 50 | 50 |
| 19 | Peter Henry Kelly fowler | 50 | 50 |
| 21 | Michael Kearney | Cash | |
| 22 | John Foran. Ottawa, Canada | Quebec | |
| 24 | Edward Savage Excise Officer | Cash | |

4

and many specimens to add
to Maurice Suihan J.P. Esq. Linnæus R
with several others to follow. Your
specimens sent will speak for what
the last were as the were each of great
value —

It is my intention to present to
each of the aforesaid friends a copy
of your work providing it comes
with my means — Could you let
me know what it may be?

I will leave it to your own
judgment to publish what is
suitable in this to your work —

I am sending herewith a letter
to this morning from my brother
Michl. His wife is anxious that her
pregnancy should appear and I
have written her this post for partic-
ular when it comes to hand
shall forward it

~~I~~ I shall send photos per post
post or two as I am disappointed
today

Yrs faithfully
Dennis O'Keefe (cont)

To
Maurice Suihan Esq
Reports & Vindications of your
Linnæus R

~~I~~ As for specimens of any birds
announced
D.O.K.

I don't lose a
 moment in printing
 you when I keep
 all those sent
 you - but it was only
 last evening I had
 finished some
 changes in the metal
 ornaments of touch
 railing but I will
 send you a few more
 photos in a day or
 two instead of the 14
 ornaments being lower
 than the rest I have had
 them raised and of a
 different pattern as

Private
 Report
 Report
 still as I am getting
 extracts already in
 I never saw the Great
 consider more than hearing
 of our family being of the
 "Cross" descent - the relic
 part of the Cross of St. Peter
 being in the family and
 as an Apocelle of a saint
 carries the Cross wherever
 an Archbishop or Bishop
 carries the Crozier & then
 why the "Cross" (not Crozier)
 was officed - I had a
 letter a few days ago from
 my sister Mr. Moran and she

Roughly drawn
 I shall write you
 fully when sending
 photos
 new waste for
 post.
 Yrs faithfully
 J. J. [unclear]

M. J. [unclear] Esq
 [unclear]

is able to read the
former statements
She will be heartily
glad to see so of
I can see the out-
papers on the
I shall forward them
Yrs very truly

Davis Manning (Cont)
M. Parkhouse Esq
Limerick

P.S. I take from my scrap
book the only papers on
the subject in my possession
they may show some light
on it - W.M.C.

stated therein that I
had sent you the photo
in the order she sent
Thank you for the
photo it all right I
have done. I have
a photo of the burial
place I have table with
my name &c therein on
big sheets & Davis Manning
print & heart Executive
& J.R.C. Fabric Architects
& I should like to see the
brother of Saffin & an-
treat- by you work to publish
Please do not be
10 (ten) copies I shall
send you later & this post
I can see & of it

Michael
11 Jan 1872
My dear Sir,

Thanks for ac-
cepting crosses I
had some Maps of-
fered today in
Mr. Mellum for the
intention of those
who accepted them
Enclose photos -
will be glad to see
you when we shall
talk over things in
general

Yrs in all sorts
J. J. Kearney Capt
Muirhead. & Sons
Limerick

H O L Y C R O S S .

Written by the late Patrick O'Sullivan.

O Holycross I thou pile of ages gone !
Thy walls in ivy clad still linger on,
As sadd'ning relics of thy once bright fame,
Ere desolation to thy wide aisles came,
Or ruin through thy cloisters sped its way
With desecrating steps to quench the ray,
O richest shrine of all our land can boast,
From Mallin's Head so bleak, to Cork's long
coast,
By Nore's bright wave or Shandon's surging
flood,
Or Boyne's green banks, or by the Lakes
where stood
The pile* whose walls MacCaurn raised, as
thine,
Proud fane ! by one sprung from great Brian's
line.

In grandeur thus, without a rival stood,
By Suir's bright waves the Abbey of the Rood,
While days and years rolled down the stream
of time,
And Zephyrs bore, o'er hill and dale the chime,
On wings of hope, to hut and lordly tower,
To call, at matin, noon, and vesper hour,
The busy swain and chief of a courtly mien
In angel's songs to land bright Heaven's
Queen,
Or bid them come, on Feast and Sabbath day,
To th' altar high, to worship and to pray
To Him—the Lord—who blessed their lovely
vale
With peace and plenty, ne'er once known to
fail.

Alas ! closed is this day, illumed by light
Of charity sublime, devotion bright,
Which in this old shrine long had reigned
supreme,
O'er hearts as pure as Heaven's noontide beam
And now broke o'er this Abbey grand a storm
That, thro' the isle swept on with bode of
harm,
To hallow'd pile and choir of saintly men
Which in green Eire long blessed each hill
and glen,
O Holycross ! that storm thy courts laid bare,
Where once were frers, there dwell the birds
of air—
While desolation fills thy aisles with gloom
No voice disturbs the stillness of the tomb.

Ah ! will this night of sorrow know no morn ?
Ah ! will the veil of sadness e'er be torn ?
Yes ; morn, in floods of golden light shalt
pour
Fresh youth and beauty on this Abbey hoar ;
And sadness from the pile shall pass away,
As pass the clouds that hide the sun's bright
ray
Again sweet sounds of silvery bells shall float
O'er hill and dale with glad and joyous note,
Religion, too, enthroned with queenly grace,
Once more shall fitly hold her rightful place,
And when, Bless'd Lord ! Thou dwellest in
this shrine
To laud and sing Thy glorious name be mine.

LEVITE.

Thurles, 1873.



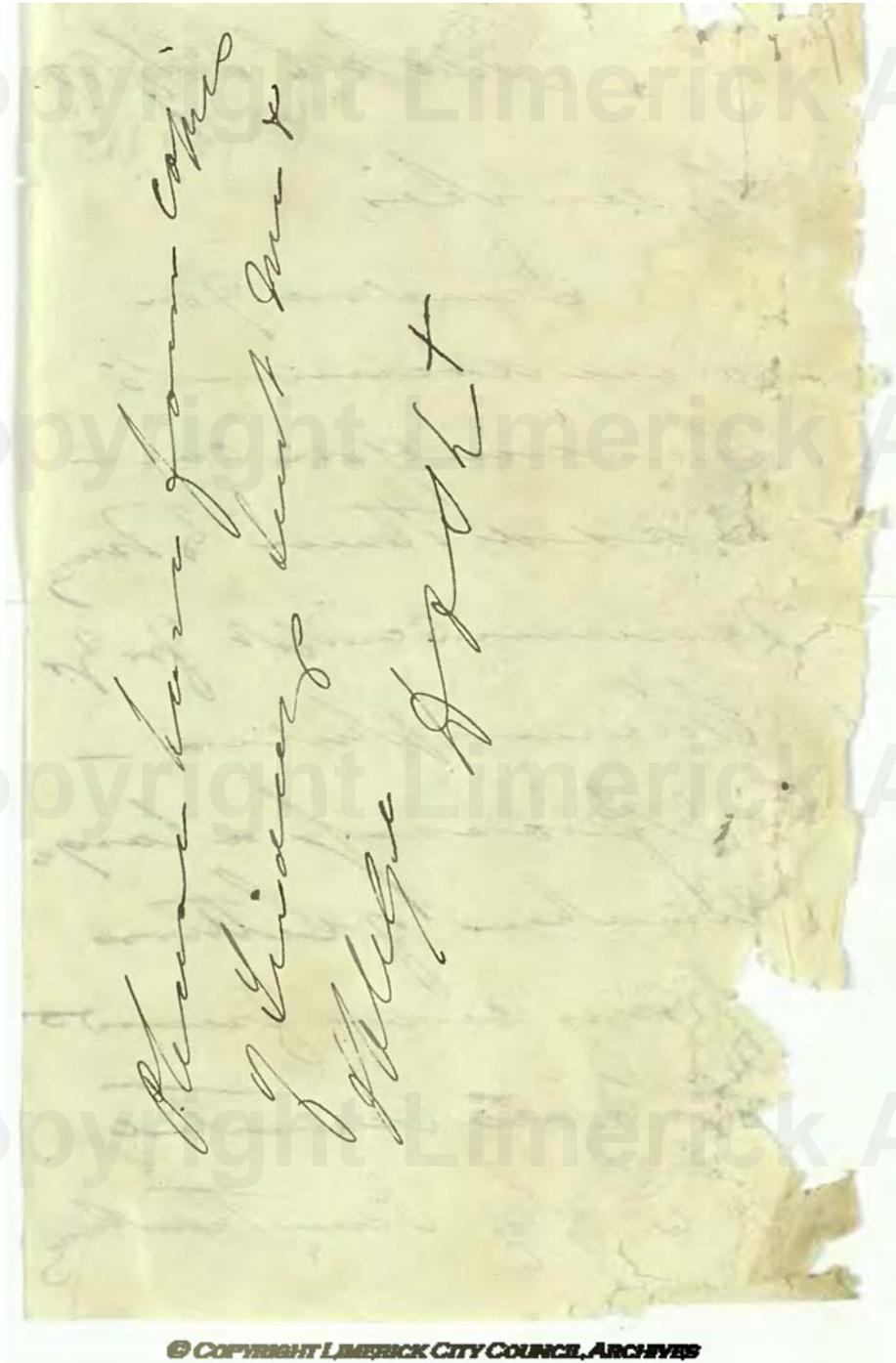
Checked 3rd 1873
P4/20 (15)

My dear Sir

I enclose you
some documents
should you care
to add them to my
manuscript for the
Memorial -

I possess a large
number of letters
of my dear friend
the late lamented
Mr. Beady. I am thinking

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Received from your
kindness sent me
the
17th

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EXTRACTS OF AN HISTORICAL
FAMILY RECORD.

From Mrs. Catharine F. Foran, Green Park Aylmer Ottawa Canada, to her brother Denis O'Kearney (Crux) Cashel.

"As it was only part of the Crozier of St Patrick that the late Rev. William Heffernan, P.P. Clerihan, gave to the late Most Rev. Dr. Slattery R.C. Archbishop of Cashel. The following Extracts may be interesting."

"In Abbie Mac'Geoghegan's History of Ireland page 291. It is related that St Patrick's Crozier called in the language of the Country (Ireland) Bagal Phalraic—that is the Staff of Patrick, and sometimes the Staff of Jesus which according to St Bernard in the life of St Malachi, was ornamented with Gold and precious stones, and preserved with Veneration in the Church of Armagh since the death of the Apostle was carried away by the order of Fitzalchin, and placed in the Cathedral of the Holy Trinity in Dublin, A.D. 1181 where it was carefully preserved until the suppression of the monasteries in the 15th Century"

In a very interesting book "The Beauties of Ireland" By J.N. Brewer Esq. published 1826 Vol 2nd—page 155. Is a description of Jamestown House County Westmeath. The Seat of Sir Richard Nagle Bart, among the heirlooms in the family is mentioned. The "Portrait of Sir Richard Nagle, of Morning, Attorney General to King James the Second, whom he accompanied into Exile, and also in Jamestown House is preserved a curious relic which exhibits the unquestionable marks of a romantic antiquity. This is called the Buelem or Crozier of St Columbeil; the patron of the Macgeoghegan's territory. It is composed of Oak overlaid with plates of copper, railed and fastened about four feet of the shaft which formerly was longer, still remains the rest has been broken off and lost. The Volute or top of the of the Crozier is in like manner separated from the staff and a part of it is no longer in existence.

This Volute is of bronze, inlaid with Gold & Silver, representing various figures.

It is also set with precious stones and gems, and covers like the plates of the staff a piece of oak. Doubtless this sacred antique relic had

been committed to the safe keeping of the Dynast of Moy Cshell by the Monks of Kilbeggan at the period of the Reformation and dissolution of Religious Houses.

As the Sir Richard Nagle who was Chief Secretary to King James the 2nd whom he accompanied into Exile, and whose portrait is mentioned as an heirloom in the family of James town House was married to Jane Kearney and his brother Pierce Nagle, Esq., to her only sister Mary Kearney. It seems a curious coincidence that the Crozier or part of the Crozier of St Patrick should be in the possession of the O'Kearney family, and also the Crozier or part of the Crozier of St Columbeil in the possession of the Nagle family at the same time that both families were allied by a double marriage. It seems more probable that it was one Crozier which was divided in order that each family might possess a part of the sacred relic, and that was the Crozier of St Patrick which the women of the O'Kearney family brought with them at the time of their marriage, at the same time leaving a part of it with their own family, they certainly would not separate and give away any part of so sacred a relic, had it belonged to the Nagle family before their marriages.

The O'Kearney [Crux], family and the ancestors of the American General Philip Kearney who was killed in the late war, as well as our ancestor were all descended from Phillip O' Kearney who was the eldest son of Michael O'Kearney, and Jane Fitzgibbon, and Clerk to the "Supreme Council" had suffered most, and that his descendants were reduced to the rank of farmers and traders, and also that they were the same Kearney's who were afterwards made Aldermen and common Council men by charter of King James the 2nd including the Denis O'Kearney, who was one of the representatives of the Borough of Cashel in the Irish Parliament 1689, at all events we are descended from the branch of the O'Kearney's of Cashel, as I have often heard my dear Father speak with pride of his descent from the old branch who "though they lost their possessions had kept their faith, and that the City of the Kings had been at one time called "Casheal B. Kearnaid" Otherwise O'Kearney.

Cashel, 26th February 1874.

Handwritten notes:
 Donegal & Donegal
 W. Butler's Murders
 James J. O'Sullivan
 by on at the summit
 the gentleman's book
 A. Kearney be out of
 W. Kearney
 You in hand
 W. Kearney's part
 M. Kearney's leg. 1874
 W. Kearney

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CROSS AT MONASTEREBOICH.
SOUTH



Hotel de Geneve,
Naples,
December 8, 1874.

My Very Dear Mr O Kearney,

I have just returned from Rome and I am now on the point of embarking this morning for Chandernagor, India. I had the pleasure and happiness of spending twelve days in the "Eternal City." I assure you I did not loose my time in the great Capital of the Popes & the Ceasers. I visited frequently St Peters, the Vatican the Capital, the Catacombs and all other celebrated Monuments. I had the happiness of saying Mass over the tomb of S.S. Peter and Paul, and in fact over the Sacred Relics of the principal Martyrs and Confessors of the Church. You may rest assured I did not forget you while in Rome. I said Mass several times for you, Mrs O'Kearney and your dear adapted friends, who are indeed my special friends also, I endavoured to procure some *Souvenirs* of Rome for you all. It was with the utmost difficultly that I succeeded in obtaining for you a relic of the *True Cross*. Thank goodness my efforts in the end were crowned with success. You will find it in a few days in the package addressed to the Rev Father Michael Mooney of Cahir.

There are other *Souvenirs* for Mrs O'Kearney &c., &c., &c. In fact for all my Cashel friends. There are also six *jac-similes* of St Peters Chair with the accompanying authentics : showing that they touched the real Chair that bow the limbs of the Prince of the Apostles. There are besides some Silver mounted Beads of great value. Some very large *Agnus Deis*. Three nails that touched the real nails which Pierced our Savours Hands and Feet, and a great number of Medals and Relics ; of course all Blessed by the Holy Father.

You may be sure Father Michael will not forget you. I had the happiness of kneeling three times at the feet of the Holy Father. One of the visits was entirely a private one a favour which is granted now to very few. I asked a special Benediction for you and Mrs and all those in whom you take a special interest, Pray for me sometimes, especially while on sea, &c.,

Your Most Obliged & Grateful Friend,
E. W. MOONEY,
DENIS O'KEARNEY, (CRUX) Esq.
CASHEL.



View of Cahir from the Hotel de Geneve

Thursday, 9th August, 1874

Dear Sir,
When writing to you of late, I forgot to answer that part of your Letter in which you ask for a part of the Crozier of St Patrick from the portion given by Father Heffernan to my revered Predecessor, Dr Slattery. It would not be possible to detach any part of it. The portion given by Father Heffernan was fixed in Dr Slattery's Crozier in the Shaft and under the Crook, and bound round with a plate of Silver, making it one with the Shaft, and bearing an Inscription giving the history of the relic and how it came to find a place in the Crozier.

I remain, dear Sir,
Your's faithfully
M P. IRELAND
Mr. Denis O'Kearney, (CRUX).
Cashel.

P.S.—Father Heffernan did not give the whole, but only a part, of the relic remaining with the family, from whom he got it—I think the Butlers, one of whom was married to a Brother of his. I may mistake the family. But sure I am that as much more remained with the family whoever they were. You ought to be able to find out.

P.L
K

IRISH FAMILIES,

From time to time we purpose giving our readers some account of the different families resident in and about our neighbourhood, the following is extracted from Cronnelly's valuable work, further particulars about the family of O'Kearney can be read in 'Cashel of the King.'

O'KEARNEY OR KEARNEY.

The O'Kearneys of Tipperary derive their descent and surname from Cathariadh, of the race of Brennan Ban, son of Blod, son of Cas a quo Dal Cas. The name is sometimes made Carney. The Tipperary O'Kearneys are to be distinguished from the Westmeath family of that name, who are of a totally different race. The O'Kearneys had an extensive estate in the vicinity of Cashel, of which they held possession down to the period of the Protectorate, when it was confiscated and parcelled among some of the Cromwellian officers. Cashel was the burial place of this family, in the college of the Vicars Choral, erected by Archbishop O'Hedian, or Hyne, in the second quarter of the 15th century, is an inscribed monument to Nicholas O'Kearney; and in the northern transept of Cormac's chapel, are some tombs belonging to the sept exhibiting inscriptions many of which are not decipherable. Daniel O'Kearney, was consecrated bishop of Limerick in 1769; he died in 1775. David Kearney a native of Cashel, who he was born in 1568, was consecrated archbishop of that see in 1603, he died in 1625. The head of this family in 1665, was Brian, son of Eamon I, by his wife, Mary Conn, son of Patrick Kearney, of Knockauglass in the county of Tipperary.—Vide Domes of Innocence, granted after the Restoration, Roll 5 folio 276.

The reader may be pleased to see how the estates of the Irish chiefs were divided amongst the Cromwellian soldiery, in 1656-7. The following is copied from the 'Crotchie Papers' and is now published for the first time.—

Division of Forfeited Lands by Sir Alexander Staples' Troop, 12th January 1656.
(Indorse) The Original Lott of Sir Alexander Staples' Troop, Birt January 12th 1656.

Wee the undersigned persons in behalfe of ourselves and for whom we are intrusted, doe bind ourselves jointly and severally in ye same of one thousand pounds each, to stand unto and be satisfied with our severall lotts, as as they shall fall upon this present subdivision of ye landes, nowe assigned for Captain Staples' Troop, and which said subdivision is to be forthwith under written, and attested by the officers of ye said Troop. In witness hereof, wee have hereunto set our hands and seals ye day and yeare above written.

| | |
|--------------------|-------------------|
| John Stiton | Joseph Buckley |
| Richard Minard | James Hatwood |
| George Davis | Will Jackson |
| John Dutton | Edward Rodes |
| Richard Grubett | J. Crockford |
| Alexander Staples | Ran Sparrowe |
| Edward Griffith | John Oerbury |
| Richard Chittcott | Robert Clarke |
| Henry Richardson | Charles C. Haddor |
| Francis Maylor | William Goron |
| T. Biloe | Nath. Cronle |
| Henry Nairebrother | John Dale |

The first Lott in which is included

| | |
|-----------------------|-------------------|
| Lieut. Land. Sparrowe | Comt W. Jackson |
| Corpl. Jo. Mason | Will Blanchett |
| Symon Bonus | Nich. Brookin |
| James Browne | Henry Delnes |
| William Docker | Thomas Carrington |
| Leo Cornwall | Edward Griffith |
| Jenkin Gravelt | Jo. Jackson |
| Jo. Owen | Walter Pritchard |
| Edward Roads | George Frohing |
| Anst. West | Wm. Bevin |
| J. Wainwright | Will Salmon |
| Rich. L... | A... |

| | |
|-----------------|-----------------|
| Fran Gent | Richard Folhard |
| Nich Power | George Cusey |
| James Moore | Sam Vickaridge |
| Thos Hutton | Thos. Warden |
| Fluellen Morgan | Nich Sherman |
| Rich Burrowe | Thomas Williams |

is to be satisfied in 1930 acres, out of the several lands hereafter exprest, viz, Dervelabane 17½; Culloman 155. Agheroil 190, Aghahagard 946½, the middle part of Ballyworrae 470 acres, 10 — out of the severall landes of Collegot, Gordrumekerry 48, wood and pasture belonging to the same 975, and the next adjoining of Feagin Fourscore acres and a halfe, they being to satisfie out of their own overplus what the other two Lotts fell short.

The second Lott wherein is included,

| | |
|--------------------|-------------------|
| Capt Alex. Staples | Corpl Ric. Garbat |
| Jo. Alder | Jo. Brydon |
| Jos Cadwallader | Jo. Thomson |
| Tho. Thompson | Dan Webbe |
| Wm Turner | Tho Bonnes |
| Robt Screwen | Rabt Wilkison |
| Tho. Lage | George Pine |
| Henry Heath | Tho. Graham, |

is to be satisfied in 1932 acres out of severall landes hereafter exprest, viz Cahavagh 107, Gornaskriny 1610, and the most easterly parte of Ballyworrin 216 acres and out of the severall landes of that parte of East Ballyoonan that lyeth most contiguous to Knockatoen 707 acres and Knockats 2397 acres.

O'SCULLY

The O'Scolaidhes or Scullys, derive their descent from Dealbaith, eighth son of Cas a quo Dal-Cas. They were lords Dealbus, Teanmuighe, otherwise Dealbus Iarthur or Western Delvio, in the country of Teffia, but the situation of this district cannot now be correctly ascertained. They were dispossessed at the period of the Anglo-Norman invasion, and a branch of the family settled in the principality of Ormond, in Tipperary, and became Erenacs of Lorns, in that county. The O'Scullys are mentioned as follows in the topographical poem of John O'Dugan, written in the 14th century:—

'O'Scully, of the interesting stories,
Over the delightful Western Delvin.'

O'Scully, Erenach of Iniscathy, died A.D 1050. Mal-mure O'Scolaidhe, successor of St Ruahan of Lorna, died A. D 1108.

O'HEFFERNANS.

The O'Heffernans, or Heffernans, are a family of the Dal Cas, deriving their descent and surname from Iffernan, son of Iffernan, son of Caro, who was 15th in descent from Cormac-Cas, king of Munster. This family formerly possessed an estate in Cinel-Ferriac, or the barony of Inchquin, in the county of Clare, where a branch of the sept removed into Limerick, where they became chiefs of the district called Uathne-Chiach, or the present barony of Owny-beg. They are thus mentioned by O Heerin:—

'Owny-Chiach of the sunny lands,
Is the property of O'Heffernan.'

Some Account of the Tradesmen's Tokens Issued in the City of Cashel, and of the Families of the Persons by whom they were Issued

BY JOHN DAVIS WHITE, OF CASHEL, SOLICITOR

I SHALL endeavour to do for the Cashel Tradesmen's tokens what Mr Prim has done for those issued in Kilkenny, and the Rev. Samuel Hayman for those belonging to Youghal; and, although the number of them is very small, I trust the information which I have been able to glean concerning the persons who issued them may be interesting to the members of the Society.

By the kind assistance of Dr Aquilla Smith, I am enabled to give a more complete list of them, and their several varieties, than I should otherwise have been able to present.

The following list is by Dr. Smith, who has also made the drawings of the tokens:

Tradesmen's Tokens Issued in Cashel, County of Tipperary in the Seventeenth Century.

1. Obv. Peeter, Boyton. — A harp. Rev. of Cashel March. — Id, with two stars of five points. The Ven. Archdeacon Cotton; Dr Aquilla Smith; Mr. J. D. White.
 2. Obv. Edmond Kearney. — A plain cross with a pellet in each quarter. Rev. Cashel March. — E. K. Id with four small annulets. The Ven. Archdeacon Cotton; Dr Aquilla Smith.
 3. Obv. Edmond Kearney. — A plain cross Rev. Cashel. 1666. — Id (From a sketch by Mr Molloy).
 4. Obv. Edmond. Kearney. — A cross patte. Rev. Cashel-Half-penny — in four lines. Aquilla Smith.
 5. Obv. Edmond Kearney. — A plain cross, with a patte in each quarter. Rev. Cashel March. — E. K. Id with four pellets. The D over the I is reversed. Mr. John Davis White.
 6. Obv. Edward Mihill. — A cathedral Rev. of Cashel. — E. M. Id and five stars of five points. Mr. John Davis White.
 7. Obv. John Neve. — Arms; On a cross five fleurs de lys, Rev in Cashel. — I. N. Id Dr Aquilla Smith.
 8. Obv. John Peene. — Arms; on a cross five fleurs de lys, same as on No. 7. Rev. in Cashel. — I. P. Id and two cinque-ils. Mr John Davis White.
 9. Obv. Robert Prince. — A castle. Rev. of Cashel. 1664. — Id and two stars of five points. Mr. John Davis White.
- Varieties in the spelling of the name of the city:—
Cashall, No. 6; Casshell, No. 5; Cashell Nos. 2, and 9; Cashill; No. 1; Casshel, No. 4; Casshell, No. 8.

1. Peter Boyton is one of the subscribing witnesses to the will of Edward Mihill, hereafter copied. I find nothing further to identify him, but the name appears to have been a

"Redmond Cantwell, of Ballyduagh, in the Barony Middlethird, and Mary Boyton, of Cashel, in the sd Barony, Married 20 January, 1654.

"James Boyton and Mary Kearney, both of Cashel, married 29 Januar, 1655

"John Crannors and Margaret Boyton, both of the Parish of St. Patrickes Rock in the Barony of Middlethird, married 30 January. 1655."

Robert Boyton was Registrar of the Diocese of Cashel, and Chapter Clerk in the year 1664; and John Boyton was one of the Bailiffs, or city sheriffs in 1715. By an order in the Corporation Books, dated 16th May, 1679, Patrick Boyton "living within ye gates" was obliged to quarter three soldiers "of ye foote company thats come to this city."

In the old cathedral, upon the rock, there is a small shield upon which are the arms of Boyton, "three spur rowels," with the name "Boyton" in old English letters inscribed upon it.

There is a townland of the name of Boyton-rath, within a few miles of the city of Cashel.

2-5. Edmond Kearney.—I find Edmond Kearney one of the Common Councilmen appointed by the Charter of King James II. in 1687; by the same Charter Paul Kearney, Senior, John Kearney, and Paul Kearney, Junior, were also named Common Councilmen, and Patrick Kearney, Merchant, and Dionysius Kearney, Merchant, were appointed Aldermen, so that the family were of some importance at that time; in 1679, Paul Kearney was one of those "living without ye gates," who was obliged to quarter three foot soldiers; Edmond Kearney was most probably, connected with the Roman Catholic Archbishop of Cashel, David Kearney, who was born in Cashel about the year 1558, and who was descended from a family whose name was long honourably connected with Cashel, and who is believed to have died A. D. 1625. It is probable that from this Archbishop the crozier which belonged to St. Patrick came into the possession of the Kearney family. From their having possession of this valuable relic they were commonly styled "Kearney Bacula," or "Kearney Crux;" it was in possession of Bryan O'Kearney, of Fethard, who died about A. D. 1765. He was the last of the male line of the O'Kearney Crux family, and he sold the remnant of their estates to the ancestor of the present Lord Lismore.

Upon Bryan O'Kearney's death the crozier came into the possession of his sister, Miss Alice O'Kearney; upon whose death it went to her relative, Mrs. Bushell, of Ballyvaughan; upon whose death it went to her niece, Mrs. Butler (the Wife of John Butler, of Coolmore); upon whose death it went to her daughter, Mrs. Heffernan (the wife of Thomas Heffernan, of Ballyduagh); upon whose death it came into the possession of the late Rev. William Heffernan, P.P., of Clerihan, who handed it over to the late Most Rev. Dr. Slattery, R. C. Archbishop of Cashel, and it now constitutes a part of the crozier in the possession of the present Archbishop.

I am indebted to James Heney, of Cashel, Esq., for the foregoing interesting information about St. Patrick's crozier; he states that its authenticity can be proved by legal evidence. The following curious document I found in the old Chapter Book of Cashel, and it was quite inexplicable until I heard the foregoing account of the crozier from Mr. Heney:—

"The following is the true Copy of the writing found in the Registry of Cashel, which covered the Last Will and Testament of Philip English, which I certify this second day of October, one thousand seven hundred and fifty-three, 1753:—

"Here followeth a List of such tyths as belong to Oeconomy of Saint Patrick's Church of Cashel wherof I had the setting from the year 1643 to the year 1649:—The great tyth of Ballydoyle & Blackcastle, of Lyonstown, of Millpeak, Ballycumuck, Ballyfowlboeg, Ballyfowlmore, of Archbishop Land (vizt) Rathordan, Shanordan, Gleanmore, Killscobin, Bandrily, Ballycurisk Shanquid, Cloynmor, Freaghduff Brittas, Gortle-

aglor, Gorticortell Gortmekellis, Marshallstown Ballypadding Neartown. The great Tyths of all which places did belong to the Oeconomy, besides £10 that was reserv'd upon Mr. O'Kearney on consideration of St. Patrickes Rites, and other obligations usually paid throughout the province of Ancient custom to Mr. O'Kearney, in honour of St. Patrick

"The above is a true Copy, which I attest.

"FRA. WATLAND
"Notary Public & Chapter Clerk."

There is no doubt this money and oblations were paid to Mr. O'Kearney on account of the crozier.

The old Cathedral upon the rock is the burial place of the family, though some of the name are buried in Fethard, and more at Holy-cross Abbey.

Patrick Kearney FitzEdmond, Merchant, of Cashel (probably son of the Edmond who issued the Token), in his Will, dated February, 1666, wills "my boddy to be buried in my ancestors grave, if possibly may be: if not, in St. Francis his abbey" (probably "Hackets Abbey," which was founded for Conventual Franciscans, and was situated at the rere of Friar-street Cashel, "Monast. Hib.," p.65.). At the right-hand side of the nave, in the Church on the Rock of Cashel, is the tomb of Nicholas Kearney and family, with the following inscription, as far as can be ascertained, the stone being broken in several places:—

"His jacet Nicholas O'Kearney filius—
Burgensis et civis Civitatis etiam archiepiscopalis
Caselensis obiit die—A. D.—Necnon
Helena Ragget filia Thomæ Kilkenniensis uxor
que obiit 2 Sep. Domini—mori memento."

O'FOGARTY

The O'Fogartaighs or O'Fogarty's, are a family of the Del-Cas, springing from Eochy-Baldearg, son of Carthan Fionn, of the race of Cas. The O'Fogarty's, were formerly chiefs of Eile-Deisceart, a territory in the County of Tipperary, which soon after the establishment of surnames in Ireland, obtained from its possessors the name of Eile-UI-Fogartaigh, or Ely O'Fogarty. When in 1210 Tipperary was reduced to Shireground by king John, this territory was formed into the barony of Eliogarty, in which the ancient name is preserved. Henry II. it is said granted this territory, to Theobald Fitz Walter the first chief Butler, who accompanied his son the Earl of Morston, afterwards king John, to Ireland in 1185. Be this as it may, it is certain that in 1315 the greater portion of the County of Tipperary was granted to Edmond, fifth chief Butler, with the return of all writs in his cantreds of Ormond, Hy-Fogarty, and Ely-O'Carroll; and that about this time, the baronies of Ikerran and Hy-Fogarty were detached from Ely-O'Carroll, and granted or rather left to the original proprietors, on condition that they should acknowledge the Butlers their superiors, and pay them annual tribute. By O'Heerin, the O'Fogarty's are mentioned as follows:—

'Ely-Deisceart, land of poets

Inhabited by the race of Eochy-Baldearg;
A fruitful country covered with hazel woods,

O'Fogarty obtained the land.'

The chiefs of this family had established residences in and around Thurles, and the ruins of several may be seen at this day.

In A.D. 1006, Fiachra O'Fogarty a religious of Cloutert, died; and in 1057 Mulrooney O'Fogarty, lord of South Ely, that is Eile-Deisceart, was slain. A.D. 1077, Gormliath O'Fogarty, wife of Tullagh O'Brian, monarch of Ireland, died; and in 1121, Conor O'Fogarty lord of South-Ely, was slain. In 1171, Donal O'Fogarty lord of South-Ely, was killed by Donogh Fitz Donogh lord of Ossory; and in 1178 on the 8th of May, Donal O'Fogarty, who was consecrated bishop of Ossory in 1152, and assisted at the Synod of Kells, held under the presidency of Cardinal Paparo, as vicar-general and bishop of said

diocese, died at Rath-Kieran. William O'Fogarty was the last prior of the Augustinian abbey of Callan, in the barony of Kells County of Kilkenny founded A.D. 1487 by James, Earl of Ormond, and granted at the dissolution of the moastic establishments, to his descendant, Thomas. The grant is dated, 13th August 1557. James Fogarty Esq. of Castle-Fogarty, who died sine prole, A.D. 1778, and his brother who was hauged at Clonmel, soon after the death of James, were the last male representatives of this family. Their sister Elizabeth married Mr Lanigan, the representative of the MacLoughlans, lords of Crota-Gharah, by whom she had Thomas Lanigan, of Castle Fogarty, who was father of the present proprietor of Castle-Fogarty and the representative of its ancient lords in the female line. James Fogarty, —, and their sister, Elizabeth, above mentioned, were the children of Thomas son of Couchobhar, or Conor, son of Tadg O'Fogarty; and it is said that until the execution above alluded to, which put an end to the O'Fogarty's of that ilk, a brain ail or corrosive drop, continued to fall on the family tomb in the abbey of Holy Cross, the burial place of the chiefs of Eliogarty. We have not been able to learn what the O'Fogarty was executed for, but we believe it was for the part which he took in the disturbances of that eventful period.

Arms.—In chief two lines rampant or; in the dexter base a crescent, in the sinister a harp or, string argent.

Crest.—A lion rampant holding in the fore paw a dagger.

O'CAHILL

The Clare, Tipperary, Kilkenny, and Queens county O'Cashills, are a family of the Dal-Cas. The Clare O'Cashills possessed a large portion of the district of Fiacoradh, situated on the confines of the baronies of Islands and Inchiquin, between Curofin and the town of Ennis. The chiefs of this district are thus mentioned by O'Heerin:—

'The chiefs who rule Fiacora's fruitful lands
Are Flattery fair, whose worth our praise commands,
And Cahill's heir, whose level plains produce,
To the east and west whole fields of serried Jews.'

The O'Cashills of Tipperary and Kilkenny were Lords of Corca-Tine, an extensive territory on the confines of these counties, extending from Killecooly in the barony of Slieveardagh, to Templetoohy, in that of Eliogarty as we are informed by O'Heerin, in terms which may be thus translated:—

'In Corca-Tine, a fair and flowery land
O'Cashill's offspring holds supreme command;

Drum-sallech's streams, the plains of
Urlingford,

Confess his might and love to call him lord.'

Corca-Tine mentioned in the poem, signifies the swamp, turloch, or coreross by the rapid river, literally the foaming billow or wave and Drumsallech, the slope of shallows, from Drum a slope or ridge, and Sallech or Sullagh, a willow or sallow. Atha-Iabhear, now Urlingford, is in the barony of Galnoy, county of Kilkenny. The word Iabhear, signifies an estuary, but it is often applied to lakelets formed by the expansion of rivers, and not unfrequently to lakes into which rivers, or even small mountain streams disemboque their waters. The late Rev D. W. Cahill, D. D., was member of the Cullinagh branch of the Queen's county Cahills. This branch removed thither from Derrygonna, during the disturbances of 1641.

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The Irish Cross in Templemore Cemetery - The late
Rev. Thomas Carroll P.P. Clonsilla.

A magnificent Irish Cross of Drumbane Stone, raised over the remains of the Rev. Thomas Carroll, P.P. of Clonsilla, has latterly attracted many visitors to the New Cemetery in Templemore. Those who visited Glasnevin have pronounced, that ~~it is~~ ^{nothing} superior ~~is~~ to it is to be found there. It seems, indeed, rather strange, that we should so often have recourse to the funereal types of other countries, while we ignore our own glorious, national and religious monumental style of the Irish Cross. -

The Rev. Thomas Carroll, as an inscription on the shaft of this Cross tells, was born in Templemore on the 7th of April 1810. There, ~~he~~ also, he received the usual preparatory education of those destined for the Priesthood. During his school days, he and five other youths of the town established a debating society, of which he was the life and soul. He used to tell in after years, that at their second meeting each person read an essay, his own composition, on whatever subject he chose to select. Five wrote on religion and one on poetry. In 1833, he was sent to the Irish College in Paris to complete his studies, and the little society died out. At that time and for years before, the Divinity students in the Irish College at Paris were allowed one hour on Sunday mornings to hold a "Conference". In March 1834, the deceased and four other Logicians, in imitation of the Theologians, resolved to establish a "literary Conference". Some of the junior Theologians joined them. Thus began what then and for years after was known as the "Debating Society," but which now and for many years past is called the "Historical Society". In the debates he took a leading part, and that with little to himself. From previous reading, he had only to arrange his
his

his thoughts, when he was always able to make a respectable exhibition on the subject under discussion. As general literature was more in accordance with his peculiar bent and taste, he was never able to attain that status in class of which his superiors thought him capable. From an early age, he was particularly partial to the study of history, and as years rolled on, he became equally given to its ancillary pursuits, — the knowledge of Architecture and heraldry. The evenings before his College walk days, he studied Architecture and generally spent those hours allotted for walking by visiting ~~the~~ different churches in Paris. Thus, he could tell at a glance the particular style to which they belonged. He was quite conversant with genealogies of the nobility of these Kingdoms and of Royal Houses in Europe with their several branches.

In 1838, he returned to Ireland, with a vast store of general and interesting information. Immediately after he was raised to the Priesthood and appointed to the chair of Humanity and belles lettres in Thurles College. The present enlightened and patriotic Archbishop of Cashel then possessed the most advanced chair in Thurles. Their morning and evening Conversations were so delightful and interesting that the Rev. Mr. O'Carroll ever after reverted to the four years he spent in Thurles College as the happiest period of his life. After bearing the burthen and heat of the day on the mission ^{for ten years} in Anacarty and Clonoulty, with a year spent in Moyne, at the earnest request of the late Archbishop — D. Slattery, he ~~again~~ returned to occupy the Professor's chair.

As a missionary, he was ever zealous in the discharge of his duty, and particularly so at the peasant's dying bed. On such occasions, he had ever before him the awful responsibility of preparing

preparing a soul to be judged by Almighty God. As a professor, he was clear and simple in conveying his instructions. Those of his confreres in the ministry, who had known him well and long, can testify, that he was equally so in expounding a principle of Theology.

After the demise of the Rev. John Mackey, P.P. of Clonoulty, in November 1855, the Rev. Thomas O'Carroll was appointed to succeed in the vacant Cure. During the following year he visited the Apostolic Shrines. He journeyed to Naples and passed some time in Venice. After spending three weeks in Rome, during which he was presented to his Holiness, Pius Nono, he returned by Northern Italy and took the usual trip homewards along the magnificent Rhine. In 1858, he formed one of the Pilgrim Caravan that sailed from Marseilles on the 5th of March for the Holy Land. On St Patrick's Day the pilgrims sighted Jerusalem. After visiting many places hallowed by the foot-prints of Our Divine Redeemer, the Caravan broke up at Alexandria. Accompanied by some French Priests, he then travelled through a good part of Asia. He remained a week at Constantinople, - about the same length of time at Athens and amongst the "Isles of Greece". After an absence of about four months, he returned to Ireland. In 1861, he sailed from Hull to Hamburg and thence to Copenhagen. He visited Warsaw, Cracow, Vienna and returned home through Prussia, having rested some days in remarkable towns on his way. As he had visited the Apostolic Shrines and the Holy Land, he resolved to end his travels by going to the Shrine of St James in Spain. In August 1864, accompanied by his brother, the Rev. James Carroll, he left Kingstown. On that day week he arrived at Burgos, having, as usual, rested in several towns on the way. The route thro' Spain was to Valladolid and Salamanca. Here he passed

passed four days at the Country House of the Irish Community, thence he went to the Escorial, and spent five days in Madrid. He afterwards visited Toledo, Cordova, Seville and lastly Cadix. Here he learned the difficulty of travelling to Compostella, Spain, no doubt, is far in the back ground as regards convenience and facilities for tourists. A traveller should remain perhaps a fortnight before a steamer would be ready to take him to Oporto, and perhaps just as long a period for one to convey him farther; or he might be obliged to travel all his journey conveyed by mules. This fatigue and delay he was not able to bear, as the climate was already beginning to injure his constitution. He then left for Gibraltar, where he had to remain a week, until one of the ~~Saint~~ Oriental Steamers arrived. This brought him to Southampton, and thus ended his Continental travels.

Greatly shattered in health owing to his voyage through the Bay of Biscay, he continued, after his return, almost daily to droop. A day or two after Christmas, he went to Thurles for medical advice. But Thurles he never left until he was taken to the grave. He died of heart disease, brought on principally from his former labours and fatigue in travelling. Now all that is earthly of a good and pious Priest, — a man of gentlemanly presence and bearing, — of most agreeable manners, — an accomplished scholar and an unselfish lover of his native land, rests in the New Cemetery of Templemore, beneath that very sod, where many a thoughtless hour's enjoyment was had in boyhood years. The Most Rev. D. O'Hea, Bishop of Ross, his College contemporary, immediately after his death writes thus in a friendly letter. "His mild, amiable and unobtrusive manners endeared him in College to all his class fellows,

"Steady and devotional in his religious feelings without the slightest ostentation, - attentive to his studies and anxious to cultivate a mind naturally talented, he gave every hope that his career on the mission would be that of a zealous and an efficient Priest." -

In general literature he was a proficient and deeply read; but especially he was fondly given to the history and antiquities of his Native land. The late lamented and learned Very Rev. Doctors Kenihan - President, and Matthew Kelly, Professor, of Maynooth, were most particular friends; and kindred pursuits in the neglected domain of Irish Ecclesiastical History tended probably still more to cement this friendship. Many other literary men in Ireland ambitious of the acquaintance and intimacy of Clonouthy's Venerable Pastor. His earnest wishes were to collect all available matter for a history of the diocese of Cashel; not that he hoped it should see the light in his day, but that some other facile and zealous litterateur might avail himself of it in after years. As a first instalment of this work, he established the succession of Parish Priests in each Parish for the last 160 or 170 years. He recorded when they lived, and he occasionally mentions some remarkable incidents, that happened during their ministrations. He succeeded very satisfactorily in about half the Parishes of his native diocese, but, strange to say, he met with little cooperation, and sometimes none at all, from his missionary fellow-labourers. Of those Priests who died since 1838, he wrote the lives of about 40. Although there must necessarily be a great deal of sameness in such biographies, he endeavoured to throw ~~some~~ ^{much} interest into his narratives by placing before the reader, certain persecutions ^{petty}

6

petty
persecutions they underwent towards the close of the ~~last~~^{Past} and
the earlier years of this present century. He also recounts the
part they ^{often} took in the stirring political events of their day. As
the greater portion of his interesting information was carefully
treasured up in a well ordered mind and not even committed
to writing; little comparatively is left in Manuscript. Relying,
as he thought, on a naturally sound constitution, he hoped to
see a fair old age. After the lapse of a few years he was resol-
-ved to get a second Curate, as thus he would be able to absent
himself from Missionary labours for some time each year,
during which he purposed visiting the home and Continental
Libraries. To collect Irish historic matter was the height of
his ambition. He who attempts to state these few facts was
well aware of his literary pursuits and intentions; but the hand
of death too early blighted the patriotic and religious designs
he had formed.

Though a correct and tasteful writer, he has left
nothing after him, but that short history of Holy Cross Abbey
published in the "Limerick Reporter" of 1861. There is also
left a diary of places visited by him in the Holy Land, and
among his friends are several interesting letters relating
to his travels.

The following elegant Latin inscription is carved
on the Irish Cross which surmounts the grave of this
accomplished and holy Priest.

7
X W

Sacerdos
Doctus Pius
Dulcis memoriae
Thomas O'Carroll
Parochus
De Clonoulty
Et Rossmore
Natus in Templemore
7 Aprilis 1810
Mortuus in Thurles
4 Januarii 1865
Hic expectat
Resurrectionem Carnis
In die Domini.

R.I.P

Amicus scripsit
In pignus amicitiae.

The "Amicus" is His Grace - the present Archbishop of Cashel. It is a tribute alike worthy the Most Rev. D. Leahy's Scholarship and the merits of his deceased friend.

The plan of this Cross was furnished by Mr. Henry O'Neill of Dundalk, and its execution was faithfully carried out by the proprietor of Drombane Quarry. - It stands a suitable and noble monument, over the remains of one greatly distinguished amongst many accomplished and learned Ecclesiastics of whom Cashel Diocese may feel justly proud. ~~It is a fitting monument to a man of letters and a scholar of the highest order.~~ ~~It is a fitting monument to a man of letters and a scholar of the highest order.~~ Honor to his memory and everlasting peace to his Soul!



THE O'CARROLLS.

Donald O'Carroll was King of Ely O'Carroll in the 12th century, after which period the principality of the O'Carrolls became limited to the baronies of Clonlisk and Ballybritt in the King's County. O'Reilly says: "Of the patriotism, piety, and prowess, of the chiefs of the O'Carroll's of Ely the annals of Ireland teem with abundant proofs." The race has been represented to our day by families of note in Galway, Clare, Mayo, Tipperary, King's County, Wicklow, Carlow as well as the United States of America. Of the name, in the great Transatlantic republic, the chief representative was the venerable Charles Carroll, of Carrollton; at his decease, in November, 1832, the *last* survivor of the signers of the American Declaration of Independence, and through his descendants, connected with nobility in these islands.

In the great rebellion of the Puritans against Charles 1st several gentlemen of the O'Carrolls were remarkable for their devotion to the royal cause. Of this devotion of O'Carrolls to Kings Charles I. and II., there is a most striking instance on the part of Donough O'Carroll, Esq., (brother to the chief of the name,) possessed of the estates of Modereeny and Buolybrack, County of Tipperary, and married to Dorothy O'Kennedy; by whom, (besides a daughter, more wife to Roger O'Carroll of Emly,) he had 30 sons, whom he presented, duly armed and mounted as a troop of horse, with all his interest, to the Marquis of Ormonde, for Charles I.; most of which gentlemen died in foreign service, having followed Charles II. in his exile. A contemporary Italian writer from Ireland, observing how "almost all the women who marry have large families," adds, "there are some who have as many as 30 children alive; and a number of those who have from 15 to 20 is immense!" In our own day, a most eminent authority, Dr. Collins, Master of the Rotundo Lying-in Hospital, mentions, that in Ireland, "the proportional number of woman, giving birth to twins, is nearly a 3rd greater, than in any other country, of which he had been able to obtain authentic records!"—HISTORY OF THE IRISH BRIGADES IN THE SERVICE OF FRANCE BY J. C. O'CALLAGHAN.



HOLYCROSS ABBEY

(To the Editor of the Cashel Gazette.)

Sir—As you have already published in your valuable and useful journal a paragraph from the 'Limerick Reporter' respecting the portion of the Holy Rood that was preserved for so many years in Holycross Abbey, you will much oblige, if you kindly publish the enclosed communication that I received some time ago from my late most esteemed and much lamented correspondent, the Rev James O'Carroll, relative to said paragraph.—I remain Sir,
your obedient servant

May 1st '72

Cloosully, Cashel

20th November 1868

Dear Sir—In yours of the 17th inst. you give a paragraph from the 'Limerick Reporter', in which it was stated that the piece of the true cross for so many ages preserved in Holycross Abbey & Co. is now inserted in the crozier of the Metropolitan of Munster—the most Rev Dr Leahy.

The writer seems to have confounded the true cross with the piece of St Patrick's staff. By looking over what my poor brother wrote on Holycross abbey you will find that the Killenaule branch of the O'Keefe's had preserved for a period of 400 years a piece of St Patrick's staff, which about 15 years ago was given up by the representative of the family, to the late Archbishop Slattery, and was by him inserted in the Archbishop's Crozier of Cashel, with a silver band on which the fact is commemorated.

Mr Lenihan of the 'Reporter' is sometimes not very orthodox in his statements. As an instance.—

In his 'Reminiscences' he alluded to Dr Andrew Meagher—the apostate Priest who wrote on 'the Popish Mass'. He was P. of Moyne and his sister who lived with him, and the Quinns of that parish had a dispute about a pew. The Bishop had to interfere and asked the P.P. to apologise in presence of the priests assembled in conference for the public scandal that took place in the Chapel of Moyne. The other refused, soon after apostatized and till his death officiated as Protestant clergyman in Thurles. The Reporter represents him while addressing his congregation during a thunder-storm, to have said 'bless yourselves—you devils.'

This is not true of the apostate Meagher, but it is true of Paul Higgins an apostate of a century ago. He officiated in the Protestant Church of Templemore, and is buried in the old Cemetery of Killen where his grave may still be seen. He was never a priest.

Believe me, Dear Sir

Yours sincerely

J. O'Carroll

Mr J.B

HOLYCROSS ABBEY.

(TO THE EDITOR OF THE CASHEL GAZETTE.)

Moycarkey, Thurles,
August, 10th 1869.

SIR,—I am indebted to James H. O'Brien Esq., M. R. I. A., Rathmines, Co. Dublin, for the following copy of a legend about the manner of the bringing of the portion of the Holy Rood to Tipperary. If you be so good as to give it a place in the GAZETTE, perhaps it may not be uninteresting to many of your readers. Mr. O'Brien only gives it for what it is worth he was told it by an old lady now dead and he wrote it a short time after hearing it.—your obedient servant,

A CELT

An Irish chieftain being in Spain, was given a relic of the true cross which he was anxious to convey safely into Ireland, but the territories through which it became necessary he should pass were at war with one another therefore he considered much as to the safest manner of bringing the relic to his country. In a dream he heard himself told to cut a piece out from the flesh of his thigh and there to conceal it. These directions he carried into effect and the wound was immediately healed, he arrived safely in Ireland, and the dream having also directed him where he was to build an abbey wherein to deposit the precious relic, he travelled until he came to a certain well in Co. Tipperary, and there he founded the abbey now called Holycross.

HOLYCROSS ABBEY, &c.

(Continued.)

Ballyhudda, Thurles, Oct. 31st '68

Dear Sir,—Your kind favour of 13th inst. came duly to hand, thanks for your valuable information, you will much oblige, if you can send me a copy of Mr Cooke's paper on the Great monument of Holycross Abbey. Apologising for this intrusion on your valuable time—I am, sir, your obedient servant.

John Butler

John G. A. Prim, Esq.

Kilkenny, 7th November '68

Sir—I have to apologise for not sooner replying to your letter of October 31st. I was from home when it arrived here, and on my return my family forgot to give it to me so that it lay till now without being noticed.

I regret that I cannot send you Mr Cooke's paper relative to Holycross, it is printed in the first volume of the Transactions, of the Kilkenny Archaeological Society, which being out of print costs a very high figure. The last I saw sold was bought for £3. If there be no member of the society in your neighbourhood who has it, it is surely in some of the public Libraries, I know Archbishop Leahy was inquiring after a set of the Society's publications some years ago and if he has a Diocesan Library at Thurles I presume it is in it but he may have wanted it for his private library. It is contained in the first of the three parts (1849) being the first volume of the society's transaction the other parts being those for 1850 and 1851. Mr Cooke's paper was written in reply to one of mine, I pointed that what was shown as the 'Great tomb' of Holycross Abbey, attributed by O'Halloran to King Donald O'Brien, by Petrie to one of the Desmond's and by Betham to one of the Butler family, was not a tomb at all but the sedilia or seats for the clergy. Mr Cooke, argued in reply that it was a tomb, but "the tomb of the Good Woman" quoting a great deal of curious matter from a manuscript by Father Hartry a monk of Holycross, but after the suppression of the Abbey by the state which M.S. if I remember rightly is in Charles College I don't at all agree in Mr Cooke's views lapse of time having only confirmed me in my own, but there is a great deal of curious and interesting matter respecting Holycross in Mr Cooke's paper—I am, sir, your very obedient servant.

John G. A. Prim

John Butler

Ballyhudda, Thurles November 10th '68

Dear Sir—I beg to acknowledge the receipt of your favour of 7th inst, the manuscript by Father Hartry, entitled 'the Triumphal chronologica sanctae crucis' is not in Thurles College, it is in the possession of His Grace the Archbishop of Cashel and Emly, at present and I assure you that it is impossible for a layman to get the loan from His Grace the following paragraph respecting the position of the Holy Rood that was presented to Holycross Abbey appeared in the 'Limerick Reporter and Tipperary Vindicator', of the 23rd ultimo, under the head of "Reminiscences of a Journalist." He was a descendant of Val Smith, a Carrick gentleman with whom it is stated that in 1691 James Second Duke of Ormond, deposited, in trust the piece of the true cross, which had been preserved during many ages in Holycross Abbey and which Smith gave to Mrs Ellen Butler, of Kileash relic of Colonel Butler, of Westcourt, and which is now inserted in the Archbishop's crozier of the Lord Metropolitan of Munster his Grace the Most Rev Dr Leahy. You will very much oblige, if you can be so good as to send me a copy of your own valuable paper on Holycross Abbey. An immediate reply will oblige—yours faithfully

John Butler

Mr John G A Prim

Kilkenny November 14th '68

Dear Sir.—It is easy to look for an immediate reply, and it would be equally easy for me to reply immediately, but that I could not do what you wanted; but as I wished to be obliging if I could, and yet had not time to make searches for a few days, I could not reply immediately. After devoting some hours to a search to-day, I have found a newspaper report of 1849, containing an abstract of Mr Cooke's paper, and an abstract of my reply to it, I could not find the report of my original paper and I could not send you a loan of it, as it appears in the society's transactions because the only copy of the latter which I have is bound up in a large volume. What I send you are welcome to keep, if you care for it. Mr John Davis White, of Cashel, has been long a member of the Archaeological Society, and I presume has the first volume of its transactions, in which these papers were printed. The discussion was renewed a couple of years after but entirely as regarded the object of the Arched Structure, which I consider and I am perfectly sure formed the sedilia, and not a tomb except that an older tomb stone had been placed in it as the seat. Mr Cooke's objections that clergymen could not sit in the niches, I have since found to be wrong—his measurements are quite incorrect. There is ample room for ecclesiastics, or any one else to sit in the niches.

Valentine Smith, was the sub-agent or estate clerk of the Duke of Ormond, but I never heard anything of either the Duke or Smith, or Mrs Ellen Butler, having had the Holycross relic, but I did hear that Archbishop Leahy has it at present.—I am, dear sir, yours very truly,

John G. A. Prim

Mr John Butler

P.S.—Val Smith, was of Danagh, Co Kilkenny, not of Carrick but he may have occasionally resided at Carrick as Ormonds sub-agent, that town being their property, the Smiths were an English Roman Catholic family (from Longashere near Bristol) settled in Kilkenny, William Smith, having been here as private secretary to the first Duke of Ormond, Valentine was his son and lived into the second Duke's time. But how did the Duke of Ormonds get the relic, he was a protestant?
J. G. A. P.

Ballyhudda, Thurles, 16th November, 1870.
DEAR SIR.—Yours of 14th inst, to hand, for your information as to how the duke of Ormond got the relic of Holycross abbey, I beg to extract the following from an able paper on Holycross Abbey by the late Rev Thomas O'Carroll, of Clonolty.

"The portion of the Holycross in the Ursuline community was deposited in the hands of Dr Fennell by Walter Earl of Ormond in 1632 to be by him handed over in trust and safe keeping to any of his succeeding heirs professing the Catholic religion, and so to remain until the Catholic and Roman religion do flourish in the kingdom as here to fore, and that in consequence of this desire it was handed over by Dr Fennell to James second duke of Ormond, who in the year 1619 deposited it in the hands of Val Smith, Esq. of Carrick on-Suir, and who gave it according to the direction he had received from the said duke to Mrs Helen Butler of Kilkash relict of Colonel Butler, of Westcourt.

Mrs Butler left it at her death in the hands of Mrs Margaret Kavanaugh, of Borris, wife of Richard Galway, Esq. Kilkenny, who gave it to Mrs Mary Kavanaugh, of Borris, wife of George Butler, Esq. Ballyragget, who delivered it into the hands of the Right Rev Francis Moylan, R. C. Bishop of Cork, to be disposed of by him according as it appears to have been the instruction of the first possessor, he therefore placed in the Ursuline convent Cork to be there retained until such time as the church of Holycross with the monastery of Cistercian monks attached thereto should be rebuilt.

"This 18th day of May 1807"

Signed by me— "Mary Butler Ballyragget,
Francis Moylan, R. C. Bishop of Cork.

"On the dissolution of the Abbey the Earl of Ormond as already stated, took away the holy food, and it remained in the possession of his family for nearly a century, when Earl Gerald seeing that his successor, lately a pupil of the "School of wards," would be a protestant, transferred it to Dr Fennell, than a zealous and distinguished member of the Catholic body, and afterwards one of the six representatives of Munster in the supreme Council of the confederation of Kilkenny."

Respecting the fourth shield on the sedilia Mr Cooke, says I freely own my ignorance of the name to which the arms found upon it do properly belong, it is certainly a saltire between twelve guttes or some such objects, the field is not ermine as has been supposed, will you be so good as to give me your opinion, respecting the name to which the arms belong, and also let me know whether "Feorus Fionn" and the Good Woman's son, were or were not the same person in what book will I find Dr Petrie Sir William Betham's papers on Holycross.

I remain, sir, your most obedient servant,

John Butler.

John G. A. Prim Esq.

Kilkenny, 29th Nov 1863.

Dear Sir.—I must again ask you to excuse my long silence, I am a very busy man and have but little time to devote to my favourite pursuit, however, I assure you, it gives me pleasure to afford you any information in my power respecting Holycross, although you may find me tedious in doing so, the fourth shield on the sedilia (you see I insist upon its non sepulchral character, although there is certainly a tombstone used in its construction,) is clearly charged with the arms of the house of Desmond. No man who had the slightest acquaintance with the manner in which armorial insignia was represented by the sculptors at the period of the structure could have a moment's hesitation as to deciding on the matter. The objects between which the saltire is placed are ermine spots, represented just as ermine spots are depicted on every sculpture of the time.

I look upon the conjectures of Mr Cooke, about Feorus Fionn as an ingenious piece of whimsicality; and the story of the "good woman's son" as a kind of traditional romance. These traditions generally have some foundation, with which the imagination of people throughout subsequent ages has been playing pranks. I think some religious lady may have been the donor of the relic, and she may have had a son connected in some way with the donation, but beyond that I can find no safe ground for conjecture. If Father Hartry had been one of the old monks of Holycross, before its suppression, I would receive without hesitation whatever he wrote, as having the authority of the archives of the monastery, but you will observe that the monastery had been suppressed, and turned into a lay fee, and doubtless was in ruins before his time. All the archives, charters, &c, had been handed over to the grantee of the crown (the originals of all the charters which the monks possessed are I believe, in the Evidence chamber of Kilkenny Castle), and therefore whatever he gives is from the tradition lingering amongst the people of the locality in his own day, and which however interesting in themselves are not reliable as actual historic facts. The "Shrine" referred to by Mr Cooke seems to be the curious arcade between two of the side chapels. There is a great difference of opinion amongst archaeologists as to its original use and purpose. I hardly think so large a recess was made for so small an object as the relic, even encased by any sized case in which it might be placed this so called "shrine" is of much greater antiquity than the sedilia; the former was part of the original structure of the chapels in which it is, the latter was an insertion subsequently made in a different style of Architecture. As to the stone being the same it is to be supposed that the same quarry, or at least the same stratum of stone was available down to the present day, and might be used for building purposes at any time. I presume the relic in its shrine, used to be placed on

either the high altar of the church, or on the altar of some one of the side chapels specially dedicated to the purpose, I believe poor Mr Cooke, is at present imbecile of mind, from age I have a great respect for him as an ingenious man showing a great interest for the things of old; but he belonged to the fanciful school of archaeologists, I am of the practical school. If I see an ordinary and simple use to which a thing may be applied and see that it is exactly similar to things which have been so applied in other characters elsewhere, I insist on its application to that use and do not let my self be carried off by romantic suggestions into the moon, because they are much more interesting.

I am much obliged to you for the extract as to the history of the relic, Walter Eleventh Earl of Ormond was a most likely man to have the relic in his hands, and to take every means for its careful preservation. He was a most devoted son of the Roman Catholic Church, and it is still remembered in the traditions of the peasantry by the title of "Walter of the beds and rosaries." His family would be likely to have become possessed of the relic at the suppression of the abbey, and the mode of its being handed down from him seems by no means improbable in any point. The duke of Ormond although a protestant, had very numerous Roman Catholic relations in the nearest degrees, and in consideration for their feelings he would be most likely to transmit the relic into safe keeping. It is not likely that I shall ever write anything again about Holycross Abbey which I never saw but once, and that twenty years ago—but I am very glad to have this copy which you have sent me of the history of the transmission of the relic.

In the first volume of the *Dublin Penny Journal* published about the year 1831, you will see Dr Petrie on what he there call "the famous tomb of Holycross," with an engraving of it, a few numbers later in the same volume you will find Sir William Betham's letter to the editor criticizing Petrie's article, and giving his own views. I have lent my penny journal to a book keeper. I can't get them from him, so I am not able to give you the exact page; but get Vol. I (there were four vols published) and you will easily find both Petrie's, and Betham's statements. I have letters which I received from them both in 1842, after my first paper was issued, giving in their adhesion to my views as to the structure being the sedilia of the Abbey, saying they had never seen it, and that they only argued from the armorial bearing, supposing that there was no doubt of its being a sepulchral monument, till they saw my paper, which convinced them, I am, Dear Sir, yours very faithfully.

John C. A. Prim

Mr John Butler.

HOLYCROSS ABBEY.

To the Editor of the Carlisle Gazette.

Sir,—I received the enclosed communication from your office some time ago from my late most esteemed and much lamented Correspondent Mr J O'Carroll respecting the portion of the Holy Rood that was preserved for so many ages in Holycross Abbey,—I remain sir,

Yours faithfully
J.B

May 7th '72.

Clonoulty, Cashel
27th November 1868.

My Dear Sir,—In reply to your letter received on yesterday I beg to say that with regard to the first extract from Mr Cooke's paper on Holycross Abbey relative to the shield &c, I am absolutely ignorant of heraldry and bearings. My poor brother is living. I have no doubt, could give you the required information, as he was quite made up on that subject.

I am equally ignorant of the grants made to Holycross by Henry 3rd. In fact I knew nothing about the abbey except what appeared in the Vindicator.

You say that Messrs P——r and Prim of Kilkenny are of opinion that the Most Rev Dr Leahy has in his possession the real portion of the true Cross that was preserved in Holycross Abbey. The truthfulness attaching to this opinion may be easily obtained by your waiting on the Archbishop I at least do not believe it.

Mr Cooke states that 'the identical rood of the cross is at present in possession of the R C Archbishop of Cashel.

Now it is to say the least, very presumptuous on my part to doubt the authority of such respectable authorities,—men who have devoted a high order of talent and deep research to elucidate the antiquities of their native land, yet from data known to every one as well as to me, doubt I must.

At the time Mr Cooke's paper was read in Kilkenny the Most Rev Dr Slattery was the Archbishop. As a starting point, would it not strike any one as a moral impossibility that so precious a relic as that portion of the Holy Rood once preserved in Holycross Abbey would be so hermetically sealed to the priests and people of an entire Diocese and be known only to the Bishop of that Diocese in whose possession it was and to Mr Cooke. The fact of a portion of the Holy Cross being in Thurles would travel far and near. Why then this great secrecy? If Dr Slattery had the Holy Rood is not to be presumed he would have kept it preserved in his oratory in the Palace or have consigned it to the safe keeping of the Ursulines or Presentation Nuns of Thurles. There is no written document or tradition to guarantee that it was ever kept in any of these places.

The Rev William Wall P.P. of Clonoulty who resided in the Palace for 21 years with his Uncle the late Archbishop and also with the present Archbishop, has informed me that he repeatedly heard there was some sort of a timber cross in the Palace which was said to be once the repository of the Holy Rood that belonged to Holycross Abbey. This cross my informant had never seen. He also affirms that neither the Archbishop or the priests of the Palace for the time being for a moment believed that it was ever the repository of the Holy Rood.

Dr Slattery lent the Triumphalia to my brother. They had occasional conversations on the merits of the work and may it not be safely presumed that if the Holy Rood were in his possession he would have at some time stated so to my brother. What good could result from such secrecy?

Again if the relic were so near home as Thurles could not the Rev William Laffan P.P. of Holycross have applied to the Archbishop, for it, and not to the Bishop of Cork, which did at my brother's suggestion?

These negative reasons taken individually are not of much weight but taken collectively lead me to have grave doubts of the veracity of Mr Cooke's statement—namely that the Holy Rood was (at the time Leo

was) in possession of the Roman Catholic Archbishop of Cashel.

Will you be so good as to drop me a line and say what you think of my view of the subject.

Believe me my dear sir

Yours very sincerely

B. J. B.

James O'Carroll.

November 29th 1868.

Rev Sir,—I beg leave to acknowledge the receipt of your kind favour of 27th inst. and in compliance with your request I beg to say that I like your opinion respecting the present whereabouts of the portion of the Holy Rood that was preserved for so many ages in Holycross Abbey remarkably well, still I have my doubts. If my memory is not fallacious I think Mr Cooke stated positively that he had seen the relic or rather the case in which it is enclosed in the Palace, he even gave a full description of the case. It is certain that when the monks returned to the Abbey in 1599, after an absence of 60 years, they brought with them a second piece of the Holy Rood, which no doubt they obtained at Rome, perhaps that portion of the true cross is in the Palace. About 60 years ago a portion of the Holy Rood used by exhibited to the Congregation assembled at Holycross Chapel, on Michaelmas day, could not that relic be in the possession of His Grace of Cashel at present?

Mr P——r, is still of an opinion that the real portion of the Holy Rood, that was preserved in Holycross Abbey, is at present in the Palace of Thurles.

On forwarding a copy of what your poor dear brother wrote respecting the Shrine in Holycross Abbey, to Mr John G A Prim, Kilkenny, he says—'As regards what Rev Mr O'Carroll states to have been the Shrine, I have no very strong objection to offer, I can only say that it seems curious that so very large a repository should be deemed necessary for so very small an object as the relic is described to be a very little chip of wood. The actual Shrine I should say would be the case—probably of wood adorned with gold and precious stones—in which the relic was kept but of course this must have been deposited in something in the church. I would suppose it likely to have been kept on the high altar, or the altar of a special chapel devoted to this particular relic, but I can only give this as my supposition. The place which Mr O'Carroll calls the Shrine is between two of the side chapels, it is certainly more likely to have been the place of deposit for the relic in its case than for 'waking the monks' which is a very fanciful sort of suggestion, of course the monks were waked in Holycross in whatever way they were waked in other monasteries of the same order, and in no other Cistercian Abbey, or Abbey of any other order than I am aware of, is this open arched space between two of the side chapels to be found. This fact is a kind of negative evidence in favour of the Shrine theory, because in no other of the Cistercian or other Abbeys that I know of was there such a relic to be kept and therefore it may be urged that this peculiarity occurs at Holycross, because it had the peculiarity of requiring it for the keeping of the relic which it was favoured with, still although I allow this, I am not convinced that it was the Shrine, I only say that the Shrine theory is more probable than any other which I have heard suggested, I have no theory of my own to offer, unless that possibly it might have been used as the Easter Sepulchre.'

Kindly let me know how did the O'Kearney family come by the portion of St Patrick's staff that is enclosed in the Archbishop's crozier at Cashel? I am of an opinion that the staff was burned in Dublin, in the year 1536.

Your poor dear brother made a mistake in calling any Earl of Ormond, by the name of Gerald—there never was a Gerald Butler head of the house; but no doubt he alluded to Earl 'Walker of the beads and rosaries' I remain dear sir,

Your obedient servant

J.B

Rev J O'Carroll.

Clonoulty, Cashel
16th Dec 1868.

My dear Sir,—That the second piece of the Holy Rood which was once in Holycross Abbey, is at present in possession of the R C Archbishop of Cashel. I entertain my doubts, and ever will except I heard it from Dr Leahy's own lips, not do I believe his predecessor had it either, I could only give probabilities for these assertions and therefore it is only right that each should think for himself. In fact Archaeology is not in my line.

It is to be presumed Mr Prim's opinion respecting the repository where the Holy Rood was preserved is the correct one. At the same time I must say that my brother made

the ground work of the Abbeys both at home and abroad his study for years. He was a very keen observer.

I know not how the O'Kearney family came by a portion of St Patrick's staff, we can easily imagine that the staff was burned in the year you stated, while a portion of the same may be in possession of the O'Kearney's, or may not St. Patrick have more than one staff during his missionary labours.

You are quite correct in the mistake of my brother regarding the word 'Gerald' Earl of Ormonde,—Believe me my dear Sir—

Yours very sincerely

Thomas O'Carroll

Mr J B,

HOLYCROSS ABBEY. &c

(Continued)

Ballyhulla, Thurles, December 3rd, 1868.

Dear Sir,—I am in receipt of your favour of 29th ultimo, accept my most sincere thanks for your kind information respecting Holycross Abbey, will you be so good as to let me know why you say the great monument of Holycross was not a tomb, but the sedilia. I extract the following respecting the supposed shrine from Father O'Carroll's paper on Holycross Abbey, "This relic was an object of especial veneration, and was preserved in a marble repository or shrine, executed in a very finished style of art. The shrine is cut in the wall on the epistle side of the altar of the South aisle which was probably called the chapel of the Holy Rood and consists of two rows of twisted pillars of black Kilkenny marble, about four inches in diameter, highly polished and carved. These support a corresponding number of pointed arches of exquisite workmanship and rest on a base of the same material, about three feet high and two wide, in which is left a cavity nearly six feet long, for the reception of the sacred relic. This repository was always kept covered. In modern times it is generally pointed out to visitors as the place where the monks were waked, this is a popular error, for independently of other evidence to the contrary, it may be stated that no such place to serve as a catfalque, has ever been found in any other house of the order; nor is it probable that the lowly minded Cistercian, whose life was spent in austerity and abjection, would be in death under a sculptured canopy or that he would be surrounded by aught else than whatever symbolised the poverty and holiness and lowliness of spirit in which he lived. Besides, it is well known that whilst all the marvels of art were lavished on the embellishments of God's house, and on whatever had reference to God, the bare unplastered walls of a dreary cell and a nameless grave, were the only dwelling of the monks in life and in death."

What grants did Henry III make to Holycross Abbey in the year 1233; I have the honour to be, Sir, your obedient servant,

John Butler,

John G.A. Prim, Esq.

Kilkenny, 6th December 1868.

Dear Sir,—With reference to Rev Mr O'Carroll's remarks on Holycross, which by the way, I never met before, I must observe that he mistakes in calling any Earl of Ormond by the name of Gerald, there never was a Gerald Butler *head of the house*, but no doubt he alludes to Earl Walter of the beads and rosaries, whose grandson and successor James Lord Thurles, afterwards first duke of Ormond was brought up a Protestant in England, Dr Fennell was not only Earl Walter's physician, but seems also to have acted as his confidential agent in many ways, and as he was as Mr O'Carroll states, a zealous Roman Catholic, he would be very likely persons to be entrusted by the equally zealous old Earl when approaching the termination of his sojourn in this world, with a relic which he is likely to have so much prized, seeing that the head branch of the family were pretty certain to be protestant in case of his successor having children, Dr Fennell's christian name was Gerald, and hence probably the confusion in Mr O'Carroll's mind, in calling the Earl by that name.

As regards what Mr O'Carroll states to have been the shrine. I have no very strong objection to offer, I can only say that it seems

place which Mr O'Carroll calls the shrine in between two of the side chapels, it is certainly more likely to have been the place of deposit for the relic in its case, than for waking the monks, which is a very fanciful sort of suggestion, of course the monks were waked in Holycross, in whatever way they were waked in other monasteries of the same order and in no other Cistercian Abbey that I am aware of, is this open arched space between two of the side chapels, to be found. This fact is a kind of negative evidence in favour of the shrine theory, because in no other of the Cistercian, or other abbeys that I know of was there such a niche to be kept, and therefore it may be urged that this peculiarity occurs at Holycross, because it had the peculiarity of requiring it for the keeping of the relic which it was favoured with, still, although I allow this, I am not convinced that it was the shrine, I only say that the shrine theory is more probable than any other which I have heard suggested, I have no theory of my own to offer, unless that possibly it might have been used as the Easter sepulchre. All the Cistercian Abbeys are built on the same plan although in different styles of architecture, according to the date at which the buildings were erected, save that some are larger than others thus Dunbrody, in the County of Wexford, is the largest I have seen, it has three small side chapels in each transept whilst Holycross Kilkenny &c, had but 2 in each. Jerpoint, and Holycross were about the same size but the architecture generally in Jerpoint is much older than that of Holycross. The latter seems to have been almost entirely rebuilt in the fourteenth and fifteenth century. Jerpoint had some little changes made in these centuries, but all the old main portions of transition architecture—that is work from the Hiberno Romanesque to the Early English—are extant in it, as at Dunbrody, and elsewhere, the side chapels are all divided by a solid wall.

You ask me why I say this famous source of discussion in the chancel at Holycross was not a tomb, but the Sedilia? For the simplest reason possible that in every church of any size built down to the days of the Reformation there were three arched seats in the wall, just where this so called monument is placed, for the use of the Priest and Deacon and the sub-Deacon engaged in the celebration of High Mass. Go to any foreign country in which there are ancient Cathedrals and large parish or Abbey churches where the Roman Catholic religion has continued in use down from the time of the building to the present day, and you will find these *sedilia* used now, as these have been always used, as the "seats for the Clergy," by the side of the "sedilia" are usually to be found two other recesses in the wall, which were also pieces of immovable church furniture One is the *Aumbry*, or cupboard, used for containing the sacred vessels when not in use on the altar; the other is the *Piscina*, a basin cut in the stone forming the bottom of its niche, and from which there was a drain running down through the wall into the ground. This was for rinsing the chalice after communion, and washing the hands of the officiating priest. Now go to Holycross and look at the side of the sedilia next the altar end, and try if you will not find a niche which had at its bottom the basin which I describe as the "Piscina"; and see if you will not also find evidence that a wooden shelf was used to divide this niche into two, so as that the upper compartment would form the aumbry—if you cannot see these things, I only know that I did when I paid the Abbey the only visit that I ever made to it, which was in 1849. In churches of a more early age than Holycross the *sedilia* are three simple recesses in the wall as at Jerpoint, which no one could mistake for a tomb, or any thing else but three seats; however when the decorated and perpendicular styles of architecture came in, churches built in those styles had everything more ornate, and amongst the ornamenture that of the "Sedilia" "Piscina" and "Aumbry," as being near the altar, was made particularly rich, the addition of canopies over them, giving them the appearance of tombs. It is not surprising then, in a country where such articles of

church furniture were no longer used and their use was unknown to the public, that people should think they were tombs, O'Halloran made a fool of himself by pointing to this structure of the early part of the 15th century as being the tomb of Donogh O'Brien, who died in 1144. He knew nothing of Architecture and supposed this perpendicular church must be the *old church* which Donogh O'Brien had originally built. There is but one small bit of O'Briens building remaining—a doorway in which seems to have been part of the cloisters or some of the domestic building. When O'Halloran spoke of the sedilia as a tomb, everyone who followed him did the same, Dr Petrie wrote to me stating that he never was at Holycross and had he known where the three arches were situated, on the south side of the altar in the choir, he would have written of it as the sedilia, and not as a tomb, when he saw my paper on it he was convinced at once.

In 1233 King Henry III confirmed the charter of King John and took this house into his Royal protection, "1334, November 2nd the King renewed his protection," Vide *Archæological Monasticon*.

I am, dear sir, yours very faithfully,
John G. A Prim

Mr John Butler,

PL/20/116) ^{Ballinacorney House 28 10 11}
^{St. Michael}
 Dear Mr Limerick / I recognise in
 your letter of the 2.8.11 the spirit
 of the true "integrity" that would grasp
 all possible means and resources however
 humble to elucidate his darling pursuit
 Else why ask for me to pronounce an
 opinion that has based the great of
 archaeology from the Lamented Petrie to
 the living Graves. However recognizing the
 ring of the true metal I shall endeavour
 to catch the tone and respond with
 "unison" or true, and feel honored & privileged
 to be of any use to the "Magnum
 Opus" of one who has also done so much
 and I trust will be long spared to achieve
 much more. You have sent me 8
 queries to answer and with your permission
 and for brevity sake I propose to take
 them together and not to reply serially,
 -"into the O'Fogarty family as set forth in the
 "Newspaper" the good woman son", "exact locality
 of murder of" "Inscription on the Fogarty monument
 hadeline of the Larigan family" anything about
 Temple name a temple on the Limerick family
 "the Laurence of the Newspaper whether it is
 by opinion that the O'Fogarty spoiled the
 lives of the Hollet the answers as far as I am
 able to give them, naturally grow out of
 this supposed speculative treatment of so ex-
 tensive a subject. At Page 13 511*
 the "Newspaper" in my English translation

to be made 2

of which I have endeavored, the greatest
 -ness of the original and to give a chance
 better that may have survived the war &
 -lent its value, noting the error of the
 -yllables by a corresponding number of
 -stretches of the O Fogarty as follows

" whilst journeying through this King-
 -dom travelling through a tangled wood
 -some miles distant from the monastery
 " some one of the race of the Fogarty went
 " but against him (the good woman's son) and by
 " the persons displaying the lovely and valorous
 " Prince was slain (attending the family of the
 " Fogarty there are certain prodigies for instance
 " that they grow up like the fern and perish
 " like swine smitten with conies and all
 " suffering punishment for such a fearful
 " murder, the the greater of certain immen-
 -ties conferred on the Abbey with their mo-
 -nument built on the fashed side of the great
 " other supports, prove that family to have
 -been landed proprietors and powerful temporal
 " Lords for the O Fogarty were x Lords x of
 " Ologaty yet now scarcely a single person of
 " any note of that ancient family is to be
 " seen x which we have seen in our
 " day ground to the dust through most
 " miserable poverty § 11 Page 13 *Transeptal Translated*

This narrative of the *Transeptal* is the chief one
 breaking of the O Fogarty and to be most generous

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PL 130 (17) 4

as its guardians were placed to ~~be~~ to the
 hill-side in days of heroculture but in my
 opinion no Fogarty ever laid on it ~~at~~ ^{ought}
 but reverent hand. There is interesting evidence
 that it passed thro. the hands of Thomas Lanyon
 not Lanyon who gave it if my memory serve me
 the late Arch-bishop Brolly he doubtless was
 of Fogarty blood one of the family having
 married Dr Fogarty's daughter of Castle Fogarty
 he come as I have heard from ~~you~~ in the
 county Kilkenny at all events ~~the~~ good
 old Thomas Lanyon will owe to the stout
 fellow in which it is written somewhat of
 the immortality the great Ecclesiastical Historian
 has conferred on it (Dr Lanyon of Cork)
 Hartley also fixes the site of the murder two
miles west of the monastery. I believe it
 to be near Bouldryff and would like
 to be confirmed by some Celtic scholar as to
 whether there be anything in the conjecture
Hard-How-foul-blow. The word is at
 least suggestive for there can be little
 doubt that tradition is right in fixing
 the site there. As to the inscription on
 the the ancient tomb of the O Fogarty
 mentioned in S H sometimes called the
 Lanyon or Lanyon monument it has been
 discussed by some learned antiquarians in
 the Kilkenny Journal as undecipherable

and indeed the lone word conclusion of
the Hook letter (old English) would bear them
but and it would be impossible for a
tourist in one or two visits to unravel at
least the first few words. My residence
near the Abbey for years gave me advantages
and with patience perseverance and
patience off several good "cuttings" I never
shall forget the pleasure, shared with
the Rev Michael Molony one fine Sun-
day summer day, I felt at unravelling the
secret. I am by no means sure that the
inscription has not been interfered with for
it is by the pattern next the hole and
the extreme edge that remains and so
sharp and defined is the cutting that I
think it would take the chisel to obliterate
the middle pattern down the flared cross
It is as follows: Hic facta discrete hinc
Donat O Fogarta et Ellena Porcel
ejus uxor 1500. The use of the
singular for the plural tho by no means
uncommon in ancient writing the ^{peculiar} singular
term discrete the very correct use of hinc
Centricus, applied to male & female
when looked up in some Latin Hook letter
all forms of by no means easy puzzle for
the balance of my Rev Friend and self

1) Charities of God whose throne ^{P4/30 (18)} of glory &
 " may we merit to possess thro' our
 " Lord J^s Christ for ever and ever Amen
 Concluding with the date "In the 2 year
 after the creation of the congregation of St Peter
 & Bernard in Ireland on the 16th of the
 reign of Charles King of G^t Britain. At
 Page 19 S VIII we have the great antiquity
 of this Irish M.S. based by the following "

" I am undoubtedly able to authenticate that
 " the Irish M.S. which I have had in my hand
 " and read and whence I have transcribed
 " these details had been written from about
 " 250 to 150 years (as I easily saw from the
 " style and context of the book for in it I
 " could not find either the year or day but
 " as I before remarked the first leaf turned out
 " At Page 20 S 9 it has Henry gives the
 " last names of the King & Queen who endow
 " the monastery "viz Henry II and his wife Eleanor
 " the latter married 1204 " unusually placed
 " in Britain and commonly called the "Good Wo-
 " man" and so looked on to this day" he gives
 " marginal references Matthew Paris Page 149 item
 " 167 and mentions the fact "that a young son was died
 " in his youth where or when x x x another
 " the last words here I think may be safely supplied
 " to mean no further mentions. He concludes
 " he will not determine which of the children of
 " Eleanor was the "Good woman" with a modest
 " and care some antiquarians might well smile
 " but writes " since I do not find it recorded with

to be an illustration and persuasion of the collection of the Black
of Collet collection was in possession of Henry Long, Esq. at 21
Cornwall Street, a Magisterial Office of the City of Limerick
and the General Commission under the name of the Limerick
of the name who figures in the taking of the name by the Limerick
I think the result will be the great effect of the Limerick
the name of Jones in case of the great effect of the Limerick
Limerick crops in case of the great effect of the Limerick

You must as like the case to the case in the
very little under the name of the great effect of the Limerick
not to work least regret in the case of the Limerick
at the Limerick Board. The Limerick of the Limerick
the Limerick Board. The Limerick of the Limerick
Limerick Board. The Limerick of the Limerick
Limerick Board. The Limerick of the Limerick

I remain most faithfully
Yours
Richard J. M. W.

"any further I willingly propose the decision
 "and discussion to be determined as a matter
 "of opinion I would prefer to follow the
 good example did not the necessity of
 restoring the fact compel me to say that I
 would much rather accept Harty's careful
 reasoning on the contemporary evidence of
 the ancient York mat than the wild theories
 of others the Kilkenny archaeologists and
 therefore conclude that the good women
 town was a sister of the royal House
 of England ——— I regret I have
 nothing to communicate as to Walsingham
 in Temple street or the family of Lenahan
 My notes collected during many years are
 really despicula membra and it is with
 difficulty I can put my hand on any thing
 and therefore I have often to trust to memory
 what the older family Harty says they
 have from Kilkenny in his notice of
 Luke Archer Lord of that of Holywell
 he had Archerstown in the neighbourhood
 also a very fine tomb ^{of an Archer knight} outside the west
 window of the Church at Thurles I have
 never been able to get a rubbing of the inscrip-
 tion but I have been informed that Archdeacon
 Allen now residing at Thurles has one taken
 & he said when it was a good preservation, an
 antiquarian who might even be held in reverence

P4/20(19)

Ballydavid House,
Kittleton.

Frost J. S. Peter & Peter
June 1875

Dear Mr. Lenihan

I have very great
pleasure in at length being able
to redeem my promise to you
and send what I believe to be how-
ever imperfect the most complete
"list of the Athlote of Haly" extant
My conscience has been reproaching me
this long time but I felt perfectly un-
equal to facine a mass of notes spread
over reading of a somewhat considerable
extent wherein the name of an Athlot
may have been any incidentally mentioned
Of one thing be assured you have no
name here that did not belong to an
Athlot of Haly Cross. Time & dates
have been closely observed, but you

2

Peter O Cummins - occurs Abbot 1270

Thomas - occurs 1313

Matthew O Ryan -

William O Diere (O Dwyer) elected by
chapter & confirmed by the Pope
during Abbot R. D. J. William
O Ryan's life time

Philip Parcel (Parcell)

of the house of Parcell Barons of
Smythmore. succeeds R. D. J. William
O Diere who was of the Barons of
Kylne-managh. surrendered the abbey
to the king in 1556 documents written by
him in the 3^d year of the reign of Mary
prove that he married & had children
he afterwards became reconciled to the
Church & died about 1564 A. D.

O Dwyer is the last Abbot given by
date Thomas Earl of Desmond having obtained
a grant of the abbey in capite -
died about 5th year of Elizabeth

Richard Towler

educated in the University of
 West Limerick, returned to Limerick - fled to
 Spain - but came back and died in
 Athlone after some 30 years - buried
 in Athlone 1606

x x for some years no success
 x x appeared the college of Limerick
 in the hands of secretaries of whom
 Mr Denis Hennessy was an eminent
 noted for claiming that he was held
 the place of what he called of his
 orderings

Luke Archer

of the family of the Kellys of Archer
 there is an inscription found of a member of
 the family at the little Church of St. Peter
 R.D. of Luke Archer was appointed
 specially by the Pope - he also
 what do you of St. Cecilia's Kellys
 died - in evidence that he in his own
 Testament of H. Archer 14 Dec 1644

John Cantwell - Master of
Poyntonstown near New Ross
- and the "Last of the Ashles"

Rev. Lord Byron Thomas Logan
died in the Promenade 10 August
1700

"The Last Monk" died in the Promenade
28 March A.D. 1721 his

name was
Fr. Bernard Lalor

1. The notes as to the last abbots &
priests I compare to have been
written (the different I think
Priests thought whom the M.S.
has been as given the last writing has
notably different from Hartys - at least
it has given by Thomas Logan (the)
D. Carle post to which I think was
Richard Logan A.D. 1762

PARLIAMENTARY INTELLIGENCE.

HOUSE OF LORDS, MONDAY, MAY 26.

ROCK OF CASHEL BILL.

Lord STANLEY of ALDERLEY, in moving the second reading of this Bill, said its object was to allow the people of Ireland to restore the ruins on the Rock of Cashel by private subscriptions. This could not be done without an Act of Parliament, because the Rock, after the Act for Disestablishing the Irish Church, passed into the hands of the Church Temporalities Commissioners, who had transferred its custody to the Board of Works, and had set aside a sum of 7,000*l.*, the interest of which was to maintain a few custodians of the Rock and its antiquities. In doing this the President of the Church Temporalities Commissioners exercised a sound discretion, since it was necessary to take immediate measures to prevent the damage caused to the sculptures and antiquities of the Rock by tourists and others, and he believed that the damage recently inflicted had been very great. Of course, if this Bill passed, the 7,000*l.* temporarily set aside for the maintenance of the antiquities would revert to the fund of the Disestablished Church. This Bill had, therefore, the effect of amending, and might be entitled a Bill to amend, the first subsection of Clause 25 of the Irish Church Act of 1869. He must now go into the history of the Rock of Cashel. Its church was founded in the year 903; other buildings were added, and many tombs of Irish Kings and chieftains were situated upon the Rock. He had better leave to others to inform their lordships more fully respecting the antiquarian interest which attached to the Rock of Cashel. After the Reformation the cathedral on the Rock became the property of the Protestant Irish Church; but in 1745 Archbishop Price, the then diocesan, removed his Cathedral church from the rock to the low ground, for the Archbishop was a stout man and averse from walking up a steep hill, and he stripped the roof of the cathedral and used its timbers for building a modern church and his own house. (A laugh.) In 1749 Archbishop Agar, having proved that the old cathedral was incapable of restoration, the ruins and the new cathedral in Cashel were consolidated by an Order in Council. The Disestablished Church may therefore be fairly said to have given up and renounced a church which it had turned into a ruin, and which had remained a ruin up to the present time. He did not wish to blame Archbishop Price for an act done in an age when taste and art and the knowledge of architecture were at a very low ebb; and he might state that an Irish newspaper, which might, for aught he knew, be an organ of Home Rulers, was very temperate in its language with respect to this matter, and accused Archbishop Price on the ground of the ignorance of the times in which this vandalism was perpetrated. But the effects of this demolition survived and were felt more strongly in this age, when the Irishman saw the shrines so unnecessarily ruined, and the shattered tombs of his national heroes, and it was but natural that the maxim which held good in Pagan Rome should hold good in Christian Ireland.

"Delicta majorum immeritus lues
"Romane, donec templa refereris
"Ædesque labentes Decorum,
"Et fœcia nigro sinuclara fumo."

But the Protestants of Ireland did not renounce the possession of this cathedral only when they made a ruin of it; they did so a second time by the force of circumstances after the Act of Disestablishment, when they did not claim it from the Irish Church Temporalities Commissioners, they did not do so because they had no need of it, and had no funds for rebuilding it, and had no worshippers to occupy it; for the Protestant population of Cashel was only 300 among 3,700 Catholics, and in the county there were only 13,000 Protestants to 200,000 Catholics. For the Protestants, therefore, to refuse to consent to the ruins of the Cashel Cathedral being restored to life and usefulness, and to insist upon their being kept as ruins, would be for them to act the part of the false mother before Solomon, who preferred to have the useless half of a dead child sooner than that her rival should have the living child. (A laugh.) They were not told why these mothers should have been rivals, and there was no reason why Protestants and Catholics should carry rivalry to this extent, as there was room for both. (Hear, hear.) There was an argument against the restoration of the Rock of Cashel, but which would hardly be put before their lordships, because this was not a dinner of the Royal Academy (a laugh); that was the painter's argument—that ruins are picturesque and ornamental. Now, it might be admitted that the fragment of a tower entirely covered with ivy was a picturesque object, but their lordships would probably agree with him that the broken arches and windowless mullions of a cathedral were painful objects, as much so as the ribs of horses and camels near the top of a mountain pass which they had failed to surmount, or the spectacle which he had seen at the Sulina mouth of the Danube, of the naked ribs of more than 20 wrecks straggling the bar. But if these sights were unpleasant, how much more were they so when one considered, as their lordships were bound to do, the inner meaning of these ruins? The ruins of a church denoted either decay of population, decay of faith, or the havoc of invasion or civil war. The ruins of Cashel denoted the Penal Laws and their effects, and, as their lordships had laboured during several Sessions to remove the remains of the Penal Laws, it might be hoped that they would equally desire to remove the outward sign of those laws, and to give the Irish peasant a visible sign of their good intentions on his behalf. Englishmen had been used to ridicule the strife and contention which broke out so constantly between the Greeks and the Latins for the sake of some picture or piece of tapestry even within the Church of the Nativity at Bethlehem. They could not enter into the feelings which caused the dispute about a key which led to the Crimean War. Would they suffer that Ireland should be no better in respect of charity and mutual toleration than the Syrian Christians? Mr. Kinglake said of the Bethlehem dispute, "Diplomacy answered that the key was really a key—a key for opening a door; and its evil quality was, not that it kept the Greeks out, but that it let the Latins come in." This Bill, in the same way, would not keep a single Protestant

from access to a national monument, because it admitted the Latins to restore their ruined shrines. But this question was not only one of a shrine; it involved also national sentiment. The Rock of Cashel was the Acropolis of Ireland; to restore it would be a harmless outlet for the national sentiment, which was at present pent up and dangerous. From an Imperial point of view nothing better could be desired than that the money required for the rebuilding of Cashel, and which would come from Canada and Australia, should be diverted from the pockets of Fenian Head-centres, and that so large a sum as would be required should be spent in a poor part of Ireland by the Irish themselves without any thought of a petition to the National Exchequer. He was rather ashamed of this argument, but was obliged to use the best as well as the good, like the lawyer referred to by the Secretary of State for Foreign Affairs. Their lordships would understand what the feeling of the Irish was with regard to Cashel when he stated that quite recently a Catholic church was built in Wisconsin, in the United States, and that some hundredweights of stone were sent out from the Rock of Cashel to form the foundations of the new church. The recent Acts which their lordships had passed had removed, or were intended to remove, grievances, but they had done nothing to reconstruct. There was the great dis-

advantage attending the cutting down of "upas trees," that immediately parties started up to protest that these upas trees were ornamental trees, and should not be cut down. This measure, on the contrary, would be a planting of olive trees, for it took nothing from any one, and its object was restoration and reconstruction. He regretted that the noble lord (Viscount Midleton) who was to move the rejection of this Bill did not leave that task to the noble lord on the cross benches, to whom their lordships always listened with so much pleasure and attention. He was told that the noble lord came forward as the lineal descendant of a prelate who was the spiritual successor of the prelate who reduced Cashel Cathedral to a ruin. The noble lord professed to belong to the Conservative party; was it as one of that party that he advocated the perpetration of ruin and decay? There were some ancestral duties and obligations which conferred honour upon the person upon whom they devolved. Such was the case with the noble lord who came forward to defend Emanuel Hospital. Even those who disagreed with him might envy him his feelings of satisfaction. But far different was the case with the noble lord who was now coming forward to renew the acts of his predecessor. He had taken up what was a *Damnosa hereditas*. He had already said that the prelate who ruined Cashel Cathedral might be excused on the ground of the age in which he lived, but the noble lord had no such excuse. He was acting in opposition to the enlightenment and the spirit of the present times and of our recent legislation. He would not suffer the people of Ireland to restore their shrines and monuments, or to be happy unless they crossed the wide Atlantic. He was going to address their lordships in the attitude and language of vindictive Juno, and to say—

"Qualibet exules
"In parte regno beati,
"Dum Priami Faro hisque busto
"Insultat."

(A laugh.) The rest of the quotation would not apply, since, unlike Juno, he would not suffer Ireland's Capitoline Rock to be made profane, even though this should be done at the cost of Irishmen only. (Renewed laughter.) It was a pious belief in some countries that testamentary executors might add merit or take away blame from a testator, according as they carried out or modified his testamentary instructions. But the noble lord seemed to be indifferent to lightening the burden on the memory of the act, which, instead of repudiating, he sought to renew and perpetuate, and which he would, perhaps, attempt to justify, and must justify, in order to justify the motion which he was about to make. Other noble lords had told him that they would tell their best friends about the Bill, and he believed they would tell their lordships that the Rock of Cashel was provided for, and was already in the possession of the people of Ireland. Whether that Bill passed or whether the Rock was condemned to continue a ruin under the guardianship of the Board of Works, it would be equally in the possession of the people of Ireland—that was to say, equally free and open to all who might choose to visit it. But the question was whether those tombs of Celtic chiefs in the South of Ireland were to be restored and beautified under the guardianship of those who were historically and traditionally related to them, or whether those tombs were to be kept in a state of desecration and decay under the guardianship of men of Scotch and English descent, who could not possess the same traditional affection for those remains. He had received a letter from the Treasurer of the Royal Irish Academy recommending that the Bill should provide for access of persons interested in archaeology or art, and though such a provision would not, he thought, be necessary, it would be very easy to add it in Committee should the Bill reach that stage. At the risk of appearing very exacting, he confessed he should not be entirely satisfied if the Bill were passed by their lordships, unless it had the support, or at least the tacit acquiescence, of the noble and learned lord opposite (Lord Cairnes); for while, if this Bill should pass by English votes, it would be a boon to Ireland and a crowning of the office of the Irish Church Act, yet it would be much more than that if it passed with the consent of the noble and learned lord who in himself alone represented Ulster. If the Bill should receive his consent it would be a peace offering from the North to the South and West of Ireland—a burying of old animosities; and he believed it was no exaggeration to say that for a long time it would put an end to the annual fights at Bellefleur. (A laugh.) The noble and learned lord had so often shown that personal and even party considerations did not in his mind outweigh broad and statesman-like views, that he trusted the noble and learned lord would pardon him for being so sanguine as to hope that he would deal with this question with his usual magnanimity. There was another portion of their lordships' House whose votes, he thought, he was entitled to claim on behalf of the Bill, on the ground that such a vote would be in accordance with a former and a memorable vote in the course of the Irish Church debate. It would be in their lordships' recollection that first the noble duke (Cleveland), and afterwards the noble earl opposite (Stanhope), moved that residences should be provided for the houseless Irish Clergy out of the surplus of the property of the Disestablished Church. That motion was carried by a

majority, but circumstances prevented its being carried into effect. There was no reason to suppose that any of their lordships who then voted for the noble earl's motion had had reason to regret that vote, and the speech of the noble earl on the cross benches last week must have convinced those who heard or read it that both England and Ireland have reason to regret that that vote was not at the time carried into effect. The noble lord concluded by moving the second reading.

Viscount MIDLETON, in moving the rejection of the Bill, said the Rock of Cashel was a stupendous limestone rock rising in a craggy form to a height of 300 feet. The Irish legend connected with it was that at some early period it had been transported by supernatural agency from a mountain many miles away from Cashel and dropped in the spot where it now stood. On the summit were five of the most interesting monuments in Ireland. They were—the ruins of the Palace of the Kings of Munster, the ruins of the Cathedral, the ruins of King Cormac's Chapel, and the ruins of a Round Tower. In 1647 the Rock was stormed by the English army under the command of Lord Inchiquin, and handed over to what was then the Established Church of Ireland. The chapel on the Rock was a ruin, but 40 years later an attempt was made to restore it, and for about 60 years from 1720 the services of the Established Church were performed on the Rock; but towards the close of the 18th century it was thought desirable to erect a more commodious place of worship, and the building of the cathedral which still stood at the foot of the Rock was then undertaken. Their lordships would recollect that the 25th section of the Act for the Disestablishment of the Irish Church had reference to what was to be done with ruins of ecclesiastical buildings which at the time of the passing of the Act were used for public worship. The section provided that such buildings should be preserved as national monuments and not used as places of worship. The words to this effect were clear, distinct, and definite, and having had the honour to be a member of the House of Commons at the time the Irish Church Bill was under discussion in that House he could assert that the Rock of Cashel was one of the principal monuments, if not the principal one, to the preservation of which that clause was directed. The Dean and Chapter of the Cathedral of Cashel had contemplated sending in a claim to the monuments on the Rock, but, through considerations which he approved, they resolved not to do so, and these monuments passed over to the Church Temporalities Commissioners, who transferred them to the Board of Works in Ireland, with a sum of 7,000*l.* for their maintenance. This was in accordance with the 25th section of the Irish Church Act, and but for the severity of last winter certain works of maintenance directed by the Board would have been executed before now. He might remind their lordships that at the time of the passing of the Act it was open to those who now wanted the Rock to put forward their claim if they thought they had a good one. But they had not taken that course. At the beginning of the present Session this Bill was introduced in the House of Commons, but it mysteriously disappeared before the close of the second reading. Then its promoters pounced on his noble friend (Lord Stanley of Alderley), who was totally unacquainted with the wants and wishes of the Irish people, and got him to bring it forward in their lordships' House. A measure of this kind, repealing an important section in the Irish Church Act, should be brought forward, if brought forward at all, by the Executive Government. (Hear, hear.) Again, of the 36 trustees named in the Bill, no fewer than 30 belonged to one creed. Among the remaining six trustees were the noble marquis on the cross benches (the Marquis of Clanricarde), an English physician who represented the Irish county, and Sir John Gray, proprietor of the *Freeman's Journal*. He denied that those three gentlemen could be regarded as fairly representing the Protestants of Ireland. If there were spiritual destitution in the neighbourhood some good reason might be put forward for the proposition; but he was sorry to say that the population of the parish of Cashel was a decreasing one, and that it only numbered 3,900 persons, of whom 300 were Protestants. The Roman Catholics had a large church there; but their cathedral was now and had long been at Thurlos, which was so remote from the position of the whole of the Roman Catholic ecclesiastical body that synods and other ecclesiastical assemblies of the Roman Catholic Church had been held there. A more unfavourable spot than the summit of the Rock of Cashel could scarcely be selected for a place of worship. He hoped, therefore, their lordships would agree to the amendment he had to move, which was that the Bill be read a second time that day six months. (Hear, hear.)

The Earl of LIMERIC supported the Bill, and expressed his opinion that, as the Roman Catholics were the only religious body who would be likely to restore the ruins as a place of worship, there was nothing objectionable in leaving the great majority of the trustees Roman Catholics.

Viscount MONCK concurred with the noble viscount who had moved the amendment in holding that the 25th section of the Irish Church Act had direct reference to those most interesting ruins on the Rock of Cashel. He was opposed to this Bill, because it was an interference with the settlement of a great question, which was supposed to be a final one. He objected to it for other reasons, one of which was that those ruins were interesting in an archaeological point of view, and that they could not be restored as a place of worship without destroying the features which made them interesting. The Church Temporalities Commissioners had made ample provision for the maintenance of the ruins, and their preservation might well be left in the hands of the Board of Works. But his objection was based more strongly on a question of feeling. He thought the Roman Catholics of Ireland behaved in a manner that was highly creditable to them on the passing of the Irish Church Act. That Act must have been most agreeable to them, yet they indulged in no manifestations of triumph when it became law; but he thought that, so far from planting the olive, this Bill would exasperate religious animosities in Ireland, and even create bad feeling where it did not now exist. For those reasons he must oppose the Bill.

Lord DUNSANY also opposed the Bill, and expressed his opinion that if it were passed it would lead to further demands in the same direction.

The Marquis of CLANRICARDE thought the Bill

would do what would be agreeable to a large number of people without doing a wrong to anybody. (Hear, hear.)

Earl GRANVILLE was anxious to state the reason of the vote he was about to give. In framing the Irish Church Bill this very question received the anxious attention of the Cabinet, and, knowing the state of public feeling on the subject, it was determined to leave the matter in its present condition. He believed that as yet it was far too early to disturb the settlement which was then arrived at. (Hear, hear.)

The Earl of KINTORE would vote against the Bill if it came to a division, because he believed it would excite much animosity and dispute in Ireland.

The Earl of GRANARD, as one of the trustees mentioned in the Bill, regretted the vehement opposition offered to a measure calculated, as he believed, to effect much good, and which was framed in no offensive spirit to anybody.

Their Lordships then divided. The numbers were:—
Contents 23
Not Contents 112
Majority —89

The Bill was therefore lost.

Mr. J. S. Jones told me that at
OConnell's own desire he was taken
in a new suit, and a new waist
coat. In this respect the likeness
is excellent. The original
statuette is in my drawing room
at Merrion Square. Its original
full-size counterpart (taken by
J. S. Jones) is in the Museum
Green Ch. Ch. Dublin.

Altho' near to me, that
as I have ceased for the present
to be a public character,
I would prefer not to have
my name mentioned in any
newspaper,

George Sandham
London N.W.

Sept. 10. 1870

My Dear Sir
Many thanks for *Illustrator's*
Reporter & Indicator, with as
graphic a description of the new
Box of Pachel as could be conveyed
otherwise than by the personal
inspection which it surrounds.
Your powers of observation must be
unusually rapid to seize the
salient features so accurately
during your hurried visit,
and so to carry a story.

As a work of high art the
Cross of Cahel may be after the
imitated and equalled, or
possibly surpassed, but its
position cannot be rivalled
anywhere, nor seen on the
Rock itself.

When visiting Dublin Cahel
is lent to Mr. Earley your friendly
suggestion as to adding some
toping and interlaced ornaments
to the monumental stone,
but I apprehend he will consider
any ornamentation to be out
of character with the monument
itself, the architectural style

of which was always intended
to be quite plain and unadorned,
and now all figured sculptures
on the cross itself & its pedestal,
consisting of picked Portland stone,
specially selected by Mr. Earley
himself during a visit of
two days to the Limerick
Dunbarrow Sanatorium is of too
course, pretty & unequal a
frain for elaborate ornamentation,
though suitable enough for
plain work.

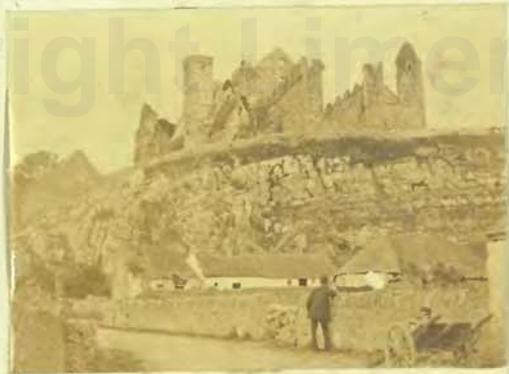
I have not got the photos of my old
Antiquities, except a few in the local
album, but I have seen great

I.T. I wish you would know
 I have have you on the
 to have among those of
 a few friendly persons
 P.T.

I am obliged for your kind
 notice in that as well as
 in all other respects.

Yours Dear Sir
 Robert & wife
 James Fenwick
 James Fenwick Esq.

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ROCK AND RUINS OF CASHEL.
CO. TIPPERARY.

These interesting and celebrated ruins are situated close to the Town of Cashel, and about seven miles from Thurles, and consist of a Round Tower—Corinne's Chapel, erected by Cormac MacCallinan, King of Munster and Bishop of Cashel, who fell in battle on the plain of Moyulbe, near Leighlin, A.D. 908—a Cathedral erected by Donald O'Brien, King of Limerick, about 1169—the old episcopal palace, originally a strong castle, at the west end of the Cathedral—and the remains of the Abbey founded by David Mac Carvill, about 1260. The Rock derives its name from "cios all" or the rock of tribute—it being the place where the ancient kings of Munster received tribute from their Chieftains.

THE NEW CROSS OF CASHEL.

The myriad pilgrims from all parts of Europe and America—from every land of civilisation—who bend the knee at the storied shrine of Ireland's most valued architectural antiquities, namely, those that crown the world-famed Rock of Cashel, will be additionally attracted for the future to that sacred eminence, where they can also feast their eyes upon a faultless triumph of artistic genius, of filial piety, and of Christian devotion which has just been raised there by Vincent Scully, Esq., Q.C., amid the graves of his ancestry. We refer to the noble Memorial Cross, which has been recently described in these columns. This cross is placed within forty yards of the Round Tower, and, of course, in convenient proximity to those wonderful ruins and more perfect remains of the Ages of the Faith in Ireland, which constitute an architectural group unexampled elsewhere in the western islands for their magnitude as well as their varied historic and archaeological suggestiveness, interest, and renown. In a recent number, we repeat, of the *REPORTER AND VINDICATOR* we published, what may be very properly designated a technical description of this truly beautiful realization in stone of a conception which can be rightly judged of only in all its exquisiteness of merit, appropriateness of detail, fineness of elaboration, and fascinating impressiveness, by a visit. For no matter how particular may be the enumeration and delineation of each figure or object which is so carefully chiselled in full relief on the pedestal, the shaft, the arms, and on the peculiar circular ring, or orb, of this cross; or how vividly language or writing may portray an idea of the grand object itself, as it rises from a height of fifty-six feet over a steep precipice of the Rock, or one hundred and fifty feet above the level of the surrounding plain of the "golden vein" of Tipperary, and may, with the other objects just referred to, be seen from a distance of many miles, north and south and east and west, it would be impossible, we say, in the absence of a personal inspection, to form anything approaching to a correct notion of the feelings which this emblem of man's redemption conjures up in the mind of the beholder, or of the idea it affords of the victory which has been achieved by the projector and the artist. The first sensation we experienced on Wednesday last when we glanced at the cross as we approached it from the north-west side of the olden Palace of the Kings of Cashel, was the immediate recognition of its charming symmetry and thorough completeness of proportion. It seems poised in air on wings of light. In this important particular it partakes of a *spiritual* property, an airiness of effect as if angel's fingers did it, notwithstanding its very great weight, its huge size, &c. But even in the absence of the paramount advantage of symmetrical gracefulness, it forms when examined piecemeal, a union of sculptured figures, forms, &c., all in chiselled perfection, in handicraft which cannot be surpassed, or which cannot be stated of the cross of Monasterboice, which it is said to resemble in its leading features, beautiful though that cross of Monasterboice certainly must be admitted to be; or of the crosses of Clonmacnoise, or of others of "the sculptured crosses of Ancient Ireland," which, however, comparatively defective in some respects, afford proof positive of the high, the honored position which our country occupied in those far distant times when it imparted the light of education and fed the lamp of religion in western Europe. The Cashel Cross, no doubt, is formed on the best of models of our national crosses—viz., the Cross of Monasterboice; but while in outline it is more graceful by far, while in altitude it is loftier and better proportioned, and in effect more impressive, it possesses the superadded superiority that each sculptured figure of the panels, and sides, and each sculptured ornament and figure on the pierced orb or ring, the peculiar distinguishing feature of the Irish Cross, and of the arms, from the pedestal to the apex, are wrought with an amount of cunning and skill, with such scrupulous care and masterly boldness, that it is quite certain there has been no haste on the part of the sculptor, but perseverance, good will, and love of the work. The principal figure, the nearly full sized one of the Crucified Redeemer, which occupies the full field of the obverse or front of the orb or ring, is immeasurably more devotional in aspect, more true in design, more correct in every particular, than the same figure on the least faulty in this respect of the ancient crosses of our country. For instance on the orb of the Monasterboice Cross, the figure of Christ, the Lord,

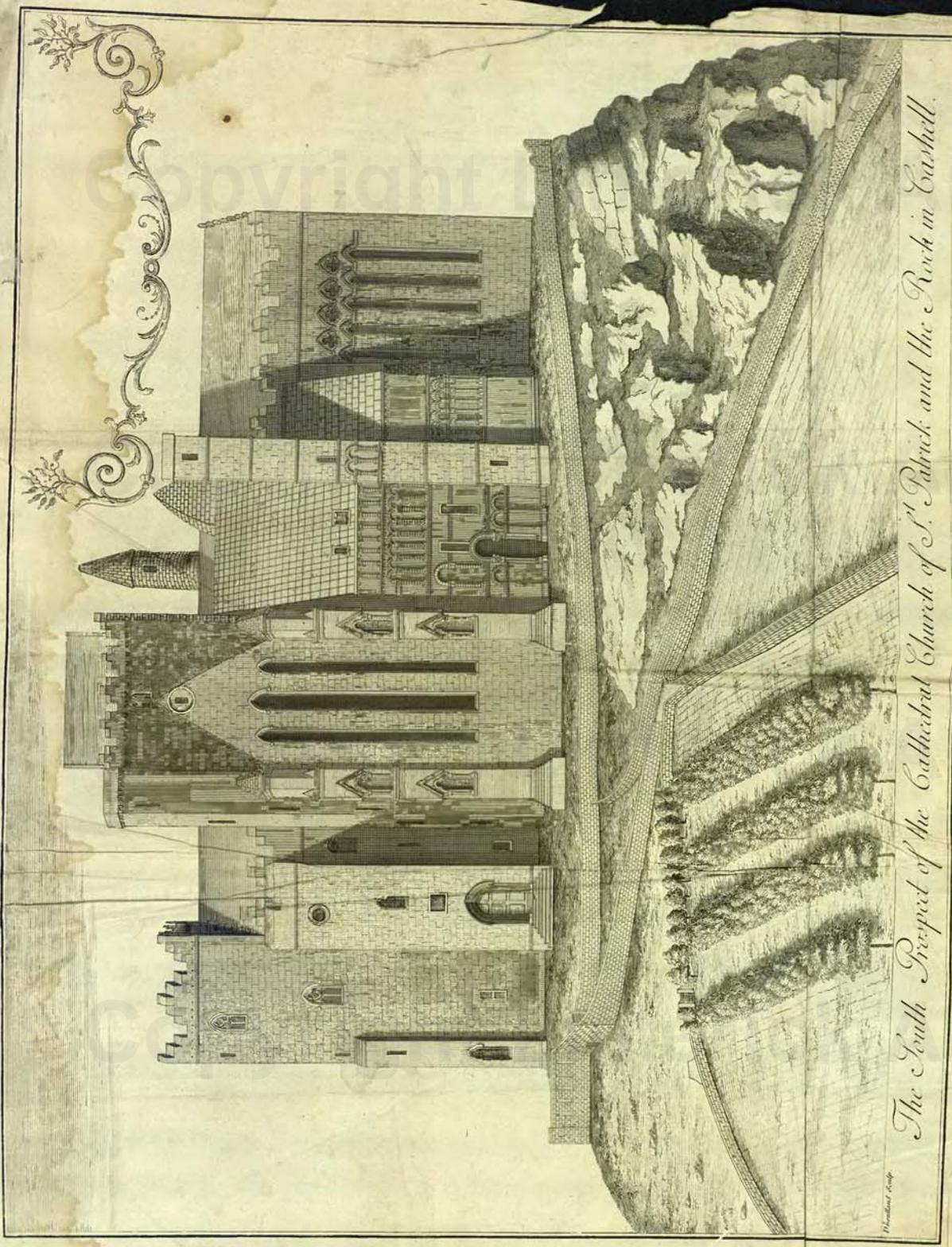
exquisite in detail as that cross is otherwise, is abnormal, clumsy, irregular. On the Cashel Cross the Christian visitor will reverentially gaze on the cherished form of the Saviour of Mankind, and utter a prayer with a strong and earnest faith, while regarding the features and form of Him with profound sympathy, awe, and affection. The genius of the artist appears to have been particularly devoted to this truly venerable figure. In a relative sense the same observation may be made with regard to the figures of Saints and Sages, of Prophets, of Kings, of the illustrious Apostle St. Patrick, as Captive, Shepherd, Bishop baptising (Engus King of Munster); of Christ sitting in Judgement, which fills the field of the orb on the reverse; of the Archangel Michael, of the Lamb and Cross, of the Anchor and Pierced Heart typical of Hope and Charity, of the Assumption of the Blessed Virgin, &c., each and all of these are pictures which must challenge the admiration of the most fastidious, and make him congratulate the artist on his success. The accessories about the Crucified figure of Our Lord are furthermore more critically correct and suggestive than those on the Cross of Monasterboice. On the Cashel Cross, the Dove surmounts the thorn-crowned head of the Saviour; four winged creatures—viz., a Man, a Lion, a Calf, and an Eagle, typical of the Evangelists in the Revelations, surround the Redeemer. The various sculpturing on the panels of the obverse and reverse are enclosed in a thick roping; the same thick roping runs along the relieved edges of the sides, whilst the national interlacing, the twisted serpents, &c. may be seen in their proper places on the reverse and sides, proclaiming the identity of the cross with Catholic old Ireland. The ring and arms are again brought out into high relief while they support the figure of our Lord above described, and form a cross in the interior or rather perhaps we should more properly describe it as the *recedos* of the orb, on which "He who died for us" is transfixed. There are the ears of wheat and the vine branch at His sacred feet. We do not intend in this necessarily hasty sketch to go over the ground so well travelled in the already published description of the Cross; but it may be as well to supply an omission on the part of the writer of that description, and to state that the designs on the shaft which relate to family subjects, and the several figures therein chiselled, are life-like representations, full of character in the expression of feature and form, and extremely creditable to the judgment, the ability, and the power of the artist. The figure of the distinguished Irishman Counsellor Denys Scully in his study composing his celebrated "Statement of the Penal Laws" is particularly excellent.—We have seldom seen a likeness more carefully executed, or the accessories, consisting of table, chair, books, &c., more minutely perfected. Of each and every one of the other sculptured scenes, groups, figures, &c., the same congratulatory observation may be made with perfect truth. Well may Mr. VINCENT SCULLY pride himself on this grand addition to the attractions of the Rock. It was just what was wanted to indicate the connection between the glorious purposes to which the ancient Christian buildings were dedicated, and our own days—the same to-day as they were when Cormac wrote the Psalter and compiled the Glossary; or more remote still, when Patrick preached, converted, baptised, established the faith; or these our days, when religious equality has been established in the land after ages of exclusion and wrong. We should not forget to state that the Cross stands upon the O'Scheldidhe Memorial Monument, erected in September, 1867, and which we described in these columns in the following month. The Cross itself, with its shaft and pedestal, are of the choicest stone, especially selected in the great quarries of Portland, and accord well, in colour, &c., &c., with the native Drumbane sandstone of which the monument and monumental chamber, &c., are built. One of the faults of the ancient crosses is their low position on the ground, by which dignity and gracefulness have been sacrificed, and the work, however admirable, appears stumpy. It is certainly an advantage to the Cashel Cross that it rests on a broad and strongly built and lofty podium which throws its beautiful form before the eye in its faultless proportion and stamps the entire with the impress of massiveness, durability, power, and at the same time with that airy lightness which cannot be too highly praised, and makes it "a thing of beauty" which is a "joy for ever." In future the Cross of

Cashel in photographs, pictures, engravings, &c., of the Rock will constitute a prominent and most characteristic feature. It is well to see wealth so applied; because in every sense of the word Mr Scully has done a service. In raising the noble monument he has elevated the greatest of all symbols in the sight of the people who cannot fail to be reminded of the eternal truths and lessons of the Christian dispensation whenever they look upon it.

We would suggest to Mr. Scully to have the sharp edges of the monumental stones sculptured with the roping, and some few interlacings, &c., suggestive of national ornamentation on the sides of them. It would make the work a faultless one in every particular.

We are happy in being able to add that the work is Irish throughout, and that it reflects honor on the house of Messrs. Early and Powell of Dublin. We hope to see other works of this description in Ireland; they will be of the utmost use; apart from their deep religious character, they will refine the minds of the people, and exalt their ideas, and give them a love for Christian art in its most impressive and beautiful forms.

September 16 1870
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The South Prospect of the Cathedral Church of St. Patrick and the Rock in Cashell.

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**JUXTA JACENT DE GENTE
O'SCOLAIDHE**

| | | |
|-----------|----------------------|------------------------|
| JACOBUS | NAT. 12 APRILIS 1571 | MORT. 16 AUGUSTII 1648 |
| TIMOTHEUS | 26 DECEMB. 1603 | 14 JANUAR. 1679 |
| JEREMIAS | 18 SEPTEMB. 1645 | 2 JUNII 1710 |
| TIMOTHEUS | 8 AUGUSTI 1674 | 27 JULII 1755 |
| ROGERUS | 17 NOVEMB. 1713 | 8 MARTII 1783 |
| JACOBUS | 1 NOVEMB. 1737 | 11 FEBRUAR. 1816 |
| DIONYSIUS | 4 MAII 1773 | 25 OCTOBR. 1830 |

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IN MEMORIAM

PATRIS PRÆCLARI

DIONYSII SCULLY—O'SCOLAIDHE

NECNON MATRIS AMATÆ

CATHARINÆ SCULLY ORTU EYRE

HOC SEPULCHRUM STATUIT

VINCENTIUS SCULLY

A.D.—MDCCLXVII.

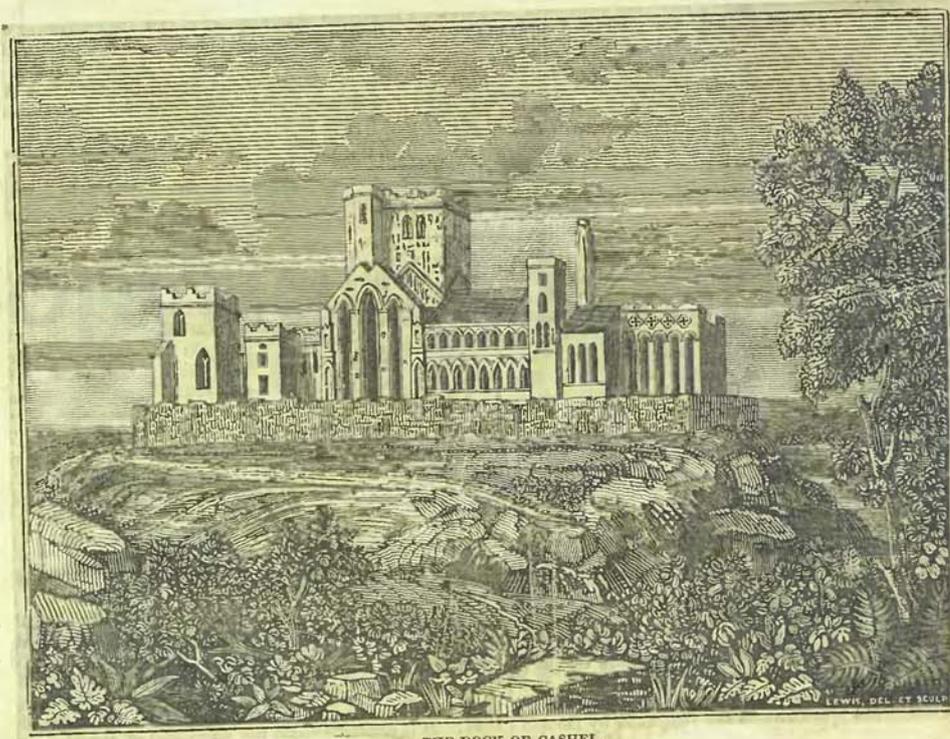
THE ROCK OF CASHEL.

Next to the literature of a people, there is nothing which they should more earnestly desire to preserve than old historic monument. Even when these are rude in character and destitute of all artistic merit, they must necessarily create a deep interest in the descendants, however refined and civilised of the early founders. But that interest will, of course, be all the deeper when memorials of the past possess intrinsic excellence, and by their grandeur or beauty give evidence of having been raised by men of cultivated taste and lofty sentiment and more especially when they exhibit to a race emerging from the darkness of intervening misfortune into renewed prosperity and strength, glimpses of an earlier day of light and splendour. Awakening proud and ennobling emotions, it is indeed at such a time that memorials of this description attract most surely the attention of a people and that we may expect to see the greatest pains taken to restore them, or to preserve them from decay. It is with sincere pleasure that we observe the movement now being made by some Irish representatives to preserve for their country what is at once the noblest monument of its former civilisation, and in its historic associations is fraught with the strongest and most varied interest. This movement has had for its practical result a Bill "to provide facilities for vesting the Rock of Cashel in trustees." These trustees who, as stated in the preamble, are to have the Rock invested in them "for the purposes of the restoration of the Cathedral and the preservation of the historical ruins," including many of the highest and most distinguished names connected with Ireland. A brief sketch of the character and history of the edifice to be committed to their care cannot fail to interest the student of history and the archaeologist, antiquarian, and architect, whether themselves Irishmen or not. For the Irishmen, of course, it will have in addition, the charm of being associated with objects of which Ireland may well feel proud.

The city of Cashel, which in the days of its greatness bore the lofty title of "Cashel of the Kings," but which, as a place of human habitation, has indeed "fallen from its high estate," is situated in the county of Tipperary, not far from the line of railway connecting Dublin and Cork, and in the midst of a rich and extensive plain stretching to the base of the Galtee Mountains. Its present population is under five thousand inhabitants. The famed Rock immediately adjoins it—a mass of limestone rising abruptly on nearly every side, and looking like a huge boulder left by some strange convulsion of nature. There is, moreover, no elevated ground for several miles on any side. But a legend of the country accounts for the presence of the Rock on its actual site. A well known and unpopular personage, who is not to be named to ears polite, flying one night across the summits of the nearest mountain chain, took a bite out of it as he passed, and in crossing the valley dropped the somewhat indigestible morsel where it now lies, conclusive evidence of the exploit to all who love the marvellous being shown in the gap called the "Devil's Bit," on the hill so visited. If he did perform the feat, his conduct was somewhat short-sighted. For, as we shall see, the Rock was converted to uses which he certainly could not approve. One of the first things we hear concerning it is that King Eoghan, who reigned in the time of St. Patrick, to celebrate his conversion to Christianity by the saint, built a church on the Rock, and the saint is further alleged to have held a Synod there. Of the edifices that crown the spot it has been truly said that "all the ecclesiastical ruins in Ireland sink into insignificance compared with them." They include a cathedral, a chapel, a hall for vicars choral, part of the old archiepiscopal palace, the remains of an abbey, and one of the strange and bewildering round towers, which seem to have been built "to puzzle posterity." Whether regarded in reference to their architectural character or to the grandeur of the site, it would be difficult to find anything more imposing than the entire group. Their effect, as a whole, is magnificent; to use the words of Richard Lalor Shiel, "it is impossible to look on them without feeling the heart at once elevated and touched by the noblest and most solemn recollections." Of the buildings enumerated the oldest is the chapel—"Cormac's chapel," as it is called—the erection of which has been attributed to Cormac MacCullinan, King of Munster and Bishop of Cashel, who is stated to have fallen in his retreat from battle A.D.

988. There is however, better evidence in favour of ascribing it to another King and Bishop, Cormac MacCarthy, by whom the chapel is alleged to have been completed and consecrated in 1134. This chapel, which is 53 feet in length, consists of a nave and choir, but without either transepts or side aisles. It is of richly decorated Norman design, most graceful in its proportions, and of high architectural finish, and is entered by a curious Saxon doorway with zigzag ornamentation. Next in antiquity is the cathedral, which, down to a comparatively recent date, was still used for ecclesiastical purposes. It was undoubtedly built about A.D. 1170. It measures 210 feet in its greatest length, and in its greatest width 170 feet, having a choir, nave, and transepts, with a square tower rising from the centre of the cross. The windows are lancet, and there are no side aisles. The dates of the other ruins are unimportant, save that of the round tower, which, as in the case of all such structures, is matter of controversy. This is built of freestone, is 90 feet high, and in thorough preservation.

The Rock and its ruins are, as we said, associated with some of the most remarkable events in Irish history. In A.D. 1172 King Henry II. received in the cathedral the submission of Donald O'Brien, then King of Munster, and at the synod there assembled had the title of King of Ireland solemnly conferred on him by the Bishop of Lismore in his character of Papal Legate. In A.D. 1495 Gerald, the eighth Earl of Kildare, who had been Lord Deputy under both Edward IV. and Richard III., and was continued in office by Henry VII., notwithstanding his supposed complicity with both Lambert Simnel and Perkin Warbeck, set fire to the venerable pile, for which sacrilegious act he was accused before the Privy Council in England. On hearing the charge, instead of attempting a denial, the Earl's characteristic answer was, "Tis true, my hege, but I thought the Archbishop was in it." "You see, my lord," said the Bishop of Meath, who was Kildare's most vehement accuser, "what a man he is; all Ireland cannot govern this gentleman," to which the somewhat startling reply to the Monarch was, "If so, then he is fit to govern all Ireland." The Earl was forthwith restored to his estates and honour, and dismissed with handsome presents. We may surely make allowance for the ill-will of a nation whose Viceroy could be nominated for such a qualification as this, and rejoice to think that such injustice is no longer possible. The last historical event in connection with the Rock is its storming by Lord Inchiquin, at the head of the Parliamentary forces, in 1647. The people of Cashel retired to this as they considered, impregnable position, and refused to pay him the sum of £3,000 in consideration of which he promised to withdraw his troops without molesting them. Inchiquin carried it by assault, and inflicted considerable slaughter on the defenders. The events just recorded are certainly not those on which our Irish fellow subjects look with pride or satisfaction. But the men of every day and hour are engaged in making history, and it rests with themselves to decide what its character shall be. The one great lesson which the Rock of Cashel and its noble ruins teach with silent eloquence to the Irish people, is that the mirrories under which their country so long labored mainly resulted from want of mutual trust and patriotic union. No nation can be great which is rent by internal dissensions, and that can only be prevented by mutual tolerance of opinions and by a readiness to combine for the elevation and advancement of their common country. The race that so many centuries back could have reared such splendid monuments as those which crown the Rock of Cashel must have qualities conferring a high place in history; but energies that might have raised them to greatness have been wasted in petty feuds and ignoble jealousies. Let us trust that we have come to the end of these. Just seven hundred years have elapsed since an English Monarch—displaying as his title-deed to the possession, the Bull of a Roman Pontiff—was solemnly declared King of Ireland by that Pontiff's legate, in the cathedral which yet stands on the Rock of Cashel. Long generations of strife succeeded. Happily, today, in the auspicious reign of a Sovereign wearing not an English but an Imperial Crown, Irish representatives, in an Imperial Parliament seek the authority which will be gladly conceded to them, to restore the venerable fane, making it, in fact, henceforward a symbol of peace and union between the two islands so long warring and estranged—*London Daily Telegraph.*



THE ROCK OF CASHEL.

CASHEL.

"Royal and mighty Cashel! I would gaze
 Upon the wreck of thy departed powers
 Not in the dewy light of matin hours,
 Nor the meridian pomp of summer's blaze;
 But at the close of dim autumnal days,
 When the sun's parting glance thro' sunny showers
 Sheds o'er the rock-throned pediments and towers
 Such awful gleams as brighten on decay's
 Prophetic cheek. At such a time methinks
 There breathes from the long courts and voiceless aisles
 A melancholy moral, such as sinks
 On the worn traveller's heart amid the piles
 Of vast Persepolis on her mountain stand,
 Or Thebes half-buried in the desert's sand."

"There breathes a spirit through these lonely halls,
 There speaks a voice from each deserted aisle,
 That forcibly the musing mind recalls
 To days of yore, when from this mighty pile
 Religion's flame shone bright o'er Erin's Isle;
 When mitred Cornuc filled the regal chair,
 And swayed the sceptre and the cross, the white
 Prince, sage, and soldier found a dwelling there.

"Who dwells there now? The hideous screaming owl
 Her loathsome way through each dark passage wings;
 The lap-wing, swallow, and raven fowl
 Arc nestling on the very spot where kings
 Sat thron'd on high, 'midst courtly gatherings;
 And all is still, save when some wild bird's scream
 Through these lone courts with dismal echo rings
 Like sounds that haunt us in a troubled dream.

"Royal and saintly Cashel! I could weep
 O'er thy ruin'd grandeur and departed pow'rs,
 As thy past glories 'fore my mind's eye sweep,
 And show how fleetly glide life's chequered hours.
 Now, from the summit of thy mould'ring tow'rs
 I gaze with sadness on the ruins beneath,
 There all proclaims how quickly time deflow'rs,
 And levels nations with the sword of death."

THE ROCK OF CASHEL.

BY THE REV. DR. MURRAY.

[Cornac M'Curran, King of Munster and Archbishop of Cashel, erected his royal Castle and Metropolitan Cathedral on this lofty and sacred Rock about the year 900. This huge pile of building, covering, as it does, the native rock, and seeming as if it had been formed of its summit, consists not only of Cathedral and Castle, but also of a Round Tower nearly one hundred and fifty feet high, in excellent preservation. The Church was altered and rebuilt in the twelfth century by Donald O'Brien, and was again repaired by Archbishop O'Heenan about the year 1430. Archbishop Price enlarged it in 1650, and now the mouldings, capitals, and arches, which were once richly sculptured with emblematical designs, are either defaced or in ruins. A profound silence has supplanted those hymns of praise and adoration which once resounded through its aisles, and the stillness is only broken by the discordant voices of birds and beasts which echo the light of day. The beautiful stone-roofed church called M'Corran's Chapel, is the oldest portion of the edifice, and is one of the most curious and perfect churches, in the Norman style. Standing on the square tower there is within range of vision a splendid and picture-sque country of one hundred and twenty miles in extent, embracing seven counties; the scenery is beautifully diversified by mountains, valley, wood, and stream.]

Fair was that eve, as if from earth away
All trace of sin and sorrow
Passed, in the light of the eternal day,
That knows nor night nor morrow,

Yet heavy grief was on me, and I gazed
On through the gushing tears,
Thou relic of a glory that once blazed
So bright in bygone years!

Wreck of a ruin I lovelier, holier far,
Thy ghostly hues of death,
Than the cold forms of newer temples are—
Survives of a priestless faith.

In lust and rapine, treachery and blood,
Its iron domes were built;
Darkly they frown, where God's own altar stood,
In hatred and in guilt.

But to make thee, of lover hearts the love
Was chosen to living stone:
Truth, peace, and piety strove
To form thee for their own.

And thou wast theirs, and they within thee met,
And did thy presence fill;
And their sweet light, even while thine own is set,
Hovers around thee still.

'Tis not the work of moid, or hand, or eye,
Builder's or sculptor's skill,
Thy site, thy beauty, or thy majesty—
Not those my bosom thrill.

'Tis that a glorious monument thou art,
Of the true faith of old,
When faith was one in all the nation's heart,
Purer than purest gold.

A light, when darkness on the nation's dwelt,
In Erin found a home—
The mid of Greece, the warm heart of the Celt,
The bravery of Rome,

But O! the pearl, the gem, the glory of her youth,
That shone upon her brow;
She clung for ever to the Chair of Truth—
Clings to it now!

Love of my love, and temple of my God!
How would I now clasp thee
Close to my heart, and, even as thou wast trod,
So with the trodden be!

O, for one hour a thousand years ago,
Within thy precincts dim,
To hear thy chant, in deep and measured flow
Of psalmody and hymn!

To see of priest the long and white array,
Around thy silver shrines,
The people kneeling prostrate far away,
In thick and checkered lines.

To see the Prince of Cashel o'er the rest,
Their prelate and their king,
The sacred bread and chalice blest,
Earth's holiest offering.

To hear, in piety's own Celtic tongue,
The most heart-touching prayer,
That fervent supplicants o'er was heard among,
O, to be then and there.

There was a time all this within thy walls
Was felt, and heard, and seen;
But image only now thy sight recalls
Of all that once hath been.
The credulous, heartless, robber came,
And never since that time
Round thy torn altars burned the sacred flame,
Nor rose the chant sublime.

Thy glory in a crimson tide went down,
Ereneath the cloven hoof—
Alter and priest, mitre, and cope, and crown,
And choir, and arch, and roof.

O, but to see thee, when thou wilt rise again—
For then wilt rise,
And with the splendors of thy second reign
Dazzle a nation's eyes!

Children of those who made thee what thou wast,
Shall lift thee from the tomb,
And clothe thee for the spilling of the past,
In more celestial bloom.

And psalm, and hymn, and gold, and precious
stones—
And gems beyond all price,
And priest, and altar, o'er the martyr's bones,
And daily sacrifice.

And endless prayer, and crucifix, and shrine,
And all religion's dower,
And thronging worshippers shall yet be thine—
O, but to see that hour!

And who shall smite thee then!—and who shall see
Thy second glory o'er;
When they who make thee free themselves are free
To fall no more?

A JOURNALIST'S HOLIDAY—A SHORT TOUR IN TIPPERARY—A CASHEL OF THE KINGS' CATHAIR "NARIGH" AND ITS MONUMENT—ANCIENT AND MODERN.

I had determined for some time past to revisit "Cashel of the Kings," and view again those remnants of antiquity which Sir Walter Scott said were unrivalled in any other portion of the British dominions. For nearly forty years Cashel and all about it have been familiar to me—there is scarcely anything connected with its older and more modern history with which I have not been acquainted. But it is pleasant, at times, to revisit places which are associated with some of our happiest memories, and to see again those spots which, in the freshness of the early morning of youth, stamped their peculiar impressions indelibly on the heart, and go once more over those haunts which are cherished with endearing fondness in the inmost soul.

Our route lay from the Limerick terminus, by rail, to the town of gallant Tipperary, where a vehicle which was in waiting quickly drove us through that prosperous and excellent town, and where we visited the famous well which is supplied by the perennial springs of Carraureddy lake, and over which Smith Barry built, in 1833, an admirable stone-arch, through the base of which seven ever-flowing aqueducts, faced with lions' heads, pour out a superabundance of pure and wholesome waters, and contribute to the convenience, cheerfulness, and health of the entire community. Passing, through the Main-street, we went onwards towards the Golden road, and soon came in view of the Damsa fort at Ballyhurst, more remarkable for the Feman gathering within its precincts on the 6th of March, 1867, and the route and dispersion of those who occupied it on that memorable occasion. This fort is four hundred yards off the high road, is encompassed by a belt of trees, and, as a strategical position, would be a very good one for those able to keep their own there. Nothing remarkable came in view after Ballyhurst till the Great Moat of Killeacle was sighted, and which is associated not only with fairy legends innumerable, but which, in far distant days, was used, no doubt, as well for defence as for observation, and from which there is a charming view of a vast portion of the Golden Vale. Thomastown, with its far-stretching woodlands, its ample parks, noble Castle, arbores and gardens, was soon reached; and passing the coronetted gate, we drove through the demesne, which is one of the finest and most diversified in the south of Ireland, and which is further enhanced by the magnificent outline of the Galtee mountains in the distance, which renders the picture more enchanting. It was here that Thomas Matthew, the ancestor of the late Earl of Landaff, after economising for seven years in France on £900 a-year, though his income was £8,000 a-year, came home, built the splendid castle, which is called after him, and kept open house here for all that chose to visit him, and was immortalised for his hospitality, by Dean Swift, who spent some weeks at Thomastown; the park contains 1500 acres. Grantstown Castle may be seen a short distance to the eastward; and next, Castle Park, &c., &c., until we reach Golden Bridge, flanked by its ruined castle, and wearing an air of undoubted antiquity, with its eleven low arches, spanning the Sur, which, a little above this point, separates into two canals, forming, at the bridge, a ring-shaped island, on which the castle of which I have just spoken is built. It was here that William III. (see Leubhan's History of Limerick) encamped on his way to Limerick; and just above the village, adjoining the table-land of Great and Little Mantle Hill, called in Irish *Knock-na-Fullain*, from its cloak or mantle-like shape, the camp also stretched. Tradition tells many curious stories of its existence there, whilst we know from history that the usurper was addressed by the Mayor and Corporation of Cashel, who came out to complain of the way in which they were handled by James II., the result of which was the restoration of their rights and privileges, and their reinstatement in the position they had previously held. Mantle Hill forms a plateau of some 700 acres. It is well protected by the Sur on one side, and is just the place which a wary commander would select for his army to rest. Mantle Hill, which is the property of Vincent Scully, Esq., Q.C., lately member for Cork County, is invested, too, with legendary charms. Near it is the Monk's Cell, where a hermit is said to have lived in days of yore, and about whose holiness of life and rigid

asceticism there is something related akin to what we are told of St. Kevin. In more recent days Lady Fitzwilliam had a tea-house here. But I must give the versification, by a very youthful person, of the

LEGEND OF GOLDEN BRIDGE AND MANTLE HILL.

It was a Sunday morning,
It was the first of May;
And the village girls, in happy groups,
Were dossed in their best array.

The bells were chiming merrily,
The clock was striking ten;
And the women were going to the church
On the arms of the men.

The children cried, "It is May-day,
"And we must choose a Queen."
A traveller came down the hill-side,
And gazed upon the scene.

Said he, "If this were my village,
"A new castle I would build;
"The old one has been made pillage,
"And all the men are killed.

"Yes; if this were my own estate,
"That ruin should disappear;
"And here would I spend all my days,
"Surrounded by relatives dear."

He had gone past the village groups,
And was riding up the Bridge,
When a Lady, with her servants all,
Drove by in a grand carriage.

Her horses got a sudden start,
And threw her into the water;
The stranger chief then jumping in,
To land in safety brought her.

"Oh, Stranger! cried the grand Lady,
"What can I do for you?
"Whate'er you ask shall be your own,
"Be it half my fortune you sue."

"Oh! Lady," said the Stranger Chief,
"I want but a plain gold Ring;
"That when to my Father I return,
"Some token I may bring."

"Oh! Stranger," said the fair Lady,
"Take my Mantle and Golden Ring,
"And this Estate; they are small rewards;
"For my Father is Cashel's King."

Years have rolled on, and the great Lady
Has married the noble Stranger;
Who, at the peril of his life,
Did rescue her from danger.

Their daughters walk in the Castle hall,
They are prettier than the Graces;
With beautiful hair and beautiful forms,
And oh! such beautiful faces.

An old man sits by the chimney-side,
With a ring on one of his fingers;
He is the Grandfather of those girls,
Who are most exquisite singers.

Upon Golden Bridge they sing their songs,
Of the Mantle and Golden Ring;
And on the first of every May
Those songs they always sing.

And on the first of every May,
When evening is hushed and still,
Their voices float up the silvery Sur,
To the groves of their Mantle Hill.

Such is the Legend of Mantle Hill,
And the story of Golden Bridge;
At the time when the Daughter of Cashel's King,
Drove by in her grand Carriage.

Having left Golden, we journeyed onwards to Cashel. It was a wild and stormy day, in October, the 16th instant, when the indications of approaching winter were already becoming perceptible in the removal of the crops, the increasing coldness of the weather, the gloom of the skies, the chequered hues of the woods, the moaning of the wind, and the rapidly progressing defoliation of the trees, whose foliage

"The old red leaves, the last of their clan,
Are falling away, as fast they can."

I do not know whether I quote the poet correctly or not; but the thing which he described

was there; and it required neither a poetical nor a very impressionable mind to be struck, at once, with the appropriateness of the coloring and accessories of the magnificent picture of ruin, which gives so profound and melancholy an interest to Cashel of the Kings.

The Rock, which rises abruptly in the midst of a splendid plain of vast extent, looks truly picturesque on the south side, from the belt of trees which appear extending along its base; and from the fine old remains of Hoar Abbey or Grey Friars, which are near it; and above all, from its own venerable assemblage of ancient buildings, of which, however, the Round Tower and Cathedral, with its projecting capello, and one of the belfry or Square Towers of Cornac's Chapel, are best viewed from the northern approach, at whi

point the old grey structures of other days, which have withstood the ravages of time and tempest, war and fanaticism, are in so wonderful a state of preservation, look more grand in their stern and striking attitude, and ancient coloring, than the best preserved ecclesiastical antiquities of any other part of Europe. As regards the impression produced on me by the grey color of Cashel, we have remarked the same effect ascribed to St. Stephen's Cathedral, in Vienna, St. Mungo's, in Glasgow, and a few others. Of course I don't compare Cashel to such edifices, nor to Westminster or Notre Dame, for these are not ruins. But of the ecclesiastical remains those of Cashel not only look, but are older than any of the others. The Vicar's Choral House occupies too much of the fore, round on the south to give the facade of Cormac's Chapel as much of the spectator's attention, at first, as it deserves, and as it afterwards secures. But on the north side, which is entirely bare of preincinct or external buildings, the attention becomes at once fixed by the venerable ruins themselves, which have nothing modern near them except the ancient-looking, though recent Egyptian-like Sarcophagus, which has been erected at the north-east of the Church-yard, to the memory of several members of the ancient sept of the O'Scolaidhe, or Scully, and of which more by and by.

The wind, as I have said, was moaning fitfully, when the intelligent guide, Mr. Hoskins opened a small iron gate, which leads into the Rock, and it required little imagination to fancy that one heard in its funeral wailings the dirge of the ancient keepers over the dust of the Kings and Saints of the M'Carthy's, the M'Cullina's, and the O'Donoghue's of other days.

The Round Tower is 90 feet high, and built of sand stone, as is also Cormac's chapel, whereas the other buildings are of lime stone. From ages before the preaching of the Gospel in Ireland, Cashel was the fortress or Cathar of the Kings of Munster. The monarch Eogus was here converted, with his whole family and his nobles, in the fifth century by St. Patrick. The ancient cross on the south side is much mutilated. It stands upon a stone said to have been sacred to Druid worship. It is referred to the 12th century; but looks older than even Saint Boyne's cross at Monasterboice, which belongs to the seventh century.

In Canterbury and Winchester and Notre Dame the splendours of the former cathedrals may be more perceptible; but in Cashel there is a look of such high antiquity, that, compared with its older remains, such as the Cross, Round Tower, and other things, even Clonmacnoise and Monasterboice appear, in some respects, to belong to a more recent period. The architecture of Cormac's Chapel, which is roofed with stone, and consists of a nave and choir, with crypts between the latter and the roof, belongs to a time when the Romanesque formed an original style in Ireland, though in England and Wales it was soon after known as the Saxon and early Gothic or Norman. This beautiful specimen, which is 53 feet long and has two square towers, but no lateral aisles, particularly engaged the attention of Sir Walter Scott, who visited it in company with Miss Edgworth, and who gazed with rapture at its curious concentric, semicircular arches; its pannelled arcades, fretted and scroll-work; grotesque sculptures, and massive towers. We can readily imagine that the great antiquarian and poet novelist secretly cursed the Vandal Archbishop Price, who stripped the Cathedral of its roof, some hundred and twenty years ago, because he could not drive up to it in his carriage, and that he laughed at another, the Rev. Mr. Hare, the Rector, who, at a later period, proposed that the whole of the ruins should be whitewashed, in order to look neat before some persons of high rank who came to pay the Rock a visit!

Looking at the architectural elegance of Cormac's Chapel I should not hesitate to assign the time of the building to Cormac McCarthy in the 12th, rather than as others do to Cormac McCullina, the Archbishop King, author of the Psalter of Cashel, early in the 10th century. But really if any of the arches in Killinac Cathedral, or in the monastic building of Lunsclathra, belong to the latter period, which however I do not believe, we need not follow Dr. Petrie in assigning the Cashel Chapel to the 12th century. Petrie had the authority however of the annals, which state that the Church built by Cormac McCarthy was consecrated in 1134, in the presence of the nobility of Ireland, lay and clerical.—This Chapel ceased to be a Cathedral when the new one was built by Donald O'Brien, King of Limerick, who amply endowed it with lands. This Cathedral which was about 200 feet long, was rebuilt or repaired, as Ware tells us, by Archbishop O'Hedian, in the commencement of the 15th century. The same Prelate erected the Vicar's Hall, &c. and the Castle which bears the shields of the Prelates Fitzgerald and Butler, appear to have been built or remodelled at the same time. Of the monuments the

tomb of Cormac McCarthy is the most curious; a beautiful pastoral staff was found in it about a hundred years ago. Dr. Petrie by an unaccountable blunder asserted that the stone coffin in the north transept or baptistery belonged to this tomb, which however is much shorter by eight inches than the coffin. That same stone coffin would appear to have been used in olden days as a baptismal font. It is a glorious remnant of antiquity, with its intertwined serpents, &c., &c., grandly carved.

In 1495 the Cathedral was burned by Gerald, 8th Earl of Kildare, who excused himself by saying he thought the Archbishop was in it. In 1647 it was taken by storm by Inchiquin, who burned several Ecclesiastics in it. In 1649 it was again taken by Cromwell.

Our next attraction were the monuments in the interior of the church; and which Inchiquin and Cromwell—those enemies of monarchy and episcopacy—battered and damaged irretrievably. Several of these monuments were shattered in pieces, and the debris thrown into a deep well which is situated to the west of the Rock, and there they were discovered some forty years ago by that learned and valued scholar, Archdeacon Gaton, who has done so much to illustrate the antiquities of the Irish Church, and whose *Pastis* is a very valued record. With a laudable desire to regain and preserve what others had determined to ruin and destroy, Archdeacon Cotton had such of the fragments as could be found, fixed and adjusted, and placed so that they may now be seen to some extent as they were before the hand of the Vandal touched them. Several shields, admirably sculptured with armorial bearings, were thus rescued from the pit into which they had been thrown, and the sharp and distinct outline of those parts of shields, figures, &c., which lay for so long a period in the water, compared with the rust-worn and weather-beaten look of such as were all-wed to remain exposed to the air, is very remarkable. The North transept is particularly rich in these rescued treasures. The arms of the Boyton and Sherlock families are here displayed—with the suggestive motto of the latter mentioned, viz, *Nisi difficile amanti*, and the date 1639—side by side with these is the shield, and armorial bearings of Edward Butler, Arch. bishop of Cashel, son of Peter, Earl of Ormond, A. D. 1410. Taken from the debris was an Eagle volant, which may now be seen with expanded wings close by the Butler arms. In this transept is an ancient idol which was found amid a heap of rubbish close by the Round Tower; the figure is that of a female with legs squared, and horrid countenance, not unlike those idols which are to be seen in India. Here too is the stone sculptured head of a bishop with mitre, which was knocked off of some monument by some ruffian iconoclast. In this transept too, which was used as a baptistery, there are two *Fiscinae*, one for the ablution of the consecrated elements, the other for the baptismal water after use. In no abbey are the two *Fiscinae* to be found; because the abbot had not power to baptize. In another portion of this transept there is a magnificent sculptured collection of the twelve Apostles, and of St. Bridget, of the early part of the fifteenth century, the date A. D. 1410.—This may have formed the retables of one of the altars; the figure of St. Bridget with crimped cap, such as the nuns of the Bridgittine order wear to this day, is very remarkable. Here also is the old tomb of the ancient O'Kearney family—fronted with the sculptured ante-pendium of some grand altar, with its interlaced tracery, its vine leaves beautifully relieved, its animal figures, emblematic of eternity—its splendid heads and figures of the Apostles, and of St. Catherine, the Virgin and Martyr—all suggestive of the peaceful solemnities which took place within those hallowed walls before the tyrant and the destroyer came with vengeful wrath to blight and overturn all that was fair, lovely and sanctified. Here the cross is seen in every direction; it heads every monument; it is met at every corner; the cross of which St. Bonaventura says:—

"Cor in cruce, crux in corde
Absque sordis sit cum corde

Quae tranquillum faciet."

As the author of *Mores Catholicos* says "It was something to see attested every where that He who wore the platted thorn with bleeding brow rules universal nature; when it was known, that whatever proud towers might be near, happy was he who walked with him—who saw his image in the fairest scenes, and felt that by his presence they were fairer still." But I digress: near this is Archbishop Hackett's monument with the shield bearing the three fishes *hauriant*: some frecoes are barely visible in this transept, including one of St. Michael the Archangel; but strange to say, these were whitewashed over by some virtuous, and their existence concealed until a comparatively recent date. The tower of the grand staircase of the palace is visible from this point, and our eicrone informed us that in his boyish days he saw one Sam Cleary, a carpenter, stand on his head on the corner stone which is 80 feet high! We now passed on to the north side of the nave and here we dwell for a moment on the Sall monument—with its shield and armorial bearings, and date 1674—with motto *Laus Deo*—and antelated stages trippant supporting. The Salls were an ancient Anglo-Norman family of Cashel—one of them, Andrew, was a Jesuit, who fell, and

The Doleful Fall

is one of those books which is sought for everywhere. Opposite this monument is that of Nich-

las O'Kearney, who we are told in an elaborately sculptured legend of the sixteenth century, was a Burgess of the Archbishopric City of Cashel, that he died on a certain day in September, and that he was married to Ellen Raggett, a Kilkenny lady, from whose family, Ballyraggett in that county is named. We then passed on towards the choir and chancel, and trod on tombs of the sixteenth and seventeenth centuries, with floriated crosses, relieved legends, &c., &c. That of George Conyne of Woodstown dates 1637—that of Edward Conyno and his wife Honora, the daughter of O'Callissey, 1631—of the Cantwells, of John O'Haidan, Helen Butler, &c., Malcom Hamilton, the Archbishop, &c. Here is the historical tomb of the false, vacillating, apostate, Miler Magrath, with its mysterious legend, said to have been written by himself, and the figure in episcopal robes, and sculptured after the finest catholic model by the celebrated artist, Kerin, whose work is to be found in Glancon Church and elsewhere throughout the county of Tipperary, as well as in the county of Limerick. Near the tomb of Miler Magrath's tomb, were the *Fiscinae* and *Sedinae*, but they were removed to give place to the monument of Edward Butler, A. D. 1523, which was placed there by his wife, — Conyne, who gave a caution on the surrounding legend that no stranger should disturb it! In the south transept, and close by the entrance into Cormac's Chapel, is the monument of the Rev. Jeremiah Ryan, who had held a high position in olden days as treasurer or chancellor of the Cathedral, and the floriated Cross on whose tomb is splendidly wrought. The tombs are generally lettered longitudinally in Anglo-Norman characters. Having thus examined all that was to be seen within the sacred enclosure of those walls, and wondered at the grandeur we witnessed, we proceeded outside to view the tombs and monuments with which the cemetery of the Cathedral are crowded—and the most remarkable of which is the great SERVICIAL PRYAMID, which Vincent Scully, Esq., Q. C., late M. P. for Cork county, has just erected in the north-east side of the cemetery, to the memory of his illustrious father, the eloquent, learned, and patriotic Deuys Scully, Esq., author of the Penal Laws, and to his beloved mother, Catherine Scully, nee Eyre, and to the ancient and honored Irish race of which he is now the head. The bones of so many of whom are placed beneath the green sod which covers St. Patrick's Rock. The height of this monument is 20 feet; but one expects some day soon to see it raised still higher, and divested by this means of the rather shortened appearance which it has when seen from a distance. The monument, however, can only be appreciated on a closer inspection; and when that is made there are few, we believe, who will not be agreeably surprised not only at the simplicity and beauty of the design but at the Cyclopean character and solidity of the work; and above all, at the extraordinary magnitude of those bright coloured sandstone blocks, which form each course of the masonry, and the thoroughly faultless manner in which it has been put together. As yet, perhaps, there is an apparent absence of complete symmetry in the details, owing to the fact that certain restrictions have been imposed upon Mr. Scully by those connected with the administration of the affairs of the Cathedral, and to whose pleasure he has been compelled to bow; but we would hope that a Christian monument, conceived in the spirit of true filial piety, suggested moreover by a noble aspiration to preserve the memories of ancestors who struggled for the faith and fatherland in bad and better days, and which is elevated on a spot consecrated to and breathing the very air of that antiquity and of that religion with which the fondest affections of Irishmen are indissolubly associated, and which the Apostle to whom the Rock is dedicated preached, will not be shorn by any abnormal code of restrictions of those fair proportions which it indeed should enjoy in relation to the purpose and object for which it has been placed there. The stone, of which this vast sarcophagus is built, was quarried by Mr. Thos. Walsh, from his celebrated quarries at Drombane, some few miles distant from Thurles; and it is evidently of the same old sand stone that the Druid's altar, which forms the base of the ancient cross at the south side, and which has been already described, and of which the cross itself were fashioned, and of which Cormac's Chapel was we may say carved out. The base of the monument is fourteen feet square, and surmounted by a rectangular sculptured chamber ten feet by nine feet six inches in depth, and of great depth; this mortuary enclosure is divided into four compartments, the floors of which rest on corbels, which show, as do all the details, the handy work of the craftsman. The chamber was sunk, by blasting through the solid limestone substratum, on which stand the Round Tower, the Ancient Temples, and the Royal Palace of the old Kings and Archbishops of Munster rest, some ten feet in depth, and over nine feet square, by Mr. Michael Kelly, who superintended the entire work. The first object that strikes the visitor on the nearer approach is the inscription in ancient Irish capitals immediately over the entrance door to the chamber; it is simply the family name O'SCOLAIDHE, which is cut deeply into the bright coloured and solid block of stone which forms the frieze. The other monumental inscriptions with which the tomb is furnished and to which we shall presently come are cut in Roman capitals, on a square block, which forms for the present the top or apex of the monument. It is

rather difficult to give an architectural definition to a work of this cyclopean description, which in some of its peculiarities remind one of what he has read of the rock temples in Nubia; but this we may truthfully assert that notwithstanding the enormous size of the hewn blocks by which the courses of the monument are fashioned, there is a total absence of heaviness or awkwardness in the ensemble; and one is lost in astonishment at the unparalleled weight and largeness of those gigantic unparal- leled and cut stones, which fit with the precision of cabinet work, and which appear to the eye as smooth as glass, and which are as well adjusted one to the other as if the entire were a solid piece which came out of the quarry already made and fashioned. We may then briefly state there are three courses in the square or cham- ber of the vault—each course is formed of stones which are seven feet in length, by one foot four inches in height, and two feet in thickness. Some of these stones are no less than three tons weight. There are two sloping courses over the chamber fitted, and those are set off by the chamber, a projecting course which comes three inches over and imparts a light and finished appearance to the work. From these courses, the structure form the great square of the monument; the ascends pyramidically in eight stone courses; the base of each course projecting over the other a few inches. These courses are surmounted by a mono- lith projecting cap, which is five feet square by one foot two inches in thickness—and this is sur- mounted again by the inscription stone which is four feet square, by two feet six inches in thickness, and is equal to three tons in weight. There are but eight stones in the projecting course around.—The corner stones of the chamber are four feet square—the centre stones six feet six inches in length—all forming a perfect square—overhead the sloping course there are two slabs, 7 feet by 3 feet 6 inches. The door of the chamber is four feet in height by 3 feet in breadth—it is closed up firmly by a slab which enters a curiously contrived groove, the idea of which appears to be borrowed from the entrance into the ancient tombs of Egypt; and this again is closed tight at the threshold by another slab which fits into a groove below it, and which can only be opened by a peculiarly fashion- ed key. Inscribed on great top stone are these leg-

IN MEMORIAM
PATRIS PRECLARI
IONYSII SCULLY—O'Scolaidhe
NECNON MATRIS AMATÆ
CATHARINÆ SCULLY ORTU EYRE
HOC SEPULCHRUM STATUIT
VINCENTIUS SCULLY
A.D.—MDCCCLXVII.

And on Southern side:—

**JUXTA JACENT DE GENTE
O'SCOLAIDHE**

| | |
|------------------------------|-----------------------|
| JACOBUS NAT. 12 APRILIS 1571 | MORT. 16 AUGUSTI 1648 |
| TIMOTHEUS 26 DECEMB. 1603 | 14 JANUAR. 1679 |
| JEREMIAS 18 SEPTEMB. 1645 | 2 JUNI 1710 |
| TIMOTHEUS 8 AUGUSTI. 1674 | 27 JULI 1755 |
| ROGEBUS 17 NOVEMB. 1713 | 8 MARTI 1783 |
| JACOBUS 1 NOVEMB. 1737 | 11 FEBRUAR 1816 |
| DIONYSIUS 4 MAII 1773 | 25 OCTOBRE. 1830 |

Close by this monument, which, as we have already stated, Mr. Vincent Scully has piously raised to the memory of his father and mother and ancestors, are twenty-six tomb-stones, containing about forty inscriptions, over deceased members of the Scully or O'Scolaidhe tribe. We may add without flattery to Mr Scully that he inherits to a large extent the scholarly quantities from which his name is derived—as he is a gold medalist of his University.

The inscription over the celebrated patriot and lawyer, Denis Scully's tomb, is as follows:—

B A C H E D
T O T H E
M E M O R Y O F
DENIS SCULLY, ESQ.,
BORN 4TH MAY, 1773,
DIED 25TH OCTOBER, 1830.
AMONG THE PATRIOTS WHO CONTENDED FOR FREEDOM
OF CONSCIENCE AND CONSTITUTIONAL LIBERTY,
HE BORE A PROMINENT PART.
HIS STATEMENT OF THE PENAL LAWS IS A SOLID
MONUMENT OF HIS OWN GENIUS AND OF
THE COMPLICATED OPPRESSIONS OF HIS COUNTRY AND
RELIGION.

It may be interesting to the public to know that this epitaph was composed by one of the ablest as well as one of the most simple-minded, devoted and accomplished of Priests—the late Rev. John Mackey F.R.C.S., of Killelea, afterwards P.P. of Clerinan, and finally P.P. of Clonony, whose memory will long be cherished in brave, broad and gallant Tipperary. Here also are the tombs of Edmund

Scully, Esq., of Clonbanane, of John Scully, Esq., of Dunally, the brother-in-law of our national Poet, Thomas Moore, and of various other well known members of the ancient race, which occupy nearly all the ground east of the Cathedral and Round Tower, and the antiquity of whose race and name is given in the following letters of our lamented friend, the greatest of Irish scholars, Eugene O'Curry, Esq., which originally appeared in the *Catholic Telegraph*:—

CELTIC NAMES—O'SCULLY.

(FROM THE CATHOLIC TELEGRAPH—MARCH 9, 1853.)
SIR—I am able to supply some information as to the old Irish name of O'Scullly, in addition to that furnished by "Celt," in your last in your last number.

The family of O'Scullly (O'Scolaidhe) are pure Milesians, of the Dal-Cassian race, being descended from Dealbna, a celebrated scholar and chieftain—who was a son Cas—a *gis* Dal-Cassian. This Dealbna was chief of the district of Kil-O'Scullly, in Tipperary, and before the sixth century acquired an extensive territory in West Meath, which retains to this day the name of Dealbna or Dealbaeth's land, now Anglicised Delvin. The same name attached to lands of Dealbaeth's five sons, and four districts in West Meath continued to retain it, namely—Western Division of which was O'Scullidhe was chief; Great Delvin, of which O'Fennellan was chief; Delvin of Beltra, of which MacCoghtlan was chief; and Little Delvin, of which O'Abadcallan was chief.

The name is thus referred to in the Irish topographical poem, by Shane More O'Dugan.—See O'Curry's copy in the Royal Irish Academy, quatrian 20, No. 15) :—

O'Scullly of the pleasant stories,
Chief of delightful Western Delvin.

The history of old Irish surnames shows that they were usually derived from some distinguished member of the particular tribe, or from some remarkable trait of which the surnames were significant. The Irish words, "O'Scolaidhe," mean literary "The Scholar;" and it is curious that the poet, in the above distich, should have indicated the original characteristic which still pervades the members of this family, wherever they are found, and in whatever rank of life, even to the present day; for there are few of the name who are not marked by some quality or taste which preserves the hereditary distinction.

This feature of the family is remarkably illustrated in the persons of its late head, Denis Scully, author of the celebrated "Statement of the Penal Laws," and its present head Vincent Scully, Q.C., member of Parliament for the county Cork, also a distinguished writer.

Vincent Scully is the eldest surviving son of Denis Scully, who was the eldest son of the well known James Scully, of Killelea, in the county of Tipperary. That James Scully died about 1816, leaving several children. His second son, James Scully, of Tipperary, who died in 1846 was father of the present James Scully, of Atassel, and of Francis Scully, M.P. for Tipperary.

After the Anglo-Norman invasion of Ireland, the O'Scullies appear to have passed back into Tipperary, and some of them into Clare, Cork and Kerry; for we find them in Cork and Kerry in the fifteenth century, and in Tipperary and Clare from the twelfth century to the present day. The member for Cork county is now "The O'Scullly," or O'Scolaidhe; and he might justly pride himself as the present chief of one of those ancient Irish tribes, enumerated in the well known verses, which conclude with these remarkable lines:—

All houses so mighty, so worthy so old:
One drop of their blood is worth ounces of gold.

ERIGENA.

CELTIC OR GAELIC NAMES.

In answer to some communications, referring to a letter signed "Erigena," which appeared in our last number, in regard to the Irish name, O'Scullly, or O'Scolaidhe, we may now mention that the information it contained came from the most learned of Irish philologists, Mr. Eugene Curry. The following interesting matter emanates from the same erudite source:—

Catholic Telegraph, March 26, 1853.

The Dal-Cassian tribes were originally located in the county of Clare. They were all descended from Cas, whose third son, Leighaidh, was a celebrated scholar and Druid in the fifth century, who held a large patrimonial territory in Clare, called Tradee (Tredraighe), in which Banratty Castle is situated. That Leighaidh invaded Westmeath, where he acquired an extensive tract of land, and took possession of it by lighting a fire upon a high hill, from which circumstance he was afterwards called Dealbaeth (the Fire-lighter), and his new territory was named after him, Dealbna (Delvin), or Dealbaeth's land. It was also known as the "Sword Land," and a considerable part of it was retained by Dealbaeth's descendants, the O'Scolaidhe tribe, until after the invasions of the Anglo-Normans, when some branches retreated to their ancestral locality in Clare, and into the district of Kil-O'Scullly in Tipperary.

My own family of O'Curry (O'Comhairde, i.e., "The taker of trophies"), another Dal-Cassian tribe come from Cuileig-Comhairde (Cologery), near Tulla, in Clare. When I was a boy, there were some of the name of O'Scullly in that neighbourhood; and one of them was nearly related to my father, who held in high estimation his kinsman's integrity and good sense, and used often resort to his friendly counsels. This circumstance gave me a strong interest in the name, of which I have since met many

persons in various ranks of life, through different parts of Ireland. Besides the hereditary characteristic implied in their name of O'Scolaidhe (the Scholar), I have usually observed them to be remarkable among their neighbours for possessing the qualities of good sense, and a quick feeling of personal honour. The family motto is—*Purus et sine labe*—"Pure and without stain;" but this motto, like those of most old Irish families, is of comparatively modern origin.

Indeed, no Irish tribe ever had a motto, properly called; though many of them used ancient war-such as, that of the O'Briens—*Lamb laidir an wachar* ("The strong hand uppermost"); and *Lamb dhearg Eirinn* ("The red hand of Erin"), which belonged to the tribe of Maginnis, but was, in later ages, usurped by the O'Neills. I believe, however, it could not now be proved that the war-cry of any particular Irish tribe dates anterior to the Anglo-Norman invasion, except the war-cry of the O'Donnells, and that no one but myself knows the old war-cry of that tribe, or could establish its antiquity. These ancient war-cries of Ireland have now become changed into the battle-shout or cheer, peculiar to the British armies.

Perhaps it may interest you to know, that although ancient Irish MSS. frequently use the words Gael and Gaelic (*Gachal* and *Gachdly*), they never mention Celt or Celtic—expressions so familiarly employed by modern writers in reference to our ancient people. From this observation you are not to infer that the words Celt and Gael may not both originate from the one name, formerly used to designate the same people or race, but merely that all our extant Irish MSS. show the word Gael to have always been the term used by Irish writers, in reference to the ancient inhabitants of Ireland. It is well known that the Gaels of Ireland and those of Scotland came originally from the same common stock. In the more ancient Christian times, Ireland was called

Scotia Major, and Scotland *Scotia Minor*. One of the greatest men of the ninth century, *Johannes Scotus*, or John the Scot, was also known through Europe, by the name of *Erigena*, or the native of Erin.

To the foregoing statements we may add that the distinguished Irishman, *Johannes Scotus Erigena*, was born in the beginning of the ninth century, and taught philosophy A.D. 847, in France, where he passed some years in the Court of Charles the Bald. He had previously travelled through Italy and Greece. Speaking of himself he says—

I have left no place or people, where the philosophers wrote or deposited their works, unvisited.—Guizot's "Hist. de la Civilization de France." Lesson 22, vol. ii, p 370.

The observations of Mr. Curry in regard to the old Irish war-cries will be read with peculiar interest; as will also remark, that the term Gael, not Celt, is the name applied by all Irish writers to the ancient people of Ireland. We believe, however, that there is no doubt entertained among philologists, that the words Celt and Celtic, are mere Latinised corruptions of the original terms Gaelic, or Gaul and Gallic; and that ethnologists agree that the Gaels of Ireland and Scotland, as well as the Gauls of France, were originally the same race of people as the Celtibians of Spain, or the Celts of Belgium, Brittany, and Ancient Britain. We hope, in some future number, to resume this most interesting subject.

We left the Cathedral amid many regrets that we could not remain longer among those weird old walls which speak the language of antiquity and Catholicity; these old walls within the ground on which they stand Angus, King of Munster, was baptised by and received the light and grace of Christianity from St. Patrick—on which the Druid worshipped the sun, as may be seen on the furrowed stone on which the Cross already described, is fashioned—and which proclaiming itself now a matchless monument of Erin's glory in brighter and better days than those on which we are cast, breathes the pure spirit of a period when Ireland rejoiced in the protection and happiness of her own potentates and Government. We wended our way homewards to Gould's Cross, it being too wet to call into Longfield, and see our old friend, C Bianconi, Esq. DL, and we reached the REPORTER AND VINDICATOR Office at 6.30 p.m., heartily rejoiced with the Journalist's holiday and all we witnessed and were resolved to see.

BOYTON.—A very welcome correspondent, writing from Phiadel, hit to Laffan, inquires about this surname, adding that "there is in the Rock of Cashel a monument to the Boytons. Also a place, within five miles of Cashel, called Boyton-rath. I had some old copper coins with the name and year 1569 stamped thereon. In the writings of Mr. John Davis White, of the *Cashel Gazette*, relative to local history, there is a great deal about the name. Rev Thomas Boyton was an esteemed Catholic clergyman. I has been claimed that Boyton-rath belonged to the Cush Boytons, after whom it was said to have been named, but that it was forfeited by the family to the Cromwells, rather than surrender the faith, which the Boytons very earnestly professed." . . . In reply we beg leave to say that the Boytons have been assigned to an Anglo-Irish origin, and that they have been credited with more or less prominence in the affairs of Ireland for many centuries. Samuel Boyton was one of James II.'s assessors of taxes in the Co. Clare, of the appointment of 1690. There were Boytons in Clare, Limerick, and Tipperary, of high social respectability in generations gone by. Several persons of the name were sufferers by the disturbances and confiscations of the 17th century. . . . We are grateful to our correspondent for the useful hints relative to another name, of deep interest to us, with which he has supplied us in his interesting note. We shall always be glad to hear from him. *Dublin, Sat. Nov. 21, 1873*

PL1/20(23)

THE
O'SCOLAIDHE MONUMENT
AND
CROSS OF CASHEL.

THE new Cross of Cashel, erected in August, 1870, resembles in its leading features the ancient Irish Crosses, especially those at Monasterboice in the County of Louth; but it is more massive as well as more ornate, being sculptured throughout in the best style of modern art.¹ It stands upon the O'Scolaidhe memorial Monument erected in September, 1867, occupying an unrivalled position on St. Patrick's Rock, immediately over a steep precipice, about 150 feet above the surrounding plain, and at a short distance from the interesting group of historic ruins, comprising parts of a Royal Palace, an old Cathedral dedicated to St. Patrick, a more ancient edifice called King Cormac's Chapel,² and the still older Round Tower.

Beyond those ruins is the old Cross of Cashel, of an unique shape, representing on one side the Crucifixion of our Lord, and on the other an Episcopal figure of St. Patrick. That Cross consists of one block of sandstone, placed upon another huge monolith of unknown antiquity, commonly supposed to have been a Druidical altar and Coronation stone of the Munster Kings.³ After King Engus had been baptized by St. Patrick, A.D. 448, close to that Pagan Altar-stone, it was long known as *Leac Phatruic*, or Patrick's Stone, at which the *Cain Phatruic*, or Patrick's Tribute, was paid to the Archbishops of Armagh down to the Anglo-Norman Invasion.⁴

The new Cross of Cashel contrasts harmoniously with the old Round Tower, which it almost faces at an interval of forty yards. Both are solid structures of graceful proportions. The Round Tower is in good preservation, ninety feet high, and tapers slightly from base to summit.

The front elevation of the new Cross and Monument is 50 feet 6 inches, of which height 26 feet belong to the Monument, formed of large blocks of best sandstone from Drumbane, near Thurles, and containing the family vault.

With a view to great durability, there is no metal whatever in the entire edifice; the stone door of the vault being so contrived that it can be easily removed or replaced, with the aid of a strong metal key. This stone door is 4 feet high by 2 feet 6 inches wide, and consists of a tough ferruginous flag from the hills above Buolic.

The vault sinks deep into the limestone rock, but is lined throughout with Drumbane sandstone. Internally it is 11 feet high, by 10 feet long, and 9 feet 6 inches wide.

Externally the Monument is 14 feet square at its base, diminishing to 4 feet square at the inscription-stone and motto-stone, immediately under the pedestal of the Cross.

The inscription-stone is 4 feet square, by 2 feet 6 inches high. It is surmounted by the motto-stone, 4 feet 7 inches square by 1 foot 6 inches high, forming a cap-stone to the Monument.

The Cross itself, with its shaft and pedestal, are of the choicest stone, specially selected in the extensive quarries at Portland.

The pedestal is 2 feet 6 inches high, and 4 feet 3 inches square at its base. The height of the Cross, with its shaft, is 22 feet; but, with its shaft and pedestal, the Cross is 24 feet 6 inches, and with the motto-stone it is 26 feet above the inscription-stone.

The shaft at its base is 2 feet 8 inches by 2 feet, diminishing upwards to 2 feet by 1 foot 8 inches under the arms, the extreme width of which is 7 feet.

The outer diameter of the circular Ring or Halo is 6 feet, and its inner diameter 4 feet 8 inches.

Such being the dimensions of the new Cross of Cashel, O'Scolaidhe Monument and Family Vault, it remains to describe the inscriptions and sculpturings.

On a light grey sandstone, above the entrance door of the vault, is the name O'SCOLAIÐHE in ancient Irish characters. Surmounting the Monument, but below the motto-stone and the sculptured pedestal of the Cross, is the inscription-stone, on front of which stone is the following:—

IN MEMORIAM

Patris Præclari

DIONYSII SCULLY—O'Scolaidhe

Necnon Matris Amate

CATHARINÆ SCULLY ortu EYRE

Hoc Sepulchrum Statuit

VINCENTIUS SCULLY

A.D.—MDCCLXVII.

On the southern aspect of the inscription-stone, facing towards numerous family tombs, is the following:—

JUKTA JACENT DE GENTE
O'SCOLAIDHE

| JACOBUS | Nat. | 12 Aprilis | 1571 | Mort. | 16 Augusti | 1648 |
|-----------|------|-------------|------|-------|-------------|------|
| THADEUS | | 26 Decemb. | 1603 | | 14 Januar. | 1679 |
| JEREMIAS | | 18 Septemb. | 1645 | | 2 Junii | 1710 |
| THADEUS | | 8 Augusti | 1674 | | 27 Julii | 1755 |
| ROGERUS | | 17 Novemb. | 1713 | | 8 Martii | 1783 |
| JACOBUS | | 1 Novemb. | 1737 | | 11 Februar. | 1816 |
| DIONYSIUS | | 4 Maii | 1773 | | 25 Octobr. | 1830 |

The other two sides of this stone are still uninscribed.

On the front of the Cross is the Crucifixion, in prominent relief and nearly life-size, surmounted by a Dove, and surrounded with symbolical figures of the Evangelists, typified, as in the Revelations,⁵ by four winged creatures: a Man, a Lion, a Calf, and an Eagle. At the feet of our Lord Crucified are ears of wheat and a vine-branch.

In front of the shaft are three panels, each 3 feet 6 inches high, representing legendary incidents in the life of St. Patrick:—as a Captive, as a Shepherd, and as the Apostle of Ireland.

First.—A young Roman Patrician, *Patricius*, named Succat (*Æt.* 16—*A.D.* 405), as a Captive before King Nial of the Nine Hostages.⁶

Next.—A Shepherd (*Æt.* 23—*A.D.* 412), meditating, at break of day, an escape from his captivity.⁷

Thirdly.—A Bishop (*Æt.* 59—*A.D.* 448), baptizing Ængus King of Munster,⁸ whose crown rests on the *Leac Phatruic*; and inadvertently piercing the King's sandalled foot with the spike of his pastoral staff, known as his *Bachal Iosa* or Staff of Jesus. Behind St. Patrick, on this panel, is his favorite disciple, Benignus, bearing "St. Patrick's Bell."⁹

Along the outer angles of the Cross and shaft, and enclosing the different sculpturings, is a thick roping or cable ornament, resembling that on the Killispeen and other ancient Crosses.¹⁰ Similar roping encloses the sculpturings on the back of this new Cross, and each panel on its pedestal.

On the back of the Cross is Christ sitting in Judgment, with the good souls to his right and bad souls to the left, surmounted by a winged Angel, blowing two trumpets, and overhead the Divine Hand, copied from a casting of that at Monasterboice. Below Christ in Judgment is the Archangel Michael, calling up unjudged souls from beneath his feet.

In a small panel, only one foot high, are the Lamb and Cross, symbolic of Faith, to correspond with two side panels representing Hope and Charity, typified by an Anchor and a pierced Heart.

There are also, on the back of the shaft, three panels, each 3 feet 6 inches high. In the upper and lower of these panels are specimens of those interlaced ornaments usually found on the ancient Irish Crosses.

In the central panel is the monogram **VSS**, composed of Swords and Serpents, to symbolize Prudence and Valour. *Prudens et Audens*. On this panel also are some flourations of shamrocks.

The several sculpturings on the back are enclosed in a thick roping, similar to that on front of the Cross.

On the two sides of the Cross, at their highest summits, are represented (towards the south) the Ascension of our Lord, and (towards the north) the Assumption of the Blessed Virgin.

In the two small panels, at the extreme ends of the arms, there are (on the south side) two crossed Fishes,¹¹ with the letters **IHS**—*Jesus Hominum Salvator*; and (on the north side) A Ω—*Alpha, Omega*—with an ornament composed of the Greek letters **ΧΡΙ**,¹² originally signifying the first three letters in the name of Christ; but more recently inverted into the Roman letters **PIK**, and in that form adapted by the Order of Passionists, so as to signify *Passio Jesu Christi*.

Below the arms, and immediately under the circular Ring, there is on each side of the shaft an Angel blowing a trumpet, close to the group of unjudged souls at the back of the Cross.

As already mentioned, the two small side panels contain an Anchor and a pierced Heart, typifying Hope and Charity, to correspond with the emblem of Faith on the small back panel.

Of the six large panels, each 3 feet 6 inches high, on the two sides of the shaft, four panels are occupied with selected specimens of various interlaced animals, copied from ancient Irish ornaments, in stone, in metal, or in illuminated works. That under King Cormac is from his own sarcophagus,¹³ an enormous monolith, still extant in the ruined Cathedral.

In the central panel, on the south side, there is an erect figure of the celebrated Cormac Mac Culinan, King-Archbishop of Cashel, with mitred crown and sword; also the Crozier of Cashel,¹⁴ said to have been discovered in his own sarcophagus; and holding in his left hand Cormac's Glossary, with his Psalter of Cashel.

In a corresponding panel, on the north side, is an Archiepiscopal figure of St. Patrick (*Æt.* 100,—*A.D.* 490), supposed to be expelling venomous reptiles from Ireland.

The circular Ring or Halo is a special characteristic of the ancient Irish Crosses. The four small compartments on the front, and a like number on the back of the Ring, contain interlaced rope-work, taken from old Irish sculpturings. In each of the convex compartments, below and above the Ring, there are three angelic heads within two twisted serpents, copied from an exquisite ornament¹⁵ on one of the Crosses at Monasterboice.

Immediately under the shaft of the Cross is its pedestal, being (as already stated) 4 feet 3 inches square at its base by 2 feet 6 inches high; and each of its panels is surrounded by a roping, similar to that on the Cross and shaft.

In the front panel of the pedestal is a Phœnix, enveloped by flames, springing out of an Irish Crown, with a Rising Sun in the back-ground, and underneath is the motto

SINE LABE RESURGENS.

The Phœnix is an ancient emblem of the Resurrection, frequently found in catacombs of the early Christians.

The other designs on the pedestal relate to family subjects, and the several figures are taken from original portraits or photographs.

On the south panel, which faces the tomb of the late Denys Scully, that distinguished writer (*Æt.* 37—*A.D.* 1811), appears seated in his study, composing his celebrated "Statement of the Penal Laws," which was first published in 1812, and was honoured with a State Trial in February 1813.¹⁶ Underneath this panel are the words

PATER PRÆCLARUS.

On the north panel is a death-bed scene, with the words

MATER AMATA.

On the back panel is a family group of six persons, regarding with amazement at day-break the new Cross of Cashel, supposed to have been supernaturally erected during the night. In the far distance is a Rising Sun immediately behind the Cross, and underneath is the motto

IN HOC SIGNO VINCENT.

¹ By Messrs. Earley & Powells; No. 1, Upper Camden-street, Dublin.

² See drawings of Cormac's Chapel, and its various sculpturings, in Dr. Petrie's work on Irish Round Towers, &c., pages 286 to 302.

³ See drawing of the old Cross of Cashel, with its Pagan Pedestal, in Petrie's Round Towers, p. 303.

⁴ Cronnelly's "Irish Family History," p. 153; and Dr. Todd's "Life of St. Patrick," p. 129.

⁵ Rev. c. iv., v. 7.

⁶ See Dr. Todd's "Life of St. Patrick," p. 363; and Ferguson's "Irish before the Conquest," p. 132.

⁷ Todd's "Life of St. Patrick," p. 367.

⁸ Todd's "Life of St. Patrick," p. 468.

⁹ The original Bell, and its ornamented case or shrine, are now in possession of the representative of the late Dr. Todd. See five drawings published in 1859, by Marcus Ward & Co., Belfast; also, "O'Neill's Fine Arts of Ancient Ireland," p. 46.

¹⁰ For numerous illustrations, see Henry O'Neill's standard work on the "Sculptured Crosses of Ancient Ireland."

¹¹ The Greek word ΙΧΘΥΣ, a Fish, represents the initials of Ἰησοῦς Χριστός, Θεοῦ Υἱός, Σωτήρ; Jesus Christ, God's Son, Saviour. FABRETTUS: *Inscriptionum Antiquarum Explicatio*: (Roma, 1702.) p. 569.

¹² *Ibid.* p. 545.

¹³ See drawing in Petrie's "Round Towers," p. 302.

¹⁴ See original Crozier in the Royal Irish Academy; also a drawing of it in Petrie's "Round Towers," p. 310.

¹⁵ See drawing in plate XV of O'Neill's "Sculptured Crosses."

¹⁶ State Trials, vol. xxxi., p. 1170.

and the immense sarcophagus of
King Cormac (inside the ruined Cathedral)
is scooped out of one piece of sandstone,
which must have been nearly
4 feet square by about 7 feet long.
You are probably aware that the
Rock itself is all limestone, which
is the only good building stone within
some miles of Galway, but I gave
a decided preference to the Brumbar
sandstone, for reasons which
Mr. Spence will kindly explain,
as well as any local details
which may happen to interest you.

Unfortunately, I should be
unable to meet you at the Races
of Galway, or to go to demand for some
weeks to come, being obliged to
attend to domestic affairs here,

and perhaps to take some of
my family abroad within a few days.
Therefore I have troubled you
in letters with these various bustings,
of which no one could make
more interesting use than the
author of "Jewish History
& Antiquities," "Reminiscences
of a Journalist," and other
comparative racy of the races
and land of Ireland.

Your dear friend
and
loyal servant
Saul J. Sulzberg

Maurice Lischansky

P.S. Permit me to add that
adjacent to my intended monument
there are 26 tombstones, containing
about 40 inscriptions over deceased
members of the Sulzberg & Reichshtetler
families. That on my father's tomb is as follows;

"Sacred to the memory of Deep Sulzberg,
Born 4th May 1793. Died 25th October 1830.
"Among the patriots who contended for
freedom of conscience and constitutional
rights he bore a prominent part. His statement
"of the Penal laws is a solid monument of his
"merits, and of the complicated oppression
"of his country and his religion."

It may also interest you to know
that the Epitaph was composed by our
single-hearted friend the Rev. John Mackay,
former C.C. of St. George's, afterwards D.D. of
Glasgow & finally of Exmouth, where I
passed a sad hour with him two
days before his death. R.S.P.

M.L.

Confidential

PL1/20 (24)

6 Grove End Road,
London N.W.

Sept. 17th 1967.

My Dear Sir,

When I had the pleasure of seeing you some months ago in Limerick, I mentioned that I was then preparing to erect a family vault & monument on the Rock of Foehel, which I now expect will be completed before the end of this month. Possibly you would spare a day to inspect it, as well as to renew your acquaintance with the ancient Remains there, in which no doubt you still take an antiquarian interest, though long familiar with them. The approaching Races of Foehel, on 1st & 2nd October, would perhaps be a favourable time to revisit the locality, and beat up old friends thereabouts. In particular I would refer you to the humble Mr. Frank, P.M., who has assisted

me greatly in creating the monument
against considerable obstacles, and
would I am sure give you any information
respecting its details & projected improvement.
At present, though massive enough, it
has perhaps a stunted appearance,
owing to certain restrictions which
I hope to overcome hereafter.

Should you take the trouble of going
to Perth during the coming races, or at
any more convenient time, you will
have the goodness to do so at my sole
expense; and I shall also feel much
obliged for some copies (say two or three
dozen) of any Paper in which you may
hereafter at your leisure quietly
describe the monument &c. in your
own graphic style.

As some materials, including copies
of two inscriptions intended for the uppermost stone,
Also two extracts from the Catholic Telegraph
of 19th & 20th March 1853, contributed
to that Journal by our Mutual Friend
Eugene Barry (O'Connell's friend), from
whose suggestions indeed I first conceived
the idea of erecting a family tomb,

whenever I could arrange to do so.
As soon as you have quite done with
those two extracts, please return them
without fail, as I have no other copies.

Should you visit the monument you
will probably notice the irregular but simple
contour of its stone door, borrowed from
Ancient Egypt, whose stone-cutters were
cumbersome in cutting concealed entrances.
My object in adopting it was in order to dispense altogether
with any sort of metal fastenings, becoming
corrosive and perishable.

You will also observe the superior
& massiveness of the stones, and goodness
of the workmanship, - all supplied by
Mr. Thomas Walsh from his quarry at
Drumbane, about ten miles from Cashel
& five miles from Thurles, to which latter
place large quantities of less eligible
stone from Portland have lately been
imported for the new Catholic Cathedral.

The Drumbane stone is an excellent
description of Sandstone, little known at
present even in its immediate vicinity,
though extensively used in ancient times,
and exclusively employed for the walls
as well as the roof of Formac's Chapel.
The huge block of stone (supposed to
have been originally a Druidical Altar)
near the entrance to the Rock, and the
large stone Cross above it, seem to
be composed of similar material;

(and)

PL1/20(25)

6 Grove End Road,

London, N.W.

October 11th, 1967.

My Dear Sir,

I feel much obliged for your very kind letter, and am sorry you had the trouble to write it. Whenever it

may suit you to visit Cashel, my Steward, (Mr Michael Kelly of Golden) will meet you at Gould's Cross, Dunder

and Tipperary, on any day except 19th & 26th instant, being the fair days of Cashel & Golden, and except also 28th

inst. being the ^{of Stock} Auction day at Lyones. He will be entirely at your service to drive to Longfield or elsewhere.

Next Wednesday would be perfectly convenient for him, and probably Mr French may then have returned to Cashel, but I am aware that

from the hour of 12 of look on
wednesdays he is always engaged
at his Self Sessions there.

I make no doubt full justice
will be done to my Postway burrows
as well as to the other family material
I troubled you with, which could not
be in more competent hands.

You will recollect however that it
the monument now presents a stunted
appearance, being still incomplete,
and it must remain so unless I am
at liberty to surmount it with a tall
and graceful high goon, - a la Monasterboya.

I have often desired to visit
Dillaloe, and must endeavour
to do so during next summer.

In the meantime perhaps your interesting
researches will see the light, and I shall
be happy at any time to subscribe for
some copies. Perhaps in the first instance
it may be well to publish some of
them through the Dublin Archaeological

Society, with which I am well acquainted,
and have got several friends to join
it as members, though not one
myself; it being now one of my
peculiarities to work & act single-
handed, and belong to no company
or society which I am conversant with.

I am not surprised that you
had labours in the rugged fields of Irish
literature should have been ill
requited, and indeed I would have

supposed that you were a loser though
 your erudite History of Limerick,
 even though 1000 copies were sold.
 Among English readers were Irish
 literature is almost tabooed, even
 when it interests themselves. As a
 general rule Irish readers are rather
 borrowers than buyers of books.

On this subject you would probably
 have a sincere sympathiser in
 our friend, Mr. John P. Prendergast,
 author of the "Gomwellian Settlement",
 and of several interesting Papers published
 by the Kilkenny Society to which he belongs.
 My own publications, as the day though
 interesting Irish Land Question, were
 almost given away. But that
 result I always expected and
 therefore was not disappointed.

yours ever
 Vincent Scully

Mr. Lenihan &

6 Grove End Road,

London N.W.

Sept. 23rd, 1967.

My Dear Sir!

I feel much obliged for your
kind letter, and hope you
will be able to visit the City of
the Kings during the approaching
Races on 1st & 2nd October,
both in order to enjoy the modern
sport and inspect the old Park of
Cobham, which is I believe by far the
most interesting of all such Parks.
A French Traveller, who made a
tour of Ireland about 150 years ago,
wrote home to his friend, "These Irish
appear to be much occupied in building Pines."
That observation seems true
enough up to the present day,

but I will almost defy future
generations to "win" by small
things massive monument, which
has now a thwart appearance,
owing to certain restrictions imposed
upon me. Were Mr. French will
explain should you meet him in
Cashel, where he is to be up to 5th
actator, but I believe that on
4th actator he will be occupied
most of the day at the Petty Sessions
in Solder. I have told him to
expect you in Cashel, and perhaps
you can kindly drop him a line
to say you have heard from me and
reassure him he may hope to see you there.
Should you go to Cashel on
1st & 2nd actator, & you shall
permit, perhaps your best course

would be to have a full account of
the process &c. in the Reporter of
Friday 5th October. In two
subsequent numbers you might
describe the Book & Antiquities of
Cashel, and my own Modern
Monument &c. Possibly also in
the same number you could
venture to reprint in extenso
the two Extracts from Cath. Selwyn
of 19 & 20 March 1053.

But these courses are matters for
your own Editorial judgment.

No doubt you readers would
like to be gratified to know
how your personal observation
the exact condition of our old
friend C. Bianconi, whom you
would see at Longfield, and

6 George Street Road,
London W.11.
Oct. 13th, 1906.

My Dear Sir,

My steward writes that you have kindly appointed to meet him "in Diphary between 10 & 11 o'clock on Wednesday next".

Be careful to specify the exact time & place, so as to obviate any sort of possible mistake, especially as you are unknown to each other.

I believe the only two morning trains from Sinsack are due at

Diphary station at 7.55 A.M.

& 12.24 P.M.; and you will

recollect that Diphary is 10 miles

miles from Cahel, whereas ~~Sinsack~~

is only 5 miles from Cahel, and

is also close to Longfield.

Therefore, should you so long
differing, you will perhaps find it
best to return by Gould's Box,
but you will I hope in all respects
consult your own convenience.

The only persons who can supply
any useful information whatever
respecting my mortuary monument,
are Mr. Frank & my steward,
Mr. Michael Kelly, and it may be
well not to mention to anyone
else your special business in regard.

I wish that you may be perfectly informed
as to the ultimate design, dimensions,
in confidence, a rude sketch, open to be
reprint those extracts in extracts.
When you are quite done with
the enclosed sketch please redirect
it to me, and recollect that it
is quite private for the present,
my best regards

If the Irish Box were 23.6 high the total
height - elevation from the don will be about
40 feet. But do not state so just
at present, as I have been stupidly
restricted to an entire height of
20 feet from the level of adjoining

land, which height is not yet exceeded.
Have the good grace not to forget the
two family memoirs contributed by
Professor Agnew to the Catholic
Telegraph of 19th & 26 March 1853

My best regards

Thomas Wilson & Family

6 Stone End Road

London N.W.

Oct. 14. 1867.

My Dear Sir

I have your kind note of 12th inst.
Yesterday I wrote to you enclosing rough
sketch of contemplated Cross to surmount
the present Monument, but have just
received a letter from Gen. Mc Donnell
of Bachel, praising the "artful workmanship"
though faulting at the whole structure
and objecting strongly to any addition
"to the height, having already exceeded
"considerably the height allowed by the Charter."

Perhaps a conspicuous memorial to
a distinguished Irish Officer, may not
be quite agreeable to those whose
prejudices the Protestant Dean feels
bound to represent, and probably
an Irish Cross might be even less
palatable, but when erect in

Ireland I shall again urge the idea
upon his Reverence and the
Protestant Chapter of Lough.
In the meantime the subject,
if referred to at all, would require
to be delicately handled.

All this can be explained by de-
pend on by my steward, but I
apprehend that during Cromwell's
or two or three days you could and
see Mr. Spence in the Galah Crathons.

You will observe that the site
of the monument is peculiar,
the natural lie of the ground having
been taken advantage of in
order to obtain it.

There is no similar site on
the Park itself, and perhaps no
superior site any where for a
monetary monument. If a tall
imposing high Goss were
superimposed it would be an
unique structure, and as a unique
monument of Irish Christianity.

The three panels on part of the
shaft of Goss would represent
three passages in the life of St. Patrick.

1. His supposed captivities at
the age of seventeen
The age of about St. Patrick's capture
The local legend inserted with
the Prophecy of St. Patrick King of Munster
in 448 at that period stood above
facing the entrance to the Park.

3. The old story of banishing
the serpents & toads &c.
The stone however is private for the present.

You should see the inscription
in ancient Irish Capital inscribed
over the entrance door of the vault,
for which my steward had to
blast 10 feet in depth and about
16 ft. square through the solid rock.
He will also show you the interior
of the vault, which is not as yet
quite finished off. Should you
at all wish to alter your time
or place of appointment, he will
receive a letter in Golden at
7 A.M. on Wednesday, if with
you Lincoln by tomorrow evening post.
Excuse all these details. Should you
send your Excursion to Goshel on
more than one number of your journal
have the goodness to send him some dozen
copies of each paper - must be your
Mr. Lenihan's Excursion

P.S. At p. 4 of the enclosed you will find
some authentic details relating to the ancient
Excursion of Goshel & Golden

6 Grove End Road
London N.W.
October 16. 1867

My Dear Sir

I have just received
your kind note of yesterday,
and hope you have had
a fine day and agreeable
excursion to the Park of the
City of the Kings.

In describing it, you will
have the goodness to consult
only your own convenience,
both as to the time of publication,
and whether in one or more
numbers. *Yours truly*
Richard Scully

Mr. Lenihan &

6 Green End Road,
London, N.W.
October 10th, 1967.

My dear Sir,
Wednesday was fine here, and
I hoped it would be the same at Lough,
but am sorry to hear that you had a
wet day, and did not happen to meet
my friend Mr. French, who would have
helped to make your visit more
comfortable and pleasant.

It was unlucky also that you could
not call at Longfield, but perhaps
on some fine day you may be able
to pay another visit to the same
district, when my steward will be
again at your service and do his
best to meet your wishes.

Have the goodness now to take
your own time about publishing

Your observations, which may or about my late father's name, appear under some such heading as "Cashed of the Rings" (Cathair - no. Rgh), or the Plan O'Colardale, beyond what or "Excursion of a Journalist" who may appear from the two letters of same kind, or holiday, or any Professor of any, and from the two more appropriate title of which you monumental inscriptions, should it be of course the best judge. Recollect that I should wish to

Do not be over-laudatory of my worthy monument, but criticized copies of your description to it impartially, and refer if you think Dean McDermott, and perhaps to all members of the Local Chapter, and therefore it is desirable to avoid offending any of their personal prejudices, either of race or religion.

I will now ask you to send me at least five dozen copies of the Paper or Paper, and to accept the enclosed acknowledgment of your kindness and trouble. Excuse from Vincent Kelly

Marianne Strihan }

Letter from James Caulfield Heron M.P. relative
to his Bill to vest the Rock of Cashel in the hands of
Trustees.

April 19, 1842

My dear Lemmon,
I have your notice for
pleasure to introduce
a Bill to vest
in trustees the
Rock of Cashel.
The objects are the
restoration of the
old Cathedral
and the preservation

CASHEL ROCK.

A BILL TO VEST THE ROCK OF CASHEL IN TRUSTEES.

(Prepared and brought in by Mr Heron,
Sir John Esmonde, Sir Colman O'Loughlin,
Colonel White and Sir John Gray.)

Whereas it is expedient to vest in trustees
the Rock of Cashel for the purposes of the
restoration of the cathedral and the preservation
of the historical ruins:

Be it enacted by the Queen's most excellent
Majesty, by and with the advice and consent
of the Lords spiritual and temporal, and
Commons, in this present Parliament assembled
and by the authority of the same as fol-
lows:

Rock of Cashel vested in trustees.

1. From and after passing of this Act the
Rock of Cashel in the County of Tipperary,
and the buildings and ruins thereon shall
vest in and belong to the trustees of the
Rock of Cashel constituted under this Act.
Names of trustees to form a corporation.

2. The following persons, that is to say,
Henry Duke of Norfolk, the Most Reverend
Patrick Leahy, Archbishop of Cashel, Ulick

John Marquess of Clanricarde, Rudolph Wil-
liam Basil Earl of Denbigh, Arthur James
Earl of Fingall, George Arthur Hastings
Earl of Granard, Valentine Augustine Earl
of Kenmare, William Hale John Charles Earl
of Limerick, Thomas Arthur Joseph Viscount
Southwell, the Right Hon Richard Moore
O'Ferrall, the Right Hon William Mounsell
M.P. the Right Hon Sir Coleman O'Loughlin,
Baronet M.P. the Right Hon William H F
Cogan M.P. the Hon Col Charles White M.P.
Sir John Esmonde, Baronet M.P. Sir Vere de
Vere Baronet, Sir Dominic Corrigan Baronet
M.P. Sir John Gray M.P. E De la Poer Esq
M.P. Denis Caulfield Heron Esq. M.P. George
Ryan Esq. Aubrey De Vere Esq. James La-
lor Esq. James O'Brien Esq. Charles Bian-
coni Esq. James Scully Esq. and their succes-
sors, shall form and constitute a body corpo-
rate and politic, having perpetual succession
and a common seal under the name of 'The
Trustees of the Rock of Cashel.'

Reservation of private rights of sepulture
and of property.

3. All burial vaults, tombs monuments and
private rights of sepulture on the Rock of
Cashel belonging to individuals, and all other
private rights of sepulture on the Rock of
Cashel belonging to individuals, and all other

private rights of property (if any) on the Rock
of Cashel belonging to individuals, are hereby
saved and excepted out of the operation of
this Act as if this had not passed.

Vacancies to be filled up by remaining trust-
tees.

4. On a vacancy occurring amongst such
trustees by death or resignation, the remaining
trustees or a majority of them, may fill up the
vacancy.

Commencement of Act.

5. This Act shall come into operation on
the 1st day of October, one thousand eight
hundred and seventy two, and hereupon all
the property in and rights over the Rock of
Cashel, and the buildings and ruins thereon,
now belonging to or possessed by the Com-
missioners of Church Temporalities in Ireland
or the Commissioners of Public Works in Ire-
land shall cease and determine.

of the historical
monuments.
With your aid
the cause will be
led on from
your powerful
pen.
I yours ever most truly
D. J. Allen
M. Lenthin Esq 70

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P4/20(26)

[36 VICT.]

Rock of Cashel.

1

D. O'Brien
Secy of Commons
31. 3. 73

A

B I L L

TO

Provide facilities for vesting the Rock of Cashel in Trustees. A.D. 1873.

WHEREAS it is expedient to provide facilities for vesting the Rock of Cashel in trustees for the purposes of the restoration of the cathedral and the preservation of the historical ruins :

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows :

1. *From and after the passing of this Act* it shall be lawful for the Commissioners of Church Temporalities in Ireland, and for the Secretary of the Commissioners of Public Works in Ireland, or either of them according to their estates and interests respectively, with the consent of the Lord Lieutenant of Ireland, if he so think fit, to transfer and assign the Rock of Cashel in the county of Tipperary, and the buildings and ruins thereon, to "The Trustees of the Rock of Cashel" constituted under this Act.

Rock of Cashel vested in trustees.

2. The following persons, that is to say, Henry Duke of Norfolk, the Most Reverend Patrick Leahy Archbishop of Cashel, Ulick John Marquess of Clanricarde, Rudolph William Basil Earl of Denbigh, Arthur James Earl of Fingall, George Arthur Hastings Earl of Granard, Valentine Augustus Earl of Kenmare, William Hale John Charles Earl of Limerick, Thomas Arthur Joseph Viscount Southwell, Henry Edward Baron Stanley of Alderley, the Right Honourable Richard More O'Ferrall, the Right Honourable William Monsell, M.P., the Right Honourable Sir Colman O'Loughlen, Baronet, M.P., the Right Honourable William H. F. Cogan, M.P., the Honourable Charles White, M.P., the Honourable Martin Joseph French, Sir John Esmonde, Baronet, M.P., Sir Vere de Vere, Baronet, Sir Dominic Corrigan, Baronet, M.P., Sir John Gray, M.P., E. De la Poer, Esq., M.P., Mitchell Henry, Esq., M.P., Denis Caulfeild Heron, Esq., M.P., the Venerable William Quirke, [Bill 104.]

Names of trustees to form a corporation.

A.D. 1873. Archdeacon of Cashel, George Ryan, Esq., D.L., Aubrey De Vere, Esq., James Lenigan, Esq., D.L., E. J. Power Lalor, Esq., D.L., Thomas Lalor, Esq., D.L., Charles Bianconi, Esq., D.L., James Scully Esq., Count John O'Byrne, the chairman of the Town Commissioners of Cashel for the time being, Arthur John Moore, and 5 their successors, shall form and constitute a body corporate and politic, having perpetual succession and a common seal, under the name of "The Trustees of the Rock of Cashel."

Reservation of private rights of sepulture and of property. 3. All burial vaults, tombs, monuments, and private rights of sepulture on the Rock of Cashel belonging to individuals, and all 10 other private rights of property (if any) on the Rock of Cashel belonging to individuals, are hereby saved and excepted out of the operation of this Act as if this Act had not passed.

Vacancies to be filled up by remaining trustees. 4. On a vacancy occurring amongst such trustees by death or resignation, the remaining trustees, or a majority of them, may fill 15 up the vacancy.

Upon transfer to trustees, all former rights to cease. 5. Upon such transfer and assignment all the property in and rights over the Rock of Cashel, and the buildings or ruins thereon, now belonging to or possessed by the Commissioners of Church Temporalities in Ireland, or the Commissioners of Public Works in 20 Ireland, or the Secretary of the Commissioners of Public Works in Ireland, shall cease and determine.

Rock of Cashel.

A

B I L L

To provide facilities for resting the
Rock of Cashel in Trustee's.

*(Prepared and brought in by
Mr. Heron, Sir John Esmonde,
Sir Colman O'Loghlen, Colonel White,
Sir John Gray, and Mr. Mitchell Henry.)*

*Ordered, by The House of Commons, to be Printed,
26 March 1873.*

[Bill 104.]

Under 1 oz.

A

B I L L

TO

Vest the Rock of Cashel in Trustees.

A.D. 1872.

WHEREAS it is expedient to vest in trustees the Rock of Cashel for the purposes of the restoration of the cathedral and the preservation of the historical ruins :

Be it enacted by the Queen's most Excellent Majesty, by and
5 with the advice and consent of the Lords Spiritual and Temporal,
and Commons, in this present Parliament assembled, and by the
authority of the same, as follows :

1. From and after the passing of this Act the Rock of Cashel
in the county of Tipperary, and the buildings and ruins thereon,
10 shall vest in and belong to "The Trustees of the Rock of Cashel"
constituted under this Act. Rock of
Cashel
vested in
trustees.

2. The following persons, that is to say, Henry Duke of Norfolk,
the Most Reverend Patrick Leahy Archbishop of Cashel, Ulick
John Marquess of Clanricarde, Rudolph William Basil Earl of
15 Denbigh, Arthur James Earl of Fingall, George Arthur Hastings
Earl of Granard, Valentine Augustus Earl of Kenmare, William
Hale John Charles Earl of Limerick, Thomas Arthur Joseph Vis-
count Southwell, the Right Honorable Richard More O'Ferrall, the
Right Honorable William Monsell, M.P., the Right Honorable Sir
20 Colman O'Loughlen, Baronet, M.P., the Right Honourable William
H. F. Cogan, M.P., the Honourable Colonel Charles White, M.P.,
Sir John Esmonde, Baronet, M.P., Sir Vere de Vere, Baronet, Sir
Dominic Corrigan, Baronet, M.P., Sir John Gray, M.P., E. De la
Poer, Esq., M.P., Denis Caulfeild Heron, Esq., M.P., George Ryan,
25 Esq., Aubrey De Vere, Esq., James Lenigan, Esq., E. J. Power
Lalor, Esq., Thomas Lalor, Esq., James O'Brien, Esq., Charles
Bianconi, Esq., James Scully Esq., and their successors, shall form
and constitute a body corporate and politic, having perpetual
succession and a common seal, under the name of "The Trustees
30 of the Rock of Cashel."

[Bill 128.]

A.D. 1872.

Reservation
of private
rights of
sepulture
and of
property.

3. All burial vaults, tombs, monuments, and private rights of sepulture on the Rock of Cashel belonging to individuals, and all other private rights of property (if any) on the Rock of Cashel belonging to individuals, are hereby saved and excepted out of the operation of this Act as if this Act had not passed.

Vacancies to
be filled up
by remaining
trustees.

4. On a vacancy occurring amongst such trustees by death or resignation, the remaining trustees, or a majority of them, may fill up the vacancy.

Commence-
ment of Act.

5. This Act shall come into operation on the *first day of October one thousand eight hundred and seventy-two*, and thereupon all the property in and rights over the Rock of Cashel, and the buildings or ruins thereon, now belonging to or possessed by the Commissioners of Church Temporalities in Ireland or the Commissioners of Public Works in Ireland, shall cease and determine.

Cashel Rock.

A

B I L L

To vest the Rock of Cashel in Trustees.

*(Prepared and brought in by
Mr. Heron, Sir John Esmonde,
Sir Colman O'Loghlen, Colonel White, and
Sir John Gray.)*

*Ordered, by The House of Commons, to be Printed,
23 April 1872.*

[Bill 128.]

Under 1 oz.

THE ROCK OF CASHEL.

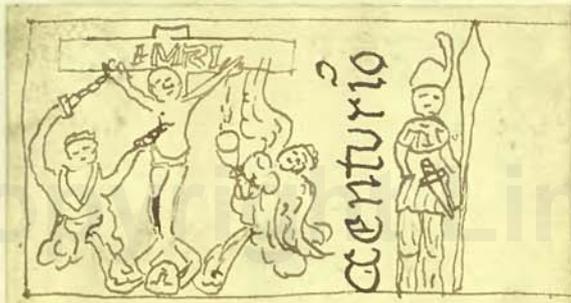
TO THE EDITOR OF "THE DAILY TELEGRAPH."

SIR—Your leader upon the restoration of the Rock of Cashel has been read in Ireland with deep interest and much satisfaction. Permit me through your columns to state as briefly as I can some of the leading historical events connected with this celebrated ruin, and also to state the objects of the restoration. There is some difficulty about the earlier dates. But I give them with as much accuracy as possible. The object of the bill which I have had the honour of introducing into Parliament is to provide facilities for vesting the Rock of Cashel in trustees, with the view of ultimately completely restoring the cathedral, and of preserving from further decay King Cormac's Chapel, the Round Tower, and the other historical ruins. From its central and commanding position, the Rock of Cashel was one of the oldest forts in Ireland. It has ever been associated with the history of Ireland since the earliest times. On it the old Kings of Munster were crowned; on it St. Patrick baptised King Aenghus, and, according to tradition, adopted the shamrock as the emblem of the Trinity. Here, according to ancient story, Cormac M'Callinan, King and Bishop, built his church in 903. His crozier is now in the Royal Irish Academy. His tomb, broken and defaced very recently, is still on the Rock. Brian Boróimhe, King of Munster, in 980 fortified the Rock of Cashel twenty-four years before he fell at Clontarf. Here Cormac M'Carthy, King of Desmond, completed in 1127 the church called Teampul Chormaic, or Cormac's Chapel, which in 1184 was consecrated by the Archbishops and Bishops of Munster. It is the most ancient, curious and perfect Romanesque church in the United Kingdom. Here in 1169 Donal O'Brien, King of Limerick, completed the present great cathedral, now in ruins. On the Rock of Cashel, in 1172, King Henry II., attended by his Norman Court, received the homage of Donal O'Brien, King of Limerick, and the other princes of the south of Ireland. On the Rock of Cashel, in the same year was held in the cathedral the great synod of the Irish clergy, at which Christianus O'Conarchy, Bishop of Lisnore, Pope's Legate, presided, and where the gift of the Kingdom of Ireland by the Pope to the Norman Sovereign was confirmed. Here Earl Strongbow encamped in 1170, and retreated after the battle of Thurles. The founders of charities and other benefactors of Cashel remind us of familiar names amongst the old county families and clans of Tipperary. Archbishop O'Linnagan, in 1216, erected Cashel into a borough; Archbishop M'Kelly, in 1243, founded the Dominican Friary; Archbishop Cantwell, in 1480, rebuilt it; Archbishop Hackett, in 1250, founded the Franciscan Friary; Edward Bruce, brother of King Robert the Bruce, was crowned King of Ireland in 1315. King Robert the Bruce landed in Ireland in 1316; and the two brothers, with the Earls of Monteith and Moray, marched to Limerick. As Barbour says:

"Syne went thair Southwart in the land,
Aud rycht till Lynericke held thair way."

King Edward Bruce marched from Limerick with the army to the Rock of Cashel, and heard mass there, on Palm Sunday in 1316. The united Scotch and Irish army thence went to Nennagh. I entertain no doubt but that King Robert the Bruce was on the Rock of Cashel. One of the most interesting stories in his chivalrous life is related by Barbour as having occurred on the march from Limerick. In the year 1462 the "Saltair" of Cashel, originally compiled by King Cormac, was accepted by Thomas, Earl of Desmond, as the ransom of Edmond M'Richard Butler, after the battle of Daille-na-Phoil (Pilltown). In 1495 Gerald, Earl of Kildare, burned the cathedral, and made the celebrated excuse before King Henry VII., in London, that he did set fire to the church, for he thought Archbishop M'and O'creagh was in it. In 1600 Hugh O'Neill, Earl of Tyrone, after making a pilgrimage to the Monastery of Holy Cross, met the Earl of Desmond at the gates of Cashel. In 1601 the Lord President of Munster marched from Cashel with his army to intercept Hugh O'Donnel, Earl of Tyrconnel, on his celebrated march from Donegal to the battle of Kinsale, in which O'Neill and O'Donnel were finally defeated. At the commencement of the great civil war, in 1641 Philip O'Dwyer, of Dunderum, took Cashel. The town and fort were held for the confederation of Kilkenny many years. In 1647 Lord Inchiquin stormed the town and fortress. The great cathedral which it is proposed to restore consists of a choir, a short nave, transepts, with chapels to the east, of which the earlier Teampul Chormaic forms one, and a massive tower, rising from the centre of the cruciform intersection of the transepts with the choir and chancel. The cathedral is remarkable for the peculiarity of its arrangements and for the singular beauty of its details, which are of early pointed architecture. It remained almost perfect until Archbishop Price, between 1744 and 1752, took off the magnificent roof and left it a ruin. The cathedral and the other historical ruins have suffered much within very recent times. Tourists have made a practice of carrying off pieces of the sculptures. It is now proposed to raise a sum of £50,000 for this great restoration. The old Rock of Cashel—St. Patrick's Rock—Carric Pharaic—is one of the noblest ruins in the world. A cathedral, "Ecclesia Magna, Divo Patricia Sacra, ete des Metropolitana Utriusque Momodnie"—a palace, a fortress, a church, a round tower, stand in ruins on the rock—at once a memorial and an emblem of Ireland. Committees will be formed in the great cities of America and Australia to assist the undertaking, and an appeal will be made to all lovers of their native land, to all students of the history and antiquities of Ireland, to aid in restoring a noble monument of mediæval civilisation. We cheerfully adopt the words of the eloquent leader in *The Daily Telegraph* and trust that in the auspicious reign of a sovereign wearing not an English but an Imperial crown, the authority will be conceded to us "to restore the venerable fane, making it, in fact, henceforward a symbol of peace and union between the two islands, so long warring and estranged." I have the honour to be, Sir, your obedient servant.

DENIS CAULFIELD HEKON.
Reform Club, April 18.



This is from a Mural Tablet in
the ruin at Kildare.

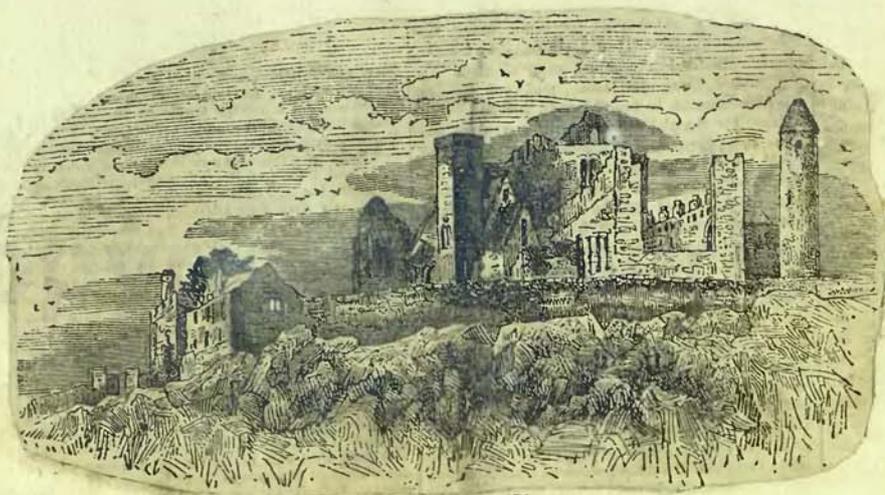
J.L.L.

My dear Sir,
I send you
my letter on
the Rock of Cashel.
Try to make
room for it.
Yours ever truly
D. Heaton

Cashel Rock.



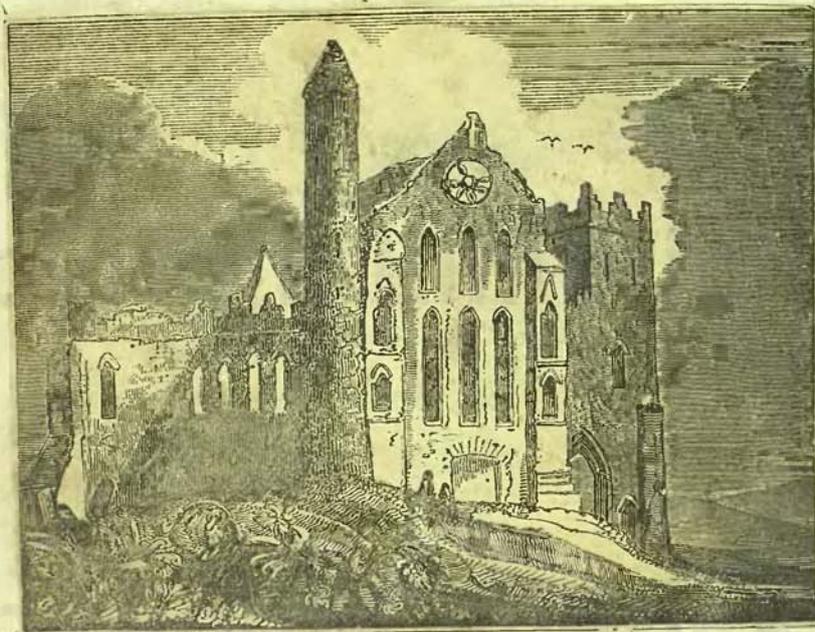
CORMAC'S CHAPEL, CASHEL.



THE ROCK OF CASHEL.

The historic "Rock of Cashel" has been assigned by the Commissioners of Church Temporalities to the Commissioners of Public Works, pursuant to the provisions of the Church Act. The Board of Works will therefore, for the future, have the guardianship of this splendid ruin, and to enable them to preserve it from further decay, a large sum of money, amounting it is said, to £7,000, has been paid to them by the Commissioners of Church Temporalities. The vast ruin and surrounding grounds were visited last week by Alexander McIntock, Esq., and James H. Owen, Esq., solicitor and architect of Public Works, who made a minute and careful examination, with a view to the commencement of the necessary works. It is hoped that by repairing the several flights of stone steps, and by placing iron railings round the elevated parts of the buildings, visitors will find it in future easier and less dangerous to inspect it.

1872.



RUINS OF THE ROCK OF CASHEL.

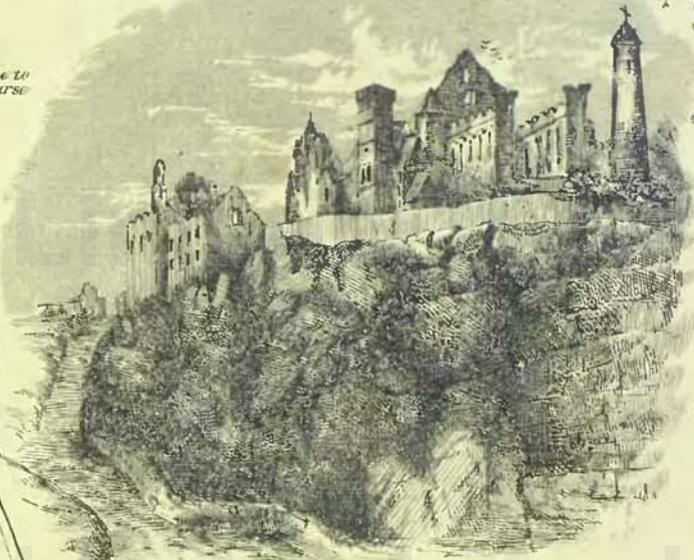
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CASHEL RACE COURSE

Scale Six Inches to One Statute Mile



John Leech C.E.Del.



Fin Bro & Co

Linn. Dublin



Hill House

Cashel,

3rd August 1872

My dear Sir

I send to you

two of the Old Race cards

- but mind it was

wrong to represent a

Cross on top of the Round

Tower. I also send for you

two Photos of the Rock.

As I hope these may answer

your purpose believe me

Yours faithfully

Maurice Lenihan Esq



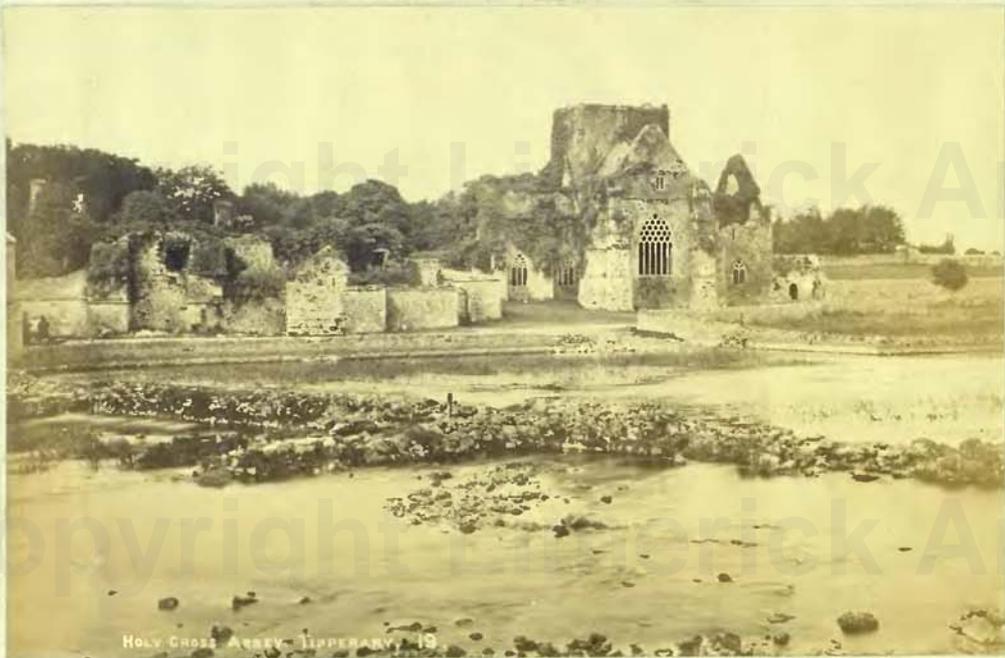
Hill House,
Cashel
5th August 1872

My dear Sir

In compliance with
your request I send to you
a Photo of myself and
I send also a Photo of
my eldest son
Charles Austin Thomas French,

Believe me
Yours faithfully
Martin J. French,
Maurice Lenihan Esq^r

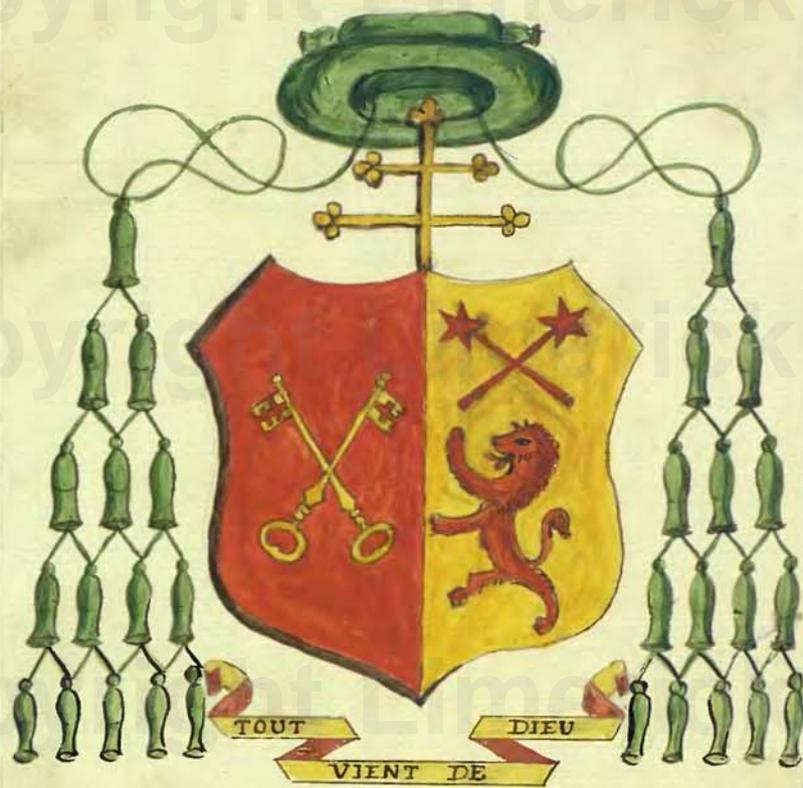




HOLY CROSS ABBEY, TIPPERARY, 19



HOLY CROSS ABBEY, TIPPERARY, 20



Limerick, Aug^r. 9. 72.

My dear Mr. Leach,

I send you the sketch done
by one of the Clerks here, which,
I think, is correct.

Yours faithfully
+ J. Leach

Mr. Leach, Esq.
Limerick.

P4/30(28)

6 Stone Road,
London N.W.
October 3rd 1970.

My Dear Sir,

Enclosed is a cheque
in your favour for the
enclosed amount, and I
will trouble ^{you} to have the address
of Reporter & Vindicator
changed to the above
direction for the present.

I shall be glad to receive a good
photo of yourself, whenever
you can spare one for me.

It is interesting to hear so much
about the famous Irish Portrait-
Painters, Comerford, from whose

parcel I possess a few small
paint portraits, and among them
a good one of my grandfather,
old James Sully of Kilcarle,
taken by Steadth at a crowded
dinner table in Arminian Square,
in the old Georgian town
never removed to sit in
Killickenny.
Should I hope for some opportunity
to print you descriptions of the
Gross Monument for more
general circulation, and in the
meantime I shall submit to
Messrs Ed Kelly & Powell your

suggestion about adding some
note book &c. to the Monument.
Having been my own architect
& designer throughout the whole work,
the Gault Monument being actually
original, and the Cross with its
pedestal in many respects novel,
no doubt some improvements
can be suggested, and I would
myself make a few alterations
if I were to ~~print~~ ^{publish} another
structure of the same sort.
The present one however seems
surprisingly successful & satisfactory
for a first Edition, and

it will be open to its imitators
to improve upon it, but it
will be hardly possible to find
so grand a situation, either
on the Peak of Cashel itself
or elsewhere.

Messrs Darby & Arnolds have a
first-rate photographing apparatus, and
some of their large photos of the Cross
of Cashel are beautifully executed.
You will be greatly gratified
by a visit to their works, and
especially with their processes
for painting & staining glass
for church windows.

Yours Dear Sir
Vincent Darby
Maurice Le Nihan &

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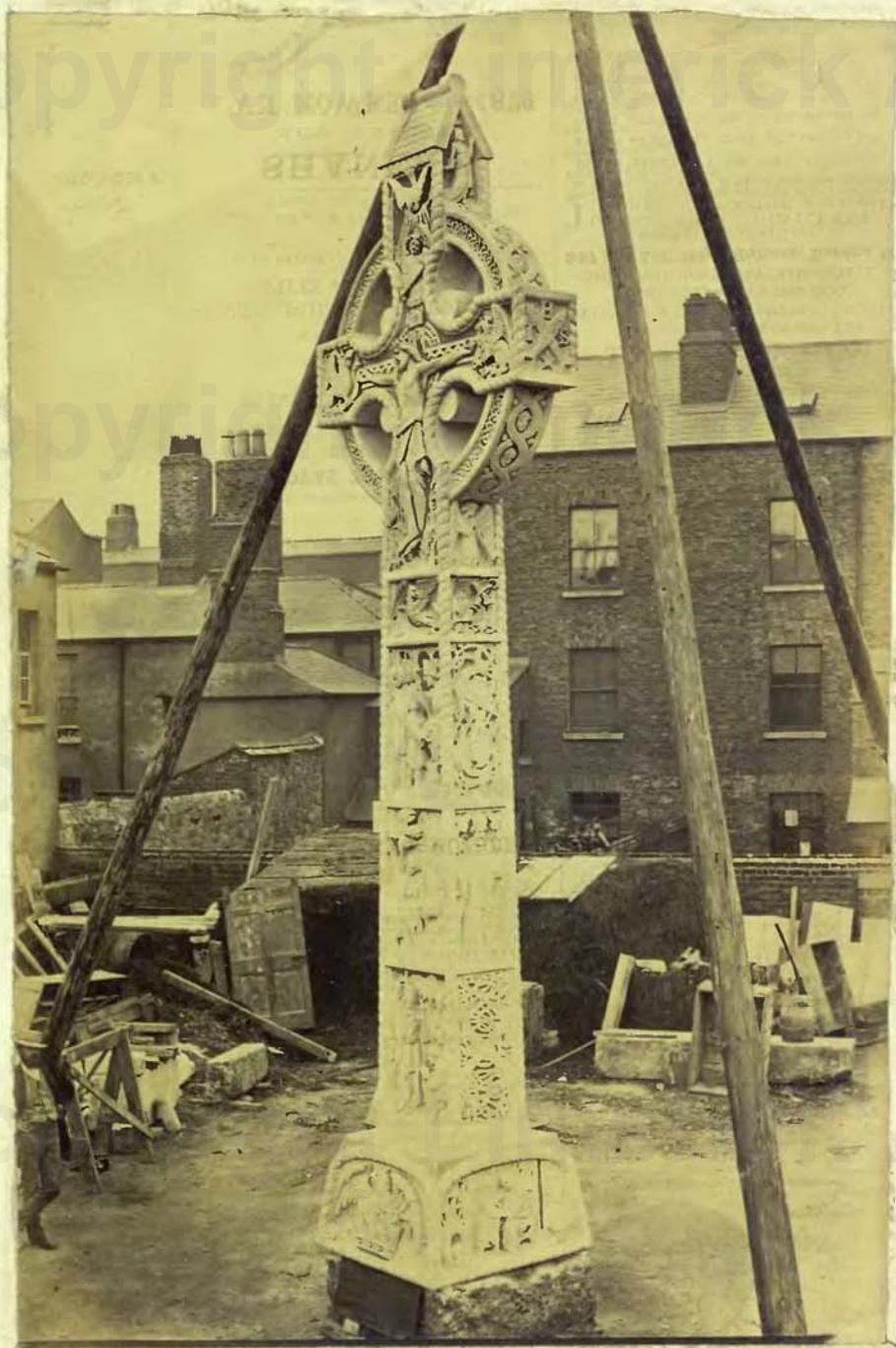


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ON THE ARCHITECTURE AND ANTI-
QUITIES OF WESTERN ULSTER.

(By E. GOODWIN, F.S.A.)
(From the Architect's
Crosses.)

Perhaps there is no chapter in the archaeology of a district more replete with interest than that which portrays the development of Christianity and the rise and progress of monumental art as exhibited in those way-side memorials of the Christian Faith, which alone give to every county in Ireland, a peculiar attractiveness. I may here mention that in Ireland, as in Cornwall, there is an unmistakably eastern influence evident in the form of a great majority of crosses; nor in the cross alone, but also in the earlier masonry to which I shall hereafter refer. An influence so distinct in the early days of Irish art could not but have affected, more or less, the later times, and the wide difference discernible between the ancient monumental art of Ireland and that of England, whether in the lofty cross or towering abbey, arises chiefly, I believe, from the opposite influences brought to bear upon their early artistic efforts; thus, while in England the arts of the Romans formed the basis of the indigenous architecture, in Ireland those of eastern nations—of course, subjected to the crudeness of the native—formed the basis of an art equally indigenous and peculiar to the people. This influence is particularly marked in the county Donegal, where there are crosses and fragments of crosses, the character of which would almost lead us to suppose that they are either exotics or that the county itself had once been a colony of Greece. In Cornwall churchyard there are two small examples of this Eastern character; both have those distinguishing classic ornaments, the fret and the volute. But whilst one has only the fret and the volute, the other presents us not only with a perfect Greek cross, but with four minor crosses in the exterior angles or quarters of the larger one, which latter is marked by five square sinkings or piercings—on in each arm and one at the intersection and in all this those who care to do so can hardly fail to perceive a beautifully clear and expressive symbolism. The other example is but a fragment, the upper part having evidently been broken off. Both are incised in a shaly kind of slate—a material which appears to have been commonly used for the crosses throughout the country—more especially the older specimens. The thickness of the first-mentioned is about 3 inches, and that of the other 5½ inches. These early memorials at Cornwall at present do duty at the head and foot of a comparatively modern grave on a mound or hillock, called by the country folk "the long tower," and lying to the south of the ruined church. Their original position, of course, cannot now be determined. There exists no tradition respecting them; and though for ages the people have attended the "patrons" of the holy well close by, and left their many-coloured mementos behind them, yet the old Christian symbols have been utterly forgotten; for until I cleared away the weeds and long grass which had well-nigh buried them, and traced out with my own fingers the long-worn channels and nearly-obliterated incisions, no one knew that the image of the cross and the cold shadow of death had been co-partners so long in the tenancy of God's-acre in Cornwall.

After Cornwall the crosses next in chronological order are those at Dunlewy and Glen Columbkille. Here we perceive a decided change in the character of the ornamentation. Dunlewy and Glen Columbkille were both settlements of that great saint from whom the glen derives its name, and the crosses at these places are nearly all of a time and style perfectly consistent with the period of St. Columb's mission. We can, however, scarcely fail to notice the transition which has been made from the simple Greek fret as we see it at Cornwall to a system which, although resulting from the Greek type, has, nevertheless, a character of its own essentially Irish or Celtic. Dunlewy only provides one example, and this is incised on a small, rough, unheaven pillar-stone, which appears to have been fractured at the top; fragments of about the same date, and of similar kind of stone (and perhaps in any in the neighbourhood),

lie at its foot. It will be seen from the sketch that the lines of the cross meet in a circle, or ring. This appears to have been a common arrangement here, as we find the same feature variously modified in four of the crosses in the glen. Of the ten crosses which yet remain, four appear to have been executed at this time, and the remainder at a short time subsequently. The whole series is highly interesting; as, not only do the designs differ in kind, but each differs in degree. At the so-called "bed of St. Columb," a Greek cross occurs incised on the top of the solid rock just outside the "bed" eastward. It is intersected by a circle and the extremities of the arms, which are 11 inches long, are stopped by small cross arms. This style of cross, with "a circle and crossed or forked arms," is peculiar to the earlier examples; and there seems no reason to doubt the tradition that it was upon this rock the saint was wont to offer up his daily petitions. It is certainly just such a spot as one would imagine he would select, inasmuch as it is somewhat elevated and at the western end of the glen; so that, looking eastward, the other small crosses can be easily observed. There are two other small crosses on this mound; but, though evidently of later date than those in the valley, they are scarcely worth coming back again to examine. One is Herculæan, surrounded by an aureole or vesica; the other is a plain Latin example. Both are under 20 inches in height, and are probably sepulchral. Passing down into the valley, a short walk across a bit of boggy land brings us to the principal cross of the series (No. 6 in the drawing). It stands on a natural mound, its base imbedded, as are all the others save one, in a heap of small stones deposited from year to year during the peripatetic labours of the patron days. The incised lines on the east side are peculiarly stiff and fret-like in appearance, but its reverse possesses the remains of something more illustrative of the idiosyncrasies of Irish art. Incipient curves and circles here relieve the monotony of straight lines, and are especially interesting as an early masonic indication of that interlacing up-and-down, in-and-out kind of work which the early MSS. and later crosses so richly illustrate. A few yards to the east, on the right-hand side of the road, is the Cross No. 1 in the drawing. This, which now stands only 4½ feet from the ground—or, rather, heap of stones—was once, apparently, of much the same dimensions as its companions. The east face is blank; the sketch shows the other side, where the favourite ring within a circle occurs below the main device, as Nos. 3, 4, and 6. Keeping to the road a few steps further east is the last in this direction (No. 3). It stands in a field on the right-hand side, and is the only one without its pebbles. This example is very similar to No. 6, already described; but, being in a less exposed situation, the upper part of its west side is in a better state of preservation. Going back upon the main road, a turning to the right leads to No. 4; and in a field in opposite direction stands No. 5. Both of these unlike the others, look north and south, and are incised only upon the north face. In the former the small circle in the centre of the head is "pierced through." Of the other there is nothing particular to note, except that it is surrounded by a little mountain of pebbles. These two are both apparently of later date than the others. In the old churchyard, which lies by the side of the road between No. 1 and No. 6, are two mutilated examples, which I am inclined to refer to a still later period the last named. There is a marked progress in the design; the straight-lined or fretty-work has had its day, and at last resigns in favour of the curved and interlacing system. In the example No. 2, although a little of the old style is still apparent in the filling in of the circle at the foot of the stone, the main design is most decidedly original and indigenous, and, though rude in execution, it nevertheless bears the marks of lively "thought," so refreshing when compared with the laborious finish and mental aberration which characterise most modern works of this class.

CONTEMPORARY PORTRAIT OF LUKE
WADDING.

(From Notes and Queries of the 26th inst).

Among the most illustrious Irishmen of the seventeenth century was Luke Wadding, the Franciscan friar, the author or compiler of the *Annals of the Franciscans*, the able friend of the Confederate Catholics of Ireland, the founder of St. Isidore's College in Rome, &c. He was a native of Waterford. Carlo Maratti painted two portraits of this celebrated ecclesiastic and politician both full faced or very nearly so both dressed in the habit of his religious order, both exceedingly characteristic, and one was, if not both were, engraved by the well-known Steph. Picart; but the engravings are rare, and even in Rome are seldom met with. I have copies of them now before me. In the copy I am about to describe, the bust of Wadding is placed in a beautifully designed oval framework, over which is the legend on a scroll: P. F. LUCAS WADDINGVS. Underneath the bust are the crossed arms with the *stigmata*, and the plain cross between them, viz., the arms of the Order of St. Francis of Assisium; and beneath these, on an elongated shield, is the inscription, with the name of the painter, "Carlo Maratti, pinx." on the right, and "Steph Picart, sculp." on the left. The following is a copy of the legend on the shield, in Italian characters:—

"All Reame in Christo Colmo.

"Il Pro Michel Angelo della Sambuca Ministro Generale di tutto l'Ordine di S. Franco. Nella felice assumptione di V. P. Roma al gouerno di tutta la Religione Secularia, vengo anch'io come il minimo tra suoi figli a passarne seco officio di reuerito congratulatio; E perchi sia piu accetto a V. P. Ra quest'atto d'humilissima ossequanza, lo presento e dedico nel istesso tempo l'Effigie del defunto P. Luca Waddingo; supplicandola a dognarsi di ricognoscere in questo morto ritratto il mio uino dolore per si gran perdita. Auguro a V. P. Roma grazie maggiori corrispondenti al suo gran merito, e le fo profundissima riuereza. Di V. P. Sua Humilissimo e deuotissimo Suddito,

"FRA THOMASO DA S. ANTONIO.

"Romae sup. pmisssu.

"S. Isidoro le 12 Giugno 1658."

I may add that there is a wonderful expression of power in the head and features, in the sharp contour of the noble forehead, and in the eyes and firm mouth. Altogether this is a portrait which, once seen, cannot be forgotten. Luke Wadding was a munificent patron of art, and to Carlo Maratti in particular he extended many favours. It is not surprising that the painter should have realised one of his greatest triumphs in the portraits of his friend.

The second and better known portrait, by the same painter, is placed in the rector's room in the College of St. Isidore; and the engraving is equally bold and beautiful, but is without the name of painter or engraver.

In this splendid portrait, which appears to have been painted at a more advanced period of life, when the energy and power of the great original were somewhat tempered down by age, Luke Wadding is represented dressed in the habit of his order, seated in a rude wooden chair; his right hand on an open book, his left pointing to a picture of the Immaculate Conception, which is before him; an ink bottle and pen are on the table. The background represents the College of Isidore, of which he was the founder and first rector. This is really a noble picture; and the engraver, too, has truly done his work to perfection.

MAURICE LENTILAN, M.R.I.A.

Limerick.

A VISIT TO SCATTERY ISLAND.

(WRITTEN FOR THE REPORTER AND VINDICATOR.)

Take a "curragh" or a canoe, from the pier head at Cappa and with four stout Irish sinewy oarsmen who know their duty and have a will to perform it, your little voyage across the deep waters of the Shannon, to the far famed Island of Scattery is made in an inconceivably short space of time. The distance is three nautical miles. The oarsmen speak of it as but one mile! The "curragh" is of the most primitive formation; but as my oarsman informant told me, will bury eight pounds sterling at least, meaning thereby that the ribs of strong tough ash or yew, if possible, and the canvass which forms the body, will cost so much with labour superadded. It is light and safe on the water, and there is no rudder but the last oarsman directs the boat. The oarsmen are a hardy race, full of tradition and folklore; they speak to themselves in their own language, the native Gaelic, but they know English nearly equally well. Indeed the same may be said of the sea board population from Credan Head in Waterford, round by Kerry, Clare, Galway, Sligo, Mayo, Donegal, &c., to Antrim in the North of Ireland; and he that will tell you that the Irish language is dying out is mistaken, particularly if you hear how resonant and beautiful it is in Galway, where all classes speak it fluently, and with an imitably excellent accent. It is the very perfection of Irish. When you land on the Island of Scattery, the first spot of curiosity that meets your eye is the ruin of what looks very like one of those "bee-hive" houses, of which we find a perfect specimen in the county of Kerry, at Smerwick, but which the inhabitants of the island tell you is the remnant of an old Castle. Its construction is curious; and there is a considerable portion of it now used as a cow house. My good and valued friend the late eminent Archaeologist John Windle has said that he discovered something like the remains of the ancient "Bee-hive" houses on this Island. Could it be the ruins to which I refer that he meant? I must make more particular enquiry. The "masonry" if it may be so called, is primitive in the extreme; the materials are not unlike the shale or debris thrown up on the strand—altogether it seems to me to be one of the greatest curiosities on the island, and whether Professor Ferguson on the occasion of his recent visit to the island a few days before mine, took particular notice of these ruins, I do not know, but I should say he did, and very particular notice too. Leaving the "Bee-hive" ruins, you pass over a stile, and in a trice you stand in the midst of graves, and tombs, and alder trees, and long rank grass, with the ruins of rather a considerable Church to your right hand. This is St. Mary's Church, and these graves and tombs belong to those who from the opposite shore have been conveyed thither in "currags," to sleep the long sleep, until the day of general awakening and emancipation from the ceremonies of the grave—when we shall all meet in the Valley of Jehosaphat, each man to see the face of the Judge of the living and of the dead.—What tales do these old graves and tombs tell, of Death having dealt destruction amid the blooming young in the early spring time of juvenescence, and of having cut down the aged too when perhaps even the aged had hoped for a longer day. We do not study the inscriptions on these tombstones, nor stop to enquire to whom that prettily carved head-stone is dedicated, nor care to inquire why that plain black cross with the painted letters in white, R.I.P., was placed there without a name. Perhaps underneath lie the bones of some shipwrecked mariner who was tossed ashore and found a grave from some pious hand, on the Island. St. Mary's Church has thousands of traditions connected with it; it is the only church on the Island in which incense is made. Over a finely formed gothic window is carved in stone the head of St. Senan, of whom more anon; and forming a band over the window, is the representation of the famous serpent, or monster or "worm," as the inhabitants call it, which is said in tradition to have infested the place before the advent of St. Senan, and which that illustrious Saint banished, leaving its trail to be seen to this day in the strand, as it makes a little promontory into the waters of the Shannon. A quantity of green ivy shaded the head of St. Senan on the occasion of our visit, but one of the inhabitants of the Island assured me that they are very careful in not permitting more than a year's growth of ivy to accumulate, and that what we saw should soon be cut away. This is as it should be; for attractive to the eye as ivy is, it is perfect destruction to antiquities when permitted to grow too largely. We peep through the noble old window board with the evidences of age, and three sculp-

tured heads meet our view; they are in the interior of the church; and there with an air of mysticism, in stoney silence, they appear as if they had been placed there by the Gobann Saer in days enveloped in the mist of antiquity. Our Island friend assured us that those three heads represented the three Wise Kings who came to adore the Infant Saviour in the crib of Bethlehem.—One of the Cyclopean lintels appears over one of the door ways of this Churell, though in other respects the general features of the architecture are comparatively of much more modern date.—How to explain this anomaly we leave to those better acquainted with the subject than we can pretend to be. It is a fact however, and we leave the fact to tell its own story, for just what it is worth, with this observation that the Norman arch is to be seen in the building, in more than one place. We were particularly struck with the mounds covered with green grass which lay everywhere about us. Our island companion assured us that beneath these mounds lay in abundance heaps of mortal debris in the shape of skulls, cross bones, &c., and that they were buried in heaps, and the turf laid over them, and that there they were, and that any one who doubted it could judge for himself. No doubt Scattery Island in addition to having been a Bishop's See in times coeval with the preaching of St. Patrick in Ireland, was in later times, and perhaps in far more distant ages, the battle ground of contending armies. It is historically true that the illustrious Brian Boru made short work of the usurping Danes who thought to fix themselves in permanence on this Island, as a place commanding the commerce of the Shannon; and we are assured that the bones of the Danes lay bleaching on the Island for many centuries, and that no body dare ever bury them in the consecrated ground of the Island. We do not say that the mounds cover the bones of Danes; be that as it may they are curious evidences of the care which is now taken that no human remains should meet the eye of the tourist, the traveller, or the casual visitor, on the Island. There is said to be an Ogam inscription on one of the coping stones of the church; but we confess that though provided with an excellent eyeglass, we failed to discover it, notwithstanding the fact that our island companion endeavoured to point it out to us more than once.—We now proceeded to St. Margaret's church, which is of much interest also, and which is very old. No doubt St. Margaret was one of the favored Saints of the Shannon, as there is more than one church near the river dedicated to her protection. Need we refer to St. Margaret's at Newtown, near Clrina, the ruins of which may be seen any day as you pass up and down the river, and which are nearly opposite Cratloe. Pilots know St. Margaret's (Newtown) well, and tell you what point of the compass it looks towards; but strange to state no interment has ever been known to have taken place at St. Margaret's Newtown. There is a splayed, but not deeply splayed window, at St. Margaret's on the Island, and thick ivy here and there. We now move towards the Round Tower which constitutes one of the most remarkable objects on the Shannon, and which can be seen from sea and shore a very great distance. The tower is eighty-seven feet high; the door way is level with the ground, rather a unique peculiarity, but as I have been assured this has been caused, not by any peculiarity in the construction of the tower itself, but rather in consequence of the accumulation of debris, human and other, that is bones and other things which have grown up so high on this particular spot as to have raised the ground several feet, so that it has become quite level with the door-way. The interior of the Tower is quite without those lofts which may yet be seen in the Round Tower at St. Canice's, Kilkenny; rather it is interiorly very like the Round Tower of Cashel; you can see to the top, and every where the masonry appears to have been well constructed and deftly, by practised hands, whether in the far off ages of the Tuatha-de-Danaans, or by the Cutbites, or Mr Marcus or Keane states, by St. Senan himself, as the Islanders contend for, or in the ninth or tenth century as Dr. Petrie would have it, we will not pronounce. Certainly we incline to the opinion of John Windle, and of O'Brien, of Loughan, of Ledwich, and of many others, that these mystic Round Towers are of a period of which we have no certain knowledge. Involuntarily we are borne back to those stories of our Paganic ancestry, when we look at them; and Mr Caleb Palmer who has been writing letters on the subject lately could not do better than persevere, because the more that is said and written on the subject the better; though we have some men who will not permit a word to be uttered against the dictum of Dr. Petrie. To the south of the Round Tower is the holy well which St. Senan

caused to spring from the ground, and which we were told by one of our Island companions supplies one hundred inhabitants and fifty head of cattle with purest of sparkling water. I took a deep draught of it, and true it merits all the praise which has been bestowed upon it from time immemorial. It has a most interesting look, with its covering of brambles, its stoney steps leading down to the crystal water—and by its side a very ancient stone with marks said to have been made on it by St. Senan himself. The tradition is, and we have it in the verses from an ancient Kilkenny M.S.S., preserved in the *Acta Sanctorum* of Colgan, and said to have been the composition of St. Coleman of Cloyne that the Monks on the Island suffered much from want of water, and that to supply the want, they were compelled to bring water from a great distance in vessels borne on their shoulders—but we shall give the words of the poem written by St. Coleman in reference to the Holy origin of the Well:—

Religiosi interea
Frates in magna insula
Patris implorant gratiam,
Propter aquam penuriam,
Quam solebant quo lidie
In humeris advehere
Nec grex site defieret
Rogant, inquam Pontificem
Ut consuetam fundes precem,
Qua nihil non presumeret
Foutis venam upperist,
Profusus ergo precibus
Pro his orat pater pius,
Fignas que terre baculum,
Profert fontem dulcissimum
Quo frates usi largiter,
Grates egerunt pariter.

And here, in the midst of the briny waters of the estuary of the Shannon, on this Island, surrounded on all sides by the deep, we have a perennial fountain of the most limpid water which is cold as ice and refreshing in summer and winter, and which supplies all the wants of the people around. Moses struck the rock from which waters gushed out in abundance for the thirsting Israelites; here St. Senan by a stroke of his pastoral staff caused the desert of the Island to rejoice in a never failing supply of the most delightful beverage that ever comforted the heart or gave life and energy to the blood of man. "Drink enough of it" said my Island friend, "and you will live one hundred years." I assured my enthusiastic companion that though I had no hope of becoming a centenarian, I had the greatest esteem for pure water as a beverage, and that for more years than I wished just then to tell him, I have been a humble disciple of the great and good Father Mathew. I should have stated that the Round Tower was in rather a shaky state some years ago, owing to a cleft which was made in it by lightning, but that the Harbour Board of Lime- rick, not perhaps in an antiquarian spirit, but aware of the great use the tower has been for several ages to mariuers visiting the Shannon, authorised an expenditure of a comparatively small sum of money in securing it from utter ruin. In the interior are corbels for flooring; but as we have stated there are no floors whatever, and the appearances inside are very like those of the Round Tower of Cashel. We now proceed to St. Senan's Church, and here we are shown the grave of the Saint. Inside this Church no female has ever been known to enter. There is a curious reason given why they should not come within the precincts of the sacred grave. Even St. Canera was forbidden to put foot on the Island, and her grave is shown at low water mark, over which the tide constantly ebbs and flows. Our national bard, Thomas Moore has written the well known beautiful verses in reference to St. Senan and the lady; but St. Colman's version will be perused with much interest by our classical readers, who must be pleased with the following resonant lines which we quote from the poem referred to above:—

Deo devota supplicat
Ut eam illic transferat
Ut illic commemoratum
Mensuræ consortium
Nempse more imitans,
Sequenti die veniens
Stabat laci in littore
Nec valebat transvadere,
Et ecce adest angelus
Qui elevatum protinus
Deo devotam feminam
Trausportavit in insulam,
Cui presti, quid feminis
Commune est cum monachis?
Nec te, nec ullam alian
Admittentur in insulam.
Tunc illa ad Episcopum,
Si mecum credis spiritum
Passo Christum auscipere,
Quid me repellis corpore?
Credo, inquit, hoc optime,
Sed nulli unquam femine
Huc ingressum concedimus,
Esto salvet te Dominus,
Redi iterum ad seculum

No sis nobis in scandalum;
 Et si es casta pectore,
 Sexum habes in corpore.
 Spero, ait in Dominum,
 Quod prae meum spiritum
 De hac carne ejiciat,
 Quam reverti faciat,
 Nec mori redit spiritum
 Diemque clausit ultimum,
 A fratibus insolite
 Celebrantur exequia.

There is a very fine Saxon doorway in St. Senan's Church, and a beautifully splayed window looking to the east. Resting on the interior of the window was a fragment of one of our most ancient sculptured crosses, the top of the orb or ring, and a little more remaining, but the carving and ornamentation are of an exceedingly exquisite pattern. The window inside is covered all over with ivy. To the west of St. Senan's Church is an old Irish tombstone with fretted or interlaced cross, and an inscription which has caused more or less of controversy among the learned. Jerry Hehir, a farmer on the Island, and one of our companions on the day of my visit, assured me that it was he that found the cross in the position it occupies, no less than thirty years ago, under the green turf, and no doubt he added there are very many other stones of the same kind under the surface if any one took the trouble of seeking for them. Professor Ferguson has taken means to provide himself with an exact copy of the inscription on this cross and of the cross itself. He brought with him, I understand, from Kilrush, a quantity of the paper pulp which is used just now in making copies of inscriptions from stones, and which by pressure produces an exact *fac simile*. On a stone near the tombs, and close to the Church, is an Ogam inscription to which Mr Ferguson has also paid attention. An Irish scholar in Kilrush, a Mr Hanrahan, favoured me some months ago with an account of this stone, and certain particulars to which we had not time to pay great attention; but which I shall take occasion to refer to on an early day. It is quite true that Doctor Petrie knew nothing whatever of this memorial stone before his attention was accidentally directed to it by Mr Parry, engineer of the "Eriugo-Bragh" steam boat which he (Dr Petrie), Dr Todd, Dr Aquilla Smith, and one or two other savans were excursioning on the Shannon some years ago. Dr Petrie was astonished when for the first time he heard of the existence of an inscribed stone of which he had no previous knowledge, assuming that there must be some mistake—but when persuaded at length that such was to be seen, and that Mr Parry would accompany him, if time permitted, on the following day the learned and enthusiastic Dr Petrie embraced the offer with a heart and a half, and how joyous he felt when he knelt over the old stone, cleared away the earth and grass from its surface with his penknife, called for an old newspaper or any old paper on which to take the inscription, and worked at it until dark. I am not aware if the stone be among those edited by Miss Stokes in the Annals of the Historical and Archaeological Society of Ireland. Whether it is or not, it is deserving of every honour; and I would remark that among the *debris* and rubbish with which the walls that divide the fields on the Island abound, there are several fragments of ancient sculpture which ought to be looked after and carefully laid aside; they may be the remains of buildings which fell in other times, under the ruinical hands of the Danes, like, perhaps, the ancient Celtic cross already referred to. I asked Jerry Hehir if he had ever discovered coins, or bronze weapons; he answered in the negative, with the exception of some of the gun money of King James II., but he stated that some years ago, he found the skeleton of a child in a vault, three feet under the ground covered with oyster and periwinkle shells, which in his opinion, were placed there to purify the corpse, as this he observed, was the custom in Ireland, in times of sickness, and to this day the same custom was observed in parts of the county of Galway. He went on to say that at one time he saw bones picked up out of the ground near one of the Churches, just as big as those of an *ogot*. This reminds me of another tradition connected with the Island, and which says that it derives its name not from the terrible monster, Cathay, which St. Senan banished, but from a dreadful internecine battle which was fought there in far and away distant ages between two contending armies, who cut off and sent adrift their boats and ships, and resolved that they should fight whilst a man stood. They fought with utter desperation, till two combatants only remained. They fought too until one of the two fell mortally wounded; and he handing his sword to the remaining victor requested that he would give the sword to his (the dying man's)

father, on which, with his own hand, he traced a few lines with his blood, which the father, when the sword was brought to him recognised as the dying will of his son that he would despatch the bearer the moment the sword was delivered into his possession—he did so—and thus, says the legend, all who fought on that dreadful day perished, not one surviving. And thus was the island called the Island of War or battle. We shall not dwell on the other points of interest on the Island, nor refer to Ardanangle, where St. Senan had the vision of the angel—nor on many other traditions which will be found in the Life of St. Senan in Colgan's *Arte Sacrorum*. Nor can we tell of Crookanurra, which is seen at a distance from the island, in the county of Kerry, where the Fenians of old and the Fairies had a mighty battle, in which the former fought with sheaves of corn, &c., &c. We need scarcely add that the ancient see of Innes Scattery is said to have been founded by St. Patrick in the middle of the 5th century, over which he presided for some time. He was succeeded by St. Senan, Bishop and Abbot, who was born in Clare, and was descended from Conair I., King of Ireland.—He was a disciple of St. David, Bishop of Menevia, (St. David's) in Wales previous to his settling at Innes Scattery, and he died the same day and year with his master, March 1st, 544.

M. L.

August 26th, 1873.



ROCK OF CASHEL. I.C.



ROCK OF CASHEL. TEMPERA



RUINS ON THE ROCK OF CASHEL. 268

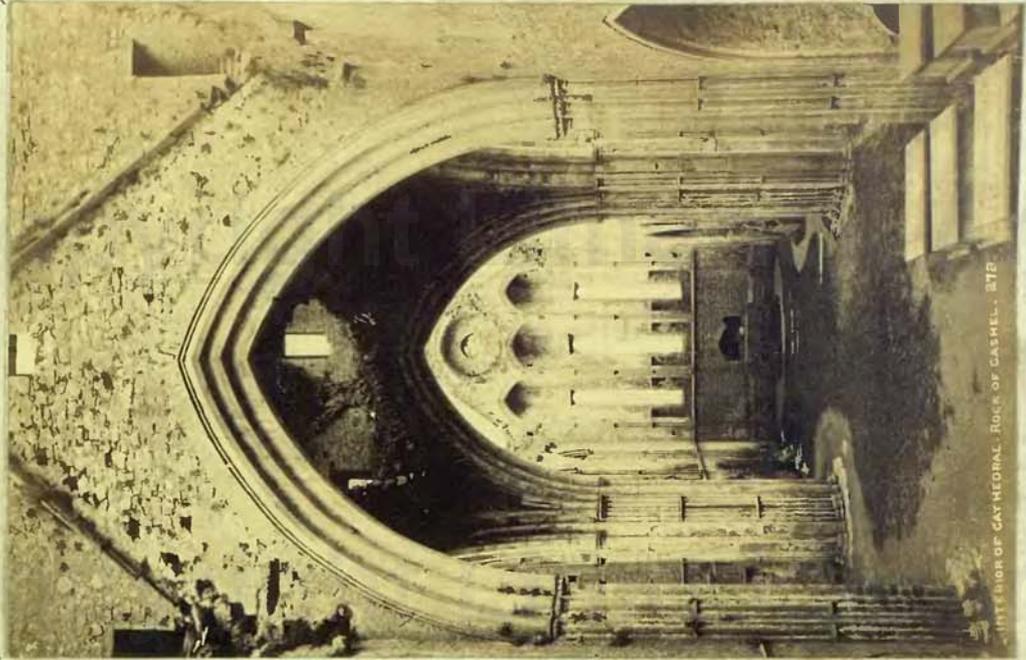


RODWIN'S CHAPEL, ROCK OF CASHEL. 270.



ROCK OF CASHEL. 269

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INTERIOR OF CATHEDRAL ROCK OF CASHEL - 1878

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DOORWAY OF CORMAC'S CHAPEL - ROCK OF CASHEL - 1871

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Cappoquin.
County Waterford.
September 13th 1772

Dear Mr. Lewis

Your favour of the 11th
reached the Mountain duly.
The Dear Abbot left there for
Limerick on the 4th Inst. and will
not return before the beginning
of October. I have made the
diligent search for a copy of
himself but could find none
nor do I believe that there is one
in the Monastery. Possibly there
outside the Monastery may have
one but I have no knowledge of such



MOUNT MELLERAU ABBEY NEAR CAPPOQUIN, CO. WATERFORD, IRELAND.

Nov 28 July 1872

My dear Mr. Limerick

Your esteemed favor of the
14th duly arrived. I hasten
to acquaint you that I have
succeeded in procuring for
your worthy Aunt (M. Dr. Sales
some Agnus Dei's. I will
avail myself of the first op-
portunity which I expect is not
far distant, for sending them
in situation here becomes daily
more distressing & menacing. God's
blessing will be done.

With kindest respects to Mrs &

Miss Limerick
I am, very sincerely
Yours
J. Kelly



Maurice Limerick Esq
Vindicator & Reporter Office
Limerick
Ireland

Dear Mr. [Name] to learn
 from your esteemed letter that
 the [Name] has had occasion
 to [Name]. It is a [Name] occasion
 having lately been presented
 to me - I am [Name] myself of it
 to mention to His [Name] that
 or [Name] 85 years ago had written
 to me [Name] to express
 her [Name] that to [Name]
 to [Name] their words [Name]
 with to [Name] her [Name]
 saying the [Name] of [Name]
 to [Name] "for the [Name] of [Name]
 [Name]"; [Name] to [Name]
 [Name] her [Name] very much,

Yours in [Name]
 3. 10. 1872

Dear [Name] de [Name]

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who with all his paternal
charity acceded to my be-
quest of sending to you
his special benedictions,
as well as to your good
Rev. Mother & the entire
Community. As I thought
his little words might
be profitable to you & to
them, I thought it not amiss
to make it known to
you. I thank you very
much & your good
wishes for their spiri-
tual intentions to our
Members & my many
wishes to see their bene-
fits.

Placem
Dear Mother de Sales
your very affectionate
J. Bentley

P.S. Please give my best be-
spect to your dear Mother &
Rev. Mother. Mother & the
entire Community.
Rec'd a few little pictures
of the Holy Patron of our Diocese,
St. John, you see is not forgotten
in Rome.

P4/20(29)

My dear Sir

By the post I am
happy to send you a most
beauteous letter of the great
or Colman's Crow at
Clonmacnois, also a
copy of the plate of your
Shield - both sides
I have taken pains
to make them up
safely, pray let me
know when you get
them. -

I must ask you to return

the Fogarty Collections
which was entrusted
to you from our Society's
Library. I want it
badly & it was.
The Globe Parcel exmell
(taking a receipt for it)
will be a safe way
of returning it. Please
address it to Mr
Prime, Kilkenny
^{at Limerick}
If you have not, an
account of the Globe
parcel ~~express~~. send

It is reputed book parcel, safely
made up -

Your truly
Graves

Inisnag
Stourford
Oct 24/72



Vincent Brooks Day & Son, Lith.

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PL/20 (30)

TO THE IRISH LIBERAL MEMBERS OF PARLIAMENT.

GENTLEMEN,

You have been just returned to Parliament by the People of Ireland. Returned as you have been, in some instances by considerable exertions on the part of your Constituencies, in others at no small sacrifices, in all with the confident hope of securing in you able, zealous, and honest advocates of the people's rights, you will not take it amiss that we, who are identified with them, express to you our earnest desire to see you united as one man in advocating the just demands of your country. Your return to Parliament is but a means to an end:—that end is amongst other things Justice to Ireland:—and Justice to Ireland you cannot obtain without thorough union among yourselves, because without it you cannot make yourselves be felt in Parliament, nor the wrongs of your country be felt for, nor its just demands be listened to. On the contrary, be but united, and you must succeed. If your numbers be small, circumstances concur in giving you an influence that fully compensates and more than compensates for the paucity of your numbers; for, with the two great parties of the State so nicely balanced as they now are, even a small band of faithful men acting together will tell powerfully for or against either—will, in fact, determine the victory for either over the other. Now then is your time, and Ireland's time. May this opportunity not be lost, as other similar opportunities have been lost—by our own dissensions.

What are the measures Ireland demands? Several:—but, among them some are concurred in by all true friends of Ireland,—are of more urgent necessity,—are more likely to be speedily obtained,—and when obtained would be auxiliary to the attainment of others. Upon those of more urgent necessity it would be wise in us to bring all our present efforts to bear, postponing others to another time.

And first stands the settlement of the Land-question in such a way as to protect the industry of the Tenant and secure to him full compensation for all existing improvements which add to the letting value of his holding, without however interfering with the just rights of the Landlord. This is confessedly a measure of paramount necessity.

Next comes the Ballot to protect the voter in the honest exercise of the franchise, just as a measure of Tenant-right would protect his honest industry. Without the Ballot the franchise would in many an instance be worse than a nullity, the Irish Farmer the political slave of the Landlord; without the Tenant-right his industry would be paralyzed, and he himself with his industrious hard-working family left to depend for existence on the mere will of the Landlord. In truth, to extend the franchise without the protection of the Ballot would be to extend temptations to political corruption or to multiply quarrels between Landlord and Tenant:—it would be to place the new with the old recipients of the franchise in the alternative of sacrificing conscience to interest or interest to conscience. Relieve the honest Irish Tenant Farmer from this dilemma. Let the Ballot be an integral portion of the Reform Bill.

When however we insist on the necessity of the Ballot we speak of things *as they are*—we suppose the condition of the Tenant Elector to remain otherwise as unprotected as it now is. But, were Tenant Right once passed into a Law, the protection thus afforded, together with the force of a sound public opinion, might render the Ballot less necessary.

Then the Catholic people of Ireland demand Free Catholic Education from the lowest to the highest, separate Intermediate Schools, a Charter for the Catholic University; and these things they demand because, apart from other considerations,—apart from the intrinsic justice of the demand,—they have a right to expect they would be dealt with upon the same terms as the Catholics of Great Britain, of Canada, of Australia, and of other parts of the British Dominions, where Catholic Education is free, nay in some instances favored by the State's Charter.

Furthermore, they demand the free exercise of and protection for their Religion, with competent religious instruction on equal terms with Protestants, for Catholics in the Navy, in Naval and Military Schools, in Work-Houses, in Prisons, and in other public Establishments. The instalment of justice already granted to the Catholic Soldier, and with so good a grace, is an earnest of a larger measure of justice, an argument in favor of this further demand. What has been done is a direct encouragement to demand that more be done, and not to cease asking until full justice is done to all Catholics in public Establishments, of what kind soever they may be, under the control of the State.

Lastly, all Ireland cries out for a remedy to the Poor-Law grievance. The Poor-Laws, intended for the relief of a people most part Catholic, are administered by an exclusively Protestant Board of Commissioners, who having to do with matters of Catholic discipline are day after day, most inconveniently, sometimes offensively, oftentimes to the serious detriment of the spiritual interests of the poor, involving themselves, by reason of their ignorance of such discipline, in contests with Poor-Law Guardians, with Catholic Chaplains, with Catholic Bishops, and in the fulness of their Protestant zeal are seeking by the force of assumed law, having no real existence, to Protestantize the poor deserted Children of Catholic parents.

Other measures too there are, which Ireland has a right to, and will demand at the proper time. For the present, it seems best to confine our attention to those indicated, as being of urgent necessity, as well as for other reasons. We call upon you, then, without delay to press upon the Government the justice, the expediency, the necessity, of settling the Land question, the Ballot question, the question of Free Catholic Education with that of separate Intermediate Schools and a Charter for the Catholic University, the question of freedom, protection, and competent provision for the teaching of their religion, for Catholics in our public Establishments, and finally the Poor-Law question. These once settled, other questions will come in due time.

And, viewing the present position of parties, we have the firmest conviction there could be no better means for arriving at a speedy and satisfactory settlement of these questions than for the Irish Liberal Members to hold themselves independent of every Government, Tory, Whig, or mixed, that will not take in hands in good earnest these measures of simple justice, and to be prepared according to circumstances to promote the advent to power of a Government favorably disposed to Ireland. Not that we would be understood to counsel a merely factious or obstructive course of proceeding, but only such fair and legitimate line of action as is warranted by the Parliamentary usage of parties, directed however not to the end of serving party purposes but to that of securing justice for a whole people.

Neither do we assume to dictate to you the course of public conduct it becomes you as Members of Parliament to adopt. That is none of our intention. But, we are the Pastors of our People,—trusted by them as their true long-tried friends—loving them and loved by them—bound up with them for better, for worse—of them, from them, and for them:—and, standing towards them in this relation, at once so close and so dear, it surely cannot be viewed in the light of a dictation, if we express to *you*, who have been returned by them as well as for their good to Parliament, our strong conviction that the course indicated would result in justice being done to this noble people, and our earnest wish that you should unite in adopting it. That is no dictation,—and that is all we mean in addressing you.

We have the honor to be,
Gentlemen,

Your faithful servants,

Thurles, 6th June, 1859.

✠ P. LEAHY, Archbishop, &c.
Very Rev. W. Cantwell, Dean, & V.G. Cashel
Very Rev. Dr. Howly, V.G. Tipperary
Rev. William Morris, P.P.
Rev. Thomas Mullany PP

Rev. J. Bourke, PP
Rev. M. Banan, PP
Rev. E. O'Shaughnessy, PP
Rev. W. Kirwan, PP
Rev. D. K. Lanigan, PP
Rev. P. Cauty, CC
Rev. Mr. Maher, CC, Holycross
Rev. James Lanigan, CC, Kileummin
Rev. Thomas Ryan, CC, Upperchurch
Rev. John Ryan, CC, Moyne
Rev. Mr. Callanan, CC, Ballingarry
Rev. Mr. Maher, CC, Templemore
Rev. Mr. Hayden, CC, Boherlahane
Rev. E. Maher, CC, Mullinahone
Rev. James O'Carroll, CC
Rev. John Ryan, PP, New Inn
Rev. P. Fitzgerald, PP
Rev. J. Wood, Professor, College
Rev. T. O'Meara, CC
Rev. T. Collier, CC
Rev. W. Quirke, CC, Annearthy
Rev. J. Power, CC
Rev. G. Barry, Professor, College
Rev. Mr. Fenelly, Dean, College
Rev. Mr. Scanlan, CC
Rev. Mr. Slattery, CC
Rev. T. O'Connor, CC
Rev. E. Ryan, President, the College
Rev. J. Molunby, CC
Rev. P. V. Mahony, CC
Rev. P. Fechan, CC
Rev. J. MacNamara, OSF
Rev. T. O'Carroll, PP
Rev. T. Meagher, PP, Ballina
Rev. M. Laffan, PP, & VF, Killenaule
Rev. D. Corcoran, PP
Rev. Dr. O'Connor, PP
Rev. James Meagher, PP
Rev. J. Cooney, PP
Rev. R. Cahill, CC
Rev. J. Fenelly, CC
Rev. Wm. Mullally, PP
Rev. J. Noonan, PP
Rev. P. Morris, CC
Rev. J. Conway, OSD
Rev. Mr. Allen, OSA
Rev. Mr. Lonergan, OSA
Rev. P. Kennedy, CC
Rev. M. Cleary, CC
Rev. T. Molloy, CC

Rev. James Hogan, CC
Rev. P. Laffan, PP, Holycross
Rev. W. Wall, PP
Rev. Thomas Slattery, PP & VF
Rev. R. Rafter, CC
Rev. T. Hickey, CC
Rev. T. Gilhooly, CC
Rev. T. F. Maher, DC, Templebreeden
Rev. Mr. Keane, CC, Clerihau
Rev. P. Hickey, PP
Rev. P. Ryan, Administrator, Ballinahinch
Rev. Mr. Ryan, PP, Golden
Rev. M. Ryan, CC, Golden
Rev. M. O'Brien, PP, Caherconlish
Rev. P. Heney, PP
Rev. Mr. M'Grath, PP
Rev. Mr. Butler, PP
Rev. R. O'Brien, PP, Knocklong
Rev. J. Clancy, PP, & VF
Rev. J. Ryan, PP, Knockany
Rev. Mr. Keane, PP
Rev. Mr. Mockler, PP
Rev. Mr. Coony, CC
Rev. Mr O'Donnell, CC
Rev. Mr O'Neill, CC
Rev. Mr Lanigan, CC, Bansha
Rev. Mr Quirke, CC, Kiltcealy
Rev. Mr M'Donnell, CC
Rev. Mr Maher, CC, Galbally
Rev. Mr Clancy, CC, Galbally
Rev. Mr Hogan, PP
Rev. Mr Harty, CC
Rev. Mr Ryan, CC, Knocklong
Rev. Mr Short, CC
Rev. Mr Keane, CC, Kilbenny
Rev. Mr O'Connell, CC
Rev. Mr O'Brien, CC
Rev. Mr Quinlan, CC
Rev. Mr O'Dwyer, CC
Rev. Mr Madden, PP
Rev. Mr O'Keane, CC, Tipperary
Rev. Mr M'Craith, cc
Rev. Mr Mahony, PP
Rev. Mr Ryan, cc, Munroe
Rev. James Ryan, PP, Templebreeden
Rev. Redmond Bourke, PP & VF
Rev. Mr Hackett, cc
Rev. Mr Ryan, cc, Ballybricken
Rev. Mr Fogarty, PP
Rev. Mr Ryan, PP, Cappamore
Rev. Mr Maher, PP & VF, Murroe

Private P4/20(31)

Shrewsbury, 16 June, '59.

Dear Mr. Secombe,

This Address from the
Clergy of Loshel & Leuby you can
publish as news, if you
think it worthy of a place
in your columns.

Yrs. Sincerely,

+ J. Leuby -

Mr. Secombe,

Secp^t Rep^t & Wardⁿ

Limerick.

36

Maurice Lenihan, Esq.  

Office of Limerick Reporter
and Tipperary Correspondent,
Limerick.

Coadjutor Bishop of Waterford

The Most Rev. D. Leahy, Archbishop of Cashel, accompanied by his Grace's Secretary, the Rev. D. Butler, arrived in Waterford on Tuesday last, to attend the Meeting of the Parish Priests of Waterford & Lismore called together for the purpose of transmitting Three names to Rome with a view to the appointment of a Coadjutor Bishop for these important Dioceses. The Meeting was held on the 12th next day, the 13th at 10^{1/2} o'clock in the Cathedral Church of the Holy & Undivided Trinity. All the Parish Priests of both Dioceses were present, except one who was unavoidably absent by reason of ill health. In virtue of special instructions from the Holy See, the Archbishop presided along with the Bishop of the Diocese, the Rt. Rev. D. O'Brien. The Three who had the greatest number of votes, were the following in the order of their names.

1. V. Rev. D. Fitzgerald, P.P. of Hamick-on-Suir, V.F.
2. V. Rev. D. Siver, P.P. of Saints Peter & Paul (Lismore), V.F.
3. The Right Rev. D. Murray, Bishop of Maitland in Australia.

The Archbishop will ~~soon~~ ~~soon~~ we are informed, soon convene the Suffragan Bishops of the Province of Munster to consider the merits of the Three Candidates proposed by the Clergy of Waterford & Lismore.

Ireland



Maurice Larkin Esq
I. P. O.
"Vindicator office"
Limerick

Strictly
Private



Seminaire de St. Sulpice
Paris 16 Sept. 1872.

My dear Mr. Larkin,
I am very reluctantly
indeed obliged to call
your attention to an error
perfectly unintentional
I am sure - which has,
for several years past,
been continually occurring
in your highly respectable
& influential Journal.
A Prelate of the Brit
Church tells me that



the respect due to the
Ecclesiastical Canons,
the interests of truth, &
justice to myself & job
me to allow this error
to pass unnoticed any
longer.

Elevated, notwithstanding
my great unworthiness,
by the Holy See to the
dignity of Bishop of
Kittlax, that title
has for many years

exclusively belonged to me,
& could not for several obvious
reasons have been given
to any other Prelate
no matter how much
more deserving than
your humble servant,

^{over} I am sure it is only
necessary to direct your
notice to the matter
& present the recurrence
of such an error for the
future. - Begging you to
favor me with a line
in reply & send requests

you to excuse all this
trouble,

I remain

My dear Mr. Lusham
Very faithfully yours
in Christ

J. W. Flannery

Bishop of Killaloe

Maurice Lusham Esq

J. P. O.

Limerick





 Cappoquin
 County Waterford

16 August 1865

My dear Mr. Kenihan,

The enclosed labels
 you need not count. I only
 wish, that I could send
 you some thousands of them.

I do believe, that your
 admirable Article upon
 Mount Melleray will continue
 to produce the best fruit.

I hope, that "depression"
 is

is gone for ever. Life
is too short, time too
precious to be wasted
in depression. However,
we are told to derive
the Lord with joy.

I wish I could preach
what I preach. I too
have low spirits; and,
more unfortunate than
you, I am in bad temper,
whenever I am depressed.

October may be fine;
but, wet as day, it is a
Capital month for thinking
seriously upon the days of
our pilgrimage, seen and
evils, as they are.

Behave me
Yours very grateful Friend
Wm. Park. Fitz Patrick
Esq.

No answer required.

Your time is too precious.

Maurice Scindham Esq. 1. 12
Kempster ofice
Limerick

Nov. 22
1872

My Dear Mr. Scindham
Will you kindly
send a good word
in your paper
for my friend
Mr. Bellow -

There has been
an unaccountable delay
in the completion
of the work but
I will be out in
about 10 days
Yours very truly
H. J. Hume



Maurice. Luidan - Es
 Reporter Office.
 104. Serge St
 Limerick.

Shelburn Hotel
 Dublin. Sunday

My Dear Sir,
 No papers have reached me,
 and I am dreadfully disappointed,
 because I am quite sure you
 must have written the notice.
 Will you kindly see that they
 are sent to me tomorrow: then
 I can forward to America
 on Tuesday.

Believe me
 Yours truly,
 J. M. Bellamy

My dear who will be
in Limerick in a
few days. If
there is anything
to pay on them
he will pay
you for me -
I am sure

Longford 16th 1872

My dear friend

Mrs. O'Leary gave up
her poor brother's horse
to me in the beginning
of the week & her story
is now happy &
As a long time
since you visited
the Carrigan Place
of your old man

M. Kinahan Esq
Limerick

16th Nov. 1872

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Dec 29
1872

My Dear Mr. Limerick
I have taken the
liberty to have
some boxes of
journal addressed
to your care for
my agent, Mr.

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Longford 14th

My dear friend

Mr. Selwyn gave up
his post master house
to me in the beginning
of this week he is doing
it now gladly &
At a long time
since you visited
the Carron Place
of your old town

M Limerick Esq
Limerick

16th Nov. 1872

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Conventy Lachel
27 Nov. 1861

My dear Sir

Your letter reached me on yesterday evening, but I could not reply to it sooner than now. I have already 30 pages of note paper larger than this sheet already transcribed & may require from 75 to 20 more. I to I pro- ceed I am frequently pulled up to work by a date & this occasionally keeps me from writing anything on that evening. And then I am so frequently interrupted by people calling on me or business, after returning from the Station, that my progress must be unavoidably slow. I shall have more time at my command after Wednesday the 12th, when I expect to bring the matter to a close shortly after.



must needs spend on him or two at
 Holy & before concluding it. It is now
 eight or nine years since I saw it last.
 I purpose publishing under my own name
 & shall immediately after print it in
 a pamphlet - Can you consent to publish
 it on those terms? Indeed I am desirous
 to think the latter mode of publication
 the one most suited to it, as it will
 preserve none of the awkward manner of
 treatment which is so agreeable to
 the generality of newspaper readers.
 I have not seen your review
 of Henry's book, but I am certain
 it must be a good one & make a very
 prompt & successful circulation - I am in a
 great hurry to see your post, as with
 kind regards to James I must abruptly
 close. Adieu to my dear son
 Wm. Limerick Esq
 Wm. Limerick Esq
 Wm. Limerick Esq

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Francis Leitch Esq. J.P.
Report Office
Limerick

Jan 11th

My Dear Mr. Leitch

I cannot help
writing to say how
pleas'd I am to
hear of you for all
your kindness -
may God reward

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Yours for it.
from original
J. W. Funnell

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6 Grove End Road
London N.W.
October 7th 1887

My Dear Sir

Mr. French of Cashel hoped to
have seen you there during the races.
I believe has now gone to the Continent
Galway for some days.

Whenever it may suit your own
convenience to visit Cashel, my
Steward would be happy to meet
you at Goldsboro, Dunderman or
Tipperary stations, upon receiving
a short line addressed to
"Mr. Michael Kelly

Golden
Cashel."

Next Thursday morning he must be in
Tipperary for the Fair there on that day.



6 Grove End Road

London N.W.

October 29. 1887

My Dear Sir,

It was my gratify to
hear that a letter had received
from Mr. Edward Small notes

"The article in the Limerick paper
"is first-rate. Mr. Limerick is a

"thorough clever writer, & appears
"very friendly to our production.

"He promises to call here, and

"if he does we will give him
"a most friendly welcome, &
"explain every thing to him"

I presume you received
my letter with the photos.

As it ought to have mentioned
that Mr. Sears of 79 Crafts
Street, Dublin, has photographed
many of the ancient Irish
edifices, - including various
sites of the Book of Kells

of Cadell, Holy Cross Abbey,
the crosses of Anarsta Linn,
Garnachnois K. R.

Yours ever
loyally

Richard Stoddly

Murice Limerick Esq

He would bring a good horse. It with a graceful Irish Goss,
and car, and be at your entire disposal should you wish to
dispose of it with a more elegant
finish to the whole structure,
make any call in the neighborhood. But this ultimate design is private
for the present.

As the Monument on the Rock I was anxious that the first
was erected under his supervision, notice of it should appear
he can supply all explanations accurately in your Columns,
about it in the absence of Mr. French, and therefore trouble you
in the matter. Should it
appear have the goodness to
send me a few dozen copies.

Yours Dear Sir
Very truly
Yours
Francis S. Louchan

Francis S. Louchan

As the Monument on the Rock
was erected under his supervision,
notice of it should appear
he can supply all explanations
accurately in your Columns,
about it in the absence of Mr. French,
and therefore trouble you
in the matter. Should it
appear have the goodness to
send me a few dozen copies.

but I was limited to a total
height of twenty feet, which is
almost exhausted. Hereafter
I hope to be able to surmount

PL120 (32)
Dublin 43 North Great Georges Street
May 25th 1865

My dearest Maun

You will be greatly sur-
-prised on receipt of this ^{letter} to find me in
Dublin, when I arrived yesterday
ev'ing, about half past five o'clock.
I would have appressed you before
about my intention of removal,
only on account of the delicate state
of my health, which was so much
So, this time past that I feared
that I would be unable to travel
at all - But Pleased be God, I have

been able to finish at my journey
end, altho of course, not very strong -
I have settled here, with G. G. G. G. G.
which is a Ladies' Conv. to have
Ladies boarders are accommodated &
have found one of that class who
I look forward to visit but please for
the short remainder of my life -
I would have taken this step, long
before now, only waiting for an
opportunity to have been to do the
house in Limerick to - As I have
set it to Mr. Murphy (of the Westford
Arms Hotel) - He is one of the nobles
of Limerick who we all know

and who is considered a good
tenant - I hope & trust to hear,
that you, my dear Mother, Mrs
Lentham, and all you dear family
are well, including dear Aunt
& Cousin - Give my most affectionate
love to all, and take for yourself
a thousand loves from your
most affectionate Cousin
And Godmother

A. Lentham
- If I thought it any use, I would
by of your dear Mother not to

send me the "Papers" - Surely it is time
for you, not to stop doing so,
after being such a tax upon
your good heart, for such a
number of years? —

My little Nan here, meets with
me, in most affectionate love
to you my dearest Mamma, Mr
Lenthorn, Harriet, James, and
to all the dear children -
Praying God to pour down
upon you all, His richest and
choicest gifts and blessings
both here and hereafter
Believe me my dearest Mamma
Your most affectionate lover
And God's Mother
C. M. Curtis

Dublin 43 North Great Georges St
March 31 - 1864

PA/20(33)

My dearest Maureen

I wish you, my dear Mr
Lemhan, Harriet, James, and
all your dear children a most
happy Easter from the bottom of
my warmest heart, and many, many
wishes, together with an abundant
store of all those grains and things
which at this blessed season,
are so plentifully found down

upon the Wood — I hope and
 trust to hear that you, and all
 your dear family, have passed
 over the Water well. I hope
 and trust to hear the same of
 dear Aunt Arabella, to whom my
 my most affectionate love when you
 see or write to her — I have
 been very poorly all the while but
 unable to stir outside since but
 industrious, having a long and heavy
 attack of bronchitis, which always
 causes much weakness — I am now

getting better thanks be to God —
 Will and happy it is for me to
 be in Gods Holy House, my dear
 Mother, indeed, I cannot be ever
 sufficiently grateful for this great
 blessing, for, only for the goodness
 of God, and all the care and
 attention ^{which} I have received here,
 I think I should long before
 this, be in my grave —
 I feel sometimes displeas'd with
 myself for not having answered
 dear Aunt's kind letters, but

When she will hear, that I am
Several letters in debt to my dear
Sister in Law at St Marys, who
would not expect an Ans from
me while I was so ill. I am
quite sure, that her great charity
will excuse me. I shall write to
you, I hope, on one of these days, -
- How I wish my dear Aunt Mamma
that I could find even words, to express
myself towards you for all your goodness
of heart, in sending ^{to me} for so many past
years, your admirable Reports! - But
as this is to me impossible, I have
nothing to offer but my poor papers
such as they are, which are none worthy
to you -

75 Pembroke road
Dublin
Ed. Ho
1873



My dear Caroline!
When you
hear that I have been
convinced to feed
for the last time
with the prodigious
service attached
to 44 Linnæus
Street and 44

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You will, I am
 sure, peruse the
 MSS. which has
 been handed you
 for the benefit of
 written and so
 kindly expressed
 criticism on the
 little book of
 and I beg your
 assistance.
 I am delighted

to my dear friend the
 General before of
 your personal health
 your own health
 I wish you may
 both I trust may
 continue -

Believe me to be
 very dear friend
 your most obliged
 and much obliged
 W. J. Gifford

st
+ Jan 31) 73
I + Mrs J. St. Mary
P. Convent Limerick on Suir
PA 120 (34)

My Beloved Maurice
You must wonder
that I had not written
sooner to thank you for
your kindness which I
received on the 29th. How
my own dearest, I must
now tell you that you
send me money too often,
3 times since last June.

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That is too bad, I know she is always faithful
your sincere heart for to me, she sent my baby
me and that is enough. Paton to visit me on my
My dear Mother Bernard feast days, which I now
feels that I love it. send to thank you. My
know, you have expressed God grant you all I would
family. I'll see she had not one to visit
you gave all a glass of me. The good Pastor
wine to substitute my came on the eve as he
feast she tasted you thought he should not
all with you. It may be be at home on my feast
my last. I send you a I consider this a great
letter. I had from dear compliment as it showed
Mother Bernard. He wished to know

me; I have to say with
thanks that since he
came to Limerick he has
been most attentive
to me, now near 80 years.
Poor Father Pat Power
if engaged in the country
he would come some
part of the to visit me.
New to dear James I was
so happy to see him. My
feast day was so wet he
could not come to me. My
dear Mother has given

to him

Dear Mr Terresa Maria
I wish it belonged to your
best A Lornah Mother
Bernard is very kind
to you all my good bless
her. I fear the musical
box was out of order, as
poor Mr Terresa there
it down off the table one
night. My sister letters
will be no more to you
but dear Mother Bernard
I hope she will be given

such a nice account
of her new church
I have it to do next
Elizabeth dearst Harriet
and the dear girls. I
thought Margaret and
Elizabeth would come down
Give this to your Dr
to dear Margaret, tell
dearst Harriet I will
write to her next week
I am pretty well able
to go about. Think good

dear Mother & Bernard
is not strong I hope
fine weather will
bring her health & the
and community peace
praying hard for you
and unite with me
wishing you Elizabeth
Harriet and the girls &
dear Maurice every who
ing. I am going from one
point to another they are
so hard. Your ever fond
Aunt Mrs de Sales Burke

Late letter from home
 My thought good news of
 All the dear dear ones
 Helena is in Dublin
 with Mr. Manning
 was there for 2 weeks
 and was very happy
 with her. She is
 her good friend were
 here on Monday.
 I see from the
 good news of yours -
 P4120(35)

May your blessed Patron
 bring you a truly holy and happy feast.
 As usual I shall be rather late with my
 Congratulations - but there you will have all
 the more time to receive them.

You know, my dear Mother, that with
 us, our own concerns must come last,
 giving place to all the business of the
 house, and the necessary correspondence
 of which every day brings even more than
 its share -

I was glad to hear a very fair account of
 you from dear Harriet Lennihan, whom
 I found looking much better than she
 did last year. At your last great feast

the Presentation, I was making my
Annual Retreat, in preparation for the
Anniversary of our holy profession, Novr
24th - On which day our dear Community
and children kept "Our Mother's feast"
Since then the various occupations of
the season have succeeded each other
without intermission, until just now
when we have subsided into the ordinary
state until Lent, when our changes of
hours, and periodical occurrences make
another variety -

On Thursday last, feast of the Epiphany,
we had the holy, counseling and beau-
tiful solemnity of the profession of
three choir sisters - It is remarkable
that no two of the same rank were
together making their vows, since the
blessed day on which our saintly
and venerated Mother St. Joseph, St
Julia & Magdalen, the first professed

of this Monastery, consecrated them-
selves to God in 1821 - Will you not
pray that the dear new sister may
walk worthily in the footsteps of these
beloved Mothers - One of them might
make a special claim on you, for she
is as small as yourself - I hope she
will always be as gay and as good -
She reminds me sometimes of our dear

Aunt Nancy -

The Ceremony was performed by a very
kind friend of ours in whose spiritual
care two of the Novices had long been
before they came to us, the Rev. William
Monan, S. J. now Rector of the Jesuits'
house in Limerick - He preached a

short, but very instructive and ed-
ifying exhortation on the occasion.

Our dear Mother the Bishop is now too
pale for any long functions - We felt very
lonely at his absence on that day - but

he was with us twice since. Thank God, his general health has been better for the past two months, than it was for more than a year before. However on account of the damp & very changeable weather he is obliged to be very careful - At Christmas, or rather before it, he had a cold, but it did not affect him seriously -

You heard I suppose of the very successful Mission given by the Oblate Father in the Cathedral during Advent? At 2.00 daily an instruction was given for children - Our dear poor ones of Magdalen attended the course -

Our Church building is going on very fairly, considering the weather, which of course has delayed the workmen - However Mr. Moran the Contractor, is so attentive that we hope he will be able to make up for this time in the future.

The High Altar is ordered - and the
 plan of it leads us to hope that it will
 be very handsome - It will be of
 Caen Stone, inlaid with Irish and
 foreign Marbles - On the Records
 will be statues about five feet high, of
 our holy patrons St. Augustine, St. Michael,
 St. Angelo & St. Charles Borromeo - On
 each side of the Tabernacle - On the
 Tabernacle, a figure of our dear Lord, with
 His arms extended, and as it were pointing
 to that dwelling - place of His love -
 Over that again an Ecce Homo supported
 by Angels - And high over all, standing
 on a pedestal a full figure of our dear
 Blessed Lord with one hand extended,
 and the other pointing to His Head -
 If ever I shall have a photograph of
 this you must see it. To our dear Lady
 And St. Joseph we commit the care of

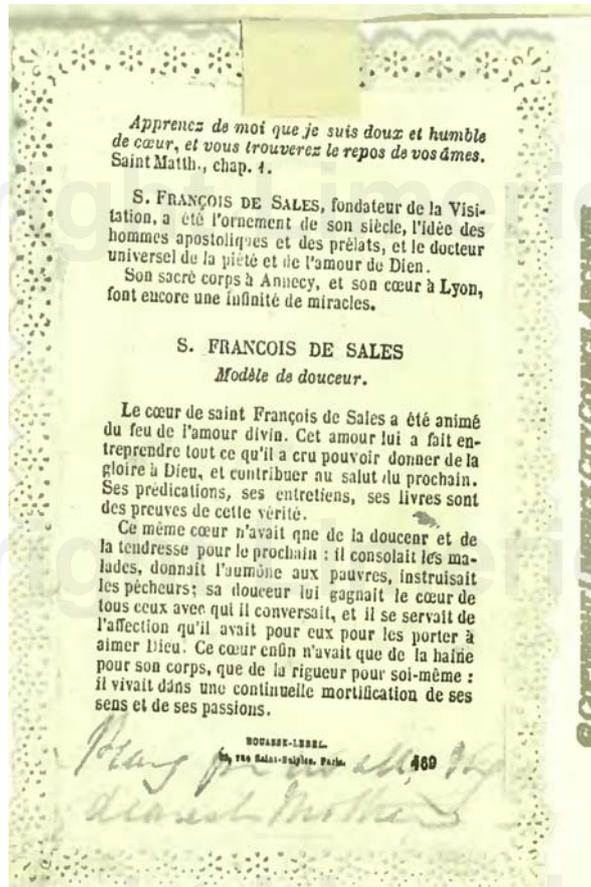


Providing Orders for the members in
 the title chapter - Our present aim
 is to complete the Sanctuary & Choir.
 With your rich help we will soon progress
 the greatly increased rate of wages and
 cost of materials make the building
 a far more expensive undertaking
 than we had originally contemplated;
 but it has become for us a matter of
 necessity, and so we must trial, and
 have our own, & the unyielding justice
 of God, who will make us then & pro-
 claim on our love and know for the de-
 end heart of the Divine Son -
 Now, my dearest little Mother, show
 that you are out, and care & the end of
 my time & labor - With my affectionate
 regards to all the dear Community
 and our children, and best heart love
 to yourself, wishing a peace in your
 future progress, I am as ever, your fond
 affectionate Son, J. Newman -

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Mr J. H. Alphonso.
Limerick.
Money.

Dear Sir,

I am very sincerely
obliged to you for your gift
of the History of Limerick.
It will be read & enjoyed
very many times & being for
I hope & believe an little
library will on any future
or great one - being thing
must have a great

Yours very sincerely
J. L. Brinagott Esq



Lady Wexborough presents her
best compliments to Mrs.
de Sales Barthe & returns
many thanks to her for the
very pretty & curious little present
she was kind enough to send
her - Lady Wexborough hopes
that all the good Wishes are.

London Feb 20th

Dear Mr. [unclear]
 I have the pleasure of receiving
 your letter of the 14th inst. &
 in reply to inform you that the
 articles to which you allude are
 in the hands of the printer &
 will be ready in a few days
 Yours truly
 [unclear]

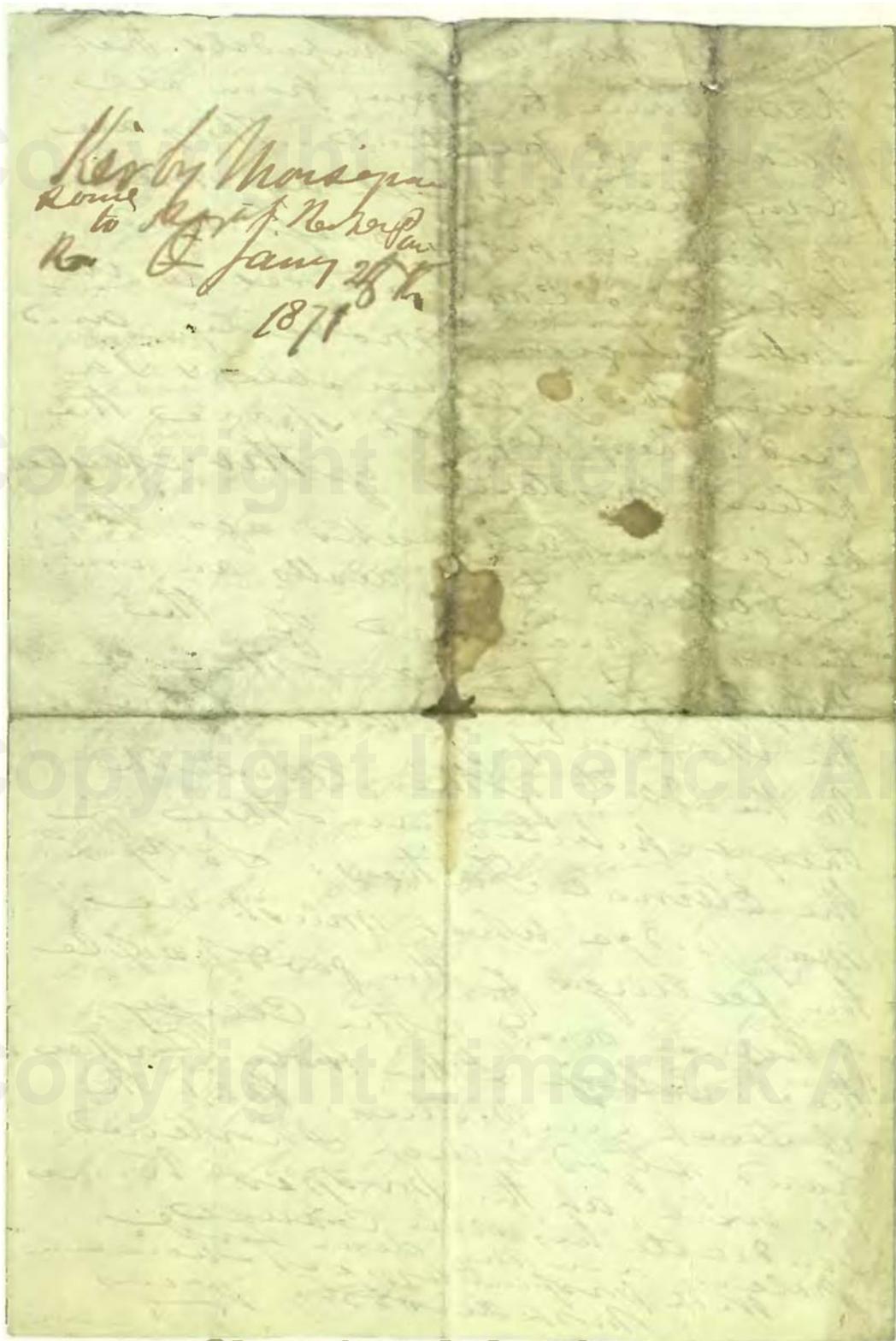
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P4/20(36) *Con* 25 Jan. 1871

My dear Lord

I was delighted to receive your esteemed letter as it proved that you were recovered from the indisposition you had previously been suffering from, which I had only lately heard of. Many thanks for your kind & generous donation. I send y. L. enclosed the dispⁿ you desired for C. in sack.

Notwithstanding all his trials the holy Father continues happily in excellent health. Last week a deputation arrived to him from Mecklin with a beautiful address, and the handsome offering of about 80,000 frks. Addresses are also pouring in from all quarters of the Christian world, to him. He is also greatly consoled at the attitude of all classes of the Roman people in his regard. All the Nobility, with only four or five miserable



Kerby Manuscript
Bound to Kerby Manuscript
No. 1
Jan 28th
1871

are threatened with a prosecution
for libel. However I think a Limerick
jury, when you are so well known,
will do you justice.

I am watching with great
interest the progress of your history
of Limerick. I have no doubt, but
when finished, it will form a valuable
addition to the general history of
Ireland. I go to Thurles on tomorrow
to assist at the Month's Mind of the
late Mr. Thomas Molony - if I
find any local news there I shall
notify it to you. Believe me dear Sir

Yours very sincerely
M. Leuchan Esq. James J. Donohoe

Thurles 19th Feb.
Received your kind letter this
morning on my way home - It
was too late on yesterday
E. J. J.

M. Lenihan, Esq. J. P.

Office of Ordinate & Reporter

Limerick.

Shrewsbury, Ash. Wednesday,
'73.

My dear Mr. Lenihan,

I beg you will not
trouble yourself about
the Salomon. Most
happy I have it from
you, but reserve it
for the Holy Week,
when it will be most
acceptable. I am

just as on the point of
starting for Dublin &
attend the meeting of
the Bishops summoned
to Windsor about Mr.
Gladstone's University
Bill. So, you see, even
if the Salween had
come, I should not
fish in Dublin today.
In the hour, Mr. Glad-
stone's Bill is "Delusion,
a hoax, & a snare."
Yours truly with respect

& it are most correct in
my opinion.

A young Socialist, Rev. &
Mr. Ryan, is being
buried today in the parish
of Killenauale. He was a
very distinguished student
in the Scofoganda, where
he made good part of
his Ecclesiastical studies.
But, before he was able
to finish them he had to
come home & Ireland
on account of his delicate
health & he finished his
studies in Maynooth a few

years ago & was ordained Pres.
He was one of the most
promising of the Priests of the
Archdiocese, eminent for
his learning, abilities, & virtues
R. I. P.

You may publish this
little notice about him.

I remain, very dear

Mr. Limerick,

With grateful thanks, &
Sincerest esteem,

Yours very truly

+ J. Leaby

M. Limerick, Esq.

Limerick.

Printed

The Salacia

16 Jan 73

My dear Mr. Linnell

Your letter signed "a Leary Priest" and heading "The Sacred Scriptures"

about the "3 Months notice" to

Teachers of National Schools,

appeared in the "Freeman" of

Saturday last. In it you

would that you would print

it in your impression of

Friday next. It is an

is such thing is very unpleasant.

By the way the point is to direct attention, in your leading matters, to the exceedingly creditable amount of the collection - It is

Your paper of 16th Jan was most interesting -

really very beneath the mark that in a great Catholic world like this, it should exceed any Diocese in Ireland, except Dublin
Yours most faithfully
+ Geo Butler

excellent letter in every respect - in style, in language, in argument - His fair trial your readers should see both sides of this question.

I remain
most faithfully yours
+ Ever
Walter

The Galassi
16 Jan 73

My dear Mr. Galassi
Possibly Dr. Kirby has sent you the "Osservatore Romano" -

but look in any way, should it, as I think you will be glad to give your readers an insight into the very interesting article of the High of the "The Father's Reply."

You will also find in this paper a very beautiful portrait of the Pope in reply to the

morning by the Venerable
Archdeacon Grayson. V. G.

Have you seen the death
of Father Thea O'Meara
J. P. of Drom, and Canon
of the Archdeacon in the
papers? - - - I see that it
occurred on Sunday last.

He was a long time Curate
in Tharles (I lived with R
Archbishop). Then he was
appointed J. P. of Holy Cross,
from which he was transferred to Drom.

address of the "Catholics" South
of Italy

I must write you. I believe
the paper to be on Lombard
evening -

I believe you
will find it
+ For Dublin

The Rev. William Conway, Curate
of St. Stephen is appointed
to the parish of St. Patrick's
and was indicated there this

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Thursdai
Monday
Dear Mr. Hanlon .
I send you the
list of contributions to the
Collection for the Holy Father for
publication in your issue
of tomorrow . I request
you will take special
care of printing the figures
accurately, to any mistake

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Dublin
St. Michael & Peter
Jan. 21st 1873

My dear Mr. Leitch,

I am to write on Monday next, a copy of your beautiful Pro. & Cate. to every Priest and nun - with change of address - in England, Ireland and Scotland. Several Dublin, London and provincial papers have promised to insert them or anticipatory notice to call attention. As yet I have only 137 copies.

Could I ask you kindly to insert - if possible in your next issue - the prospectus notice, or anything better you like. I was to correspond with a variety of matters and correspondents, I cannot detail

Dublin, St. Michael & Peter
Jan. 24th 1873

My dear Mr. Leitch,

Your letter to me,

and the 2 papers enclosed are of too pleasing kind and complexion to return to you. Then on moment's reflection I cannot hope to be humbly to express my sense of gratitude in paper form, but believe me I deeply feel it. I trust too I will show it when you next favour me with a visit in Dublin.

Your promise of assistance with the Limerick Reporter and the Advertiser's permission are to me of great moment. How I wish publication widely would pay; but I can only promise to run than you shall receive a copy of every number gratis in the first number St. Michael's (Jan. 24th) and

subsequent. Also, you shall find your
History of Limerick quoted, and with
the praise it so eminently deserves.

I do not wish unnecessarily
to occupy your advertising spaces,
so I may humbly request you to be
advised to insert for your next issue.
I think it will be extremely ben-
eficial, throughout the South of Ireland
particularly - I hope it will not be
found too long.

May God bless you and
give you the return of many hap-
py new years in the front
pages of your sheets.
John O'Donovan

Marianne Leuchon Esq
Proprietor and Editor of
Limerick Reporter
Office
Limerick

J. J. Gleason and Sons Editors of "The Limerick Reporter" for
you which I want - I am sure to be an extremely popular
work quote the "notice": "I thank the Limerick Reporter - please
also send two copies of the next issue of the Limerick Reporter
to my address in London with the Limerick Reporter and
I will send a fine article written by a dear friend
of yours.

Y. J. O'Keefe presents in copy of two of
the papers containing notices, and of which you are
interested.

Messrs. Pennington & Co.
Superior and Editor
of the "Limerick Reporter"
Limerick

Dear Sir,
I have the pleasure to inform you
that the "Limerick Reporter" has
been published and is now
being distributed and is
very interesting and
valuable to your family.
I am, Sir, very
truly,
Yours,
J. J. O'Keefe

Dublin St. Michael & Peter
Jan 5th 1873

My dear Mr. Lenthorn,

The Papers with which I came to hand, and also the one of yesterday with additional comments. I need not say I feel deeply the want of your letter and the interest it creates in my work. I want you to set me down as a subscriber's communi- from the beginning of the year, and make plain again - a post office order for 10s.

I think I have extracted or referred to every letter of a kind in your history; but with regard to your "Notes and Papers" relative to Limerick and Cashel, I am sure that you are most valuable. Why not publish them in the first instance in the Limerick Reporter

Dublin St. Michael & Peter
Jan 16th 1873.

My dear Mr. Lenthorn,

Write this very morning the most business printed me from replying to the kind note you sent me the 11th inst. I need scarcely tell you that a more important document could not reach me than your proposal abstract of the Saints and Patrons of Cashel Diocese from the Vicar's Book. The MS and documents you speak of so accurately in your travels are I am sure of the utmost value, and I would be delighted to receive any extracts useful for my special purpose. I would strongly advise you to publish them in parts in the paper, and I could then extract from them what would be necessary, and give you, what you will

I have all the credit of that you
 will make a special provision that
 your Will, and papers may be pre-
 served after your decease by some
 public notary, say, the Mayor
 or the Academy. On the other paper
 I put a little extract from the
 British Annals of the Barber's Hall.
 If it get a little worse in your pa-
 per as a third paragraph, it will
 create sympathy for my effort. I
 am preparing steadily and will
 have now 250 subscribers and my
 name in many notices and my notice
 will be in the edition to the first
 notice in the Supplement, might be
 the history of them in most papers from
 the last Edition and English papers.
 Register in France, the Exhibition, the
 I have it in my most choice. I will
 you make it the subject of some
 with my affectionate regards
 Yours ever
 M. J. G.

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Her: Any credit against me be paid
 in a more permanent form in
 book shape. Below are I shall
 send myself of the permission to
 have your wholly entire on
 every page - you show to correct
 Addressing Dublin: Citations
 of Code in 1750 & from not being
 and I get nothing from this
 valuable notes of papers in it
 Is it in your possession?
 The same, Citations, English
 from an very valuable; but they
 have a great deal of them to
 which I wish. The Council of the
 has in open to me, but what
 like or date would be the
 to be had there.
 I am very truly yours
 John O'Sullivan
 Master Limerick Gas
 Office Limerick
 4th Decr 1850

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Dublin, St. Michael & John
P4120(31) Feb. 3rd 1873

My dear Mr. Limerick,

Last week I was down at your Father & Anthony Cogan's Office, in his native town in Slane, when I met Dr. Nulty, Bishop of Meath, and many of his Clergy. The kind prelate in the evening spoke about your humble servant, and the big work he had in hand, at a large banquet given by the highly respectable family of your Father Logan. His Lordship promised me his individual support, which I might command in every way, and his Clergy with acclamation manifested their earnestness and zeal, not only in kind attentions to me, but in giving me a number of names to be entered as subscribers. In the evening, I had to visit Father Mackey, P.P. Logans, to take a sketch of St. Ossian's Church of Clonmore for my first number. Then I had to collect our Chapel Rent, the last

few days, besides writing many more letters. You must account for my delay in writing.

I shall be eagerly looking for the Dictionary of Limerick in some forthcoming number of the Limerick Review. With regard to your MSS. - so invaluable I can well believe - well you must do as I am trying to do, get out by subscription. Say the "History of the Dalcaissions," as a companion Vol. to the History of Limerick. I am sure with local advertisements and a good agent in Limerick and Clare you could get many orders. Other friends would help you agent Clonaharas, and so far as Dublin is concerned, I should be a subscriber myself, and I would try to induce others in it. But, meantime, publish in the Limerick Reporter parts of the whole ~~the~~ for the articles on the Dalcaissions, have already given it a special feature of interest. At least a column or so of the prospectus to

local history) would not be too much, and there would be sufficient space for general news and advertisements here and there.

As soon as I can comment a little more, I shall speak to Mr. Gilbert and other gentlemen to see if doing your life time anything could be done to secure your MSS. either by a subscription or by getting a grant from Parliament for the same purpose. Meantime, I trust, if it be not doing too much already to suggest, that in the possession of you will the R. G. A. get the first chance of your chosen for a sum, if not adequate to last prospectus to its terms, so to secure the prints of your labours to the country, and to the extent of which you are a member.

If you finders in the last paper, and writing me to command your best attention & cooperation through the paper, urges me to add a few additional pages within the the advertisement, and I send

them inserted in the order in
which they might stand. If
you trouble me ^{on any} ~~any~~ ^{any} way, I pray use the
editorial right to refuse, which
is fully yours, and believe me
to remain, my dear Mr. Limerick,
with my true affectionate respects,
Yours,

John O'Hanlon

Maurice Limerick Esq
Limerick Reporting Office
George St
Limerick

5

PL/120(38)

Dublin St. Michael & John
 Jan 27th 1878

My Dear Mr. Petrehan,

Might I ask you if
 any good view of St. Munchin's
 Church or an illustration or ruin
 remains in Limerick that
 would be suitable as an
 illustration for the Saints Acts?
 I am anxious to get one suit-
 able to put in the engraver's
 hands for my front NB.

I send a copy of the
 Westminster Gazette, in
 which a good Irishman
 has given me a notice. If
 not asking too much or
 when you think it may

right to do so, could it
get a little corner in
the Reporter. The press
has so far aided me that
I have now 340 copies
subscribed for

Very faithfully
Dear Mr. Denihan yours
John O'Hanlon

Maurice Denihan Esq
George's St
Limerick

With ever studious inductions and
inquiries. He sought information every where
round him. And having gathered the core of
his immediate neighbourhood he rambled
off to more distant parts of the country.
Exploring unworking, traversing.

He to Mahan found part of Normanna
shelved and engaged (very at this period
even though things like letters and books
to change for hours in order to get
an idea of the pronunciation of English

P4/20(39)

THE LATE EUGENE O'CURRY, M.R.I.A.

BY MICHAEL HENNESSY.

MOURNFUL, indeed, is the news that comes to us from Ireland. Death has taken from us the most accomplished Celtic scholar of our times, a man who had made himself familiar with all that remains to us of the ancient literature of our native land; who had patiently, incessantly, lovingly toiled, to rescue from oblivion and decay the priceless memorials of the past; who, in conjunction with his great kinsman, O'Donovan, had given shape, coherence, vitality, and authenticity, to the records of bygone ages; and who had shown himself thoroughly qualified to become (as we had fervently desired) *the national historian of Erin*.

Eugene O'Curry has fallen, fallen in harness,—fallen at the post of duty,—fallen in the service of a people, dearer to him than aught else in this world. May God have mercy on his soul!

How many of our readers can estimate the loss which poor Ireland has now to lament?

If we turn to the Irish newspapers, to ascertain what O'Curry was, what he did, and what he had hoped to achieve, we shall be grievously disappointed. The *Dublin Morning News* and the *Nation* pay generous tributes to his memory, but give few of the details of his history. The *Freeman's Journal* finds room for long articles about the obsequies of

Beresford, the Protestant Primate of Ireland,—about the approaching birth-day of the Prince of Wales,—and events of equal insignificance to us; but, in a few paragraphs, disposes of the life and services of Professor Eugene O'Curry. The provincial journals, which we have examined, do little more than copy from the metropolitan papers their brief references to this important subject.

We have consequently to seek other sources of information. Our own note-books give us some very essential assistance. The publications of the Irish Archaeological and Celtic Society furnish inispensable aid. On the splendid volume of Lectures on the manuscript materials of Irish History, published, a year ago, by Professor O'Curry, however, we mainly rely. We mention only the principal authorities for the facts presented in this memoir.

these again, of their farmers, and tenants, of all grades and conditions, native and stranger,—and what is even more interesting, if possible, the conditions on which these various parties held their lands, and the local customs which regulated their agrarian and social policy, as well as in general the sumptuary and economical laws; and the several customs which distinguish all these classes one from another, compliance with which was absolutely necessary to maintain them in their proper ranks and respective privileges? There are thousands of allusions to the men and women of those days, as well as to various circumstances, manners, customs, and habits, to be met with in our historic writings, otherwise inexplicable, which find a clear and natural solution in these venerable institutes. And there are besides, too, a vast number of facts, personal and historical, recorded in the course of the laws (often stated by the commentator or scribe as examples or precedents of the application of the particular law under discussion), which must be carefully gleaned from them, before that history which is yet to be framed out of the materials I have described to you, can ever be satisfactorily completed." P4120(43)

It is merely necessary to add that this immense and invaluable work is now passing through the press, and must become the most enduring monument of the learning, industry, and critical acumen of its truly illustrious editors.

old manuscript, every old legend and tradition in Thomond, I was suddenly filled with consternation to think it was all gone for ever, and no record made of it." The son determined to do his part to preserve and extend the knowledge which he had derived from his father.

Manhood was reached, and the struggle of life seriously entered upon by the young enthusiast,—when the celebrated Ordnance Survey was commenced, and O'Donovan and O'Curry, were engaged in connexion therewith, to perform a part, for which they, alone, of all the men of Ireland, were fully qualified. Gaelic topography, antiquities, and traditions were to be noted, adjusted, described; and Leinster and Munster, Clare and Kilkenny, each furnished a scholar equal to the task. O'Donovan and O'Curry became inseparable friends; the sister of the former, the wife of the latter; and Irish history, language and literature, thenceforward, the labor of love to which these truly noble men were unremittingly to devote themselves. To the studies, ennobled by their self-sacrificing efforts, Ireland measurably owes the *Dublin Penny Journal*, the *University Magazine*, the *Dublin Review*, the *Nation*, the publications of the various Irish Archaeological Societies, and much of all the progress which has since been made in developing the literary resources, and nationalizing the modern literature of the country. It is not too much to assert that, had O'Donovan and O'Curry not done what they did, generations would have passed away without witnessing such important results.

Mediately to the notice and friendship of Mr. George Smith, of Grafton street, Dublin, Ireland was indebted for the services of O'Curry in connexion with the Ordnance Survey. He was employed in the Topographical and Historical department, along with John O'Donovan; and the fruit of their joint labors was the collection of an immense mass of the most minute and accurate information, relative to the history, antiquities, topography, traditions, customs, &c., &c., of every part of the island,—which information was originally designed to be embodied in a series of works, on the plan of the admirable *Memoir of the City and North-Western Liberties of Londonderry*, which was published, in Dublin, in 1837, by the enterprising firm of Hodges & Smith, under the auspices of "Her Majesty's Government." This was too national an undertak-

ing, however, to receive the continuous support of the said government; and with the issue of the single quarto volume already mentioned, the project of publication was abruptly and most unjustly abandoned, on the shallow and transparent pretext of economy. It was an enterprise that would have yielded great benefits to Ireland, if liberally and wisely prosecuted; but neither wisdom nor liberality ever had anything to do with Anglo-Irish policy; and why should the British Government have been expected to seriously encourage an undertaking, the success of which would have furnished a complete vindication of the resistance of the Irish people to the injustice and oppression of foreign rule? "We cannot expect Government to do anything so honorable and liberal as to imitate the example of France, and pay men to describe and save these remains of the dead ages." So Thomas Davis wrote of the Historical Monuments of Ireland; and the experience of generations should have convinced the nation of the truthfulness of the criticism. The inestimable collections, appertaining to the past of Ireland, made in connexion with the Ord-

nance Survey, lie entombed in the office of the Commissioners in Dublin, and for aught that we now know, or dare to hope, are doomed to remain there, unless the people assume the expense and responsibility of their publication.

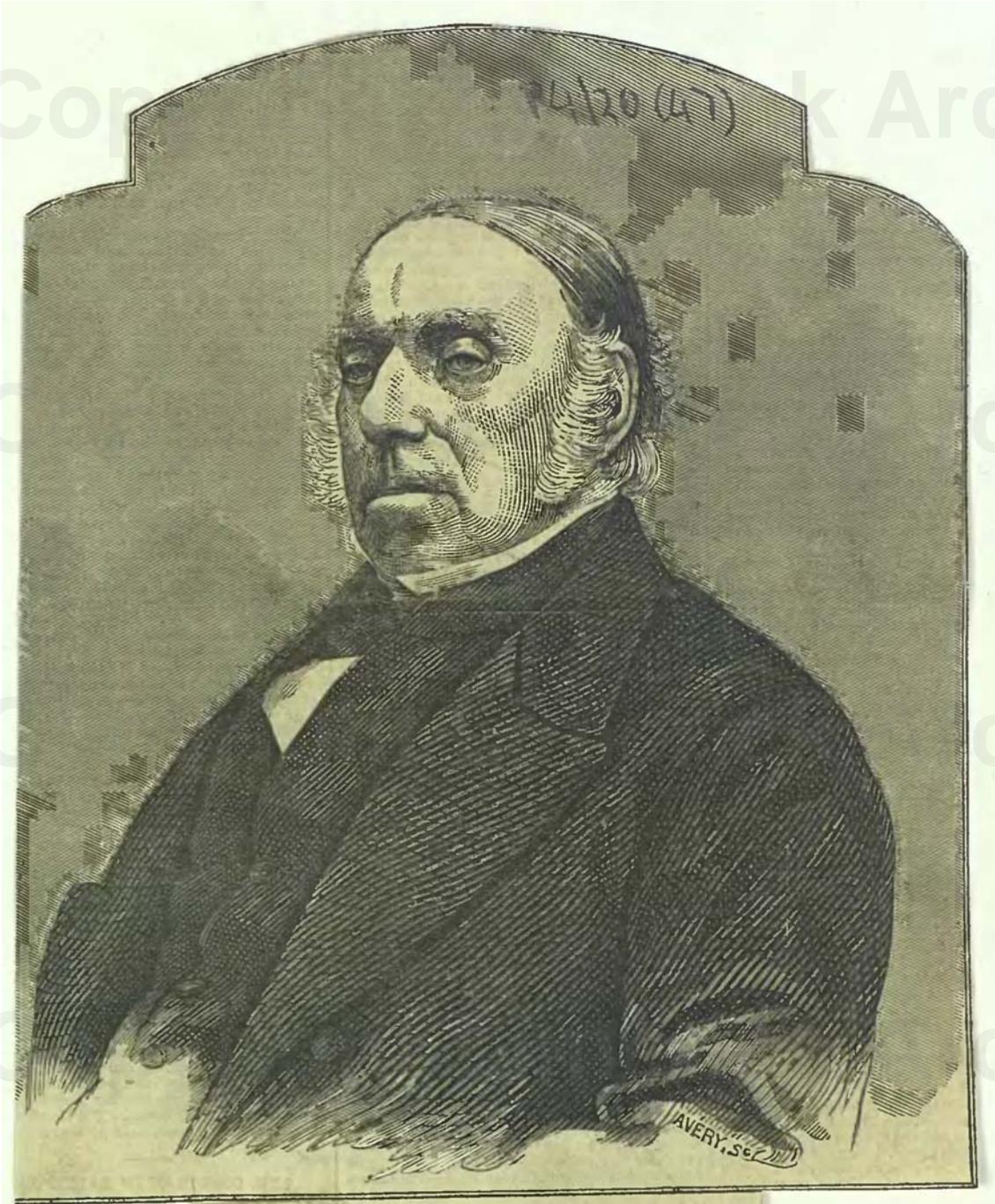
O'Curry was, for seven years, attached to the Survey,—from 1834 to 1841,—when his connexion, as he himself complains, was suddenly and wrongfully terminated. He next found employment in the Royal Irish Academy, and in the Library of Trinity College,—restoring, deciphering, transcribing their precious collections of Gaelic MSS., for which service he received a remuneration not equal to that which is given to a laboring man in America. Occasionally, some Irish aristocrat engaged him to hunt up, classify, elucidate, and index family records; paying him, for his time and trouble, hardly as much as would be paid here to an industrious ostler, for an equal term of service. His fortune, however, was no worse than that of O'Donovan.

"Like the O'Clerys ceaselessly laboring side by side in the cloisters of Donegal Abbey," justly observes the writer in the *Dublin News*, "those two men have worked with brain and pen for Ireland, investigating, comparing, collating, translating, transcribing; now at the

Eugene O'Curry was born at Doonaha, on the west bank of the Shannon, near Carrigaholt, county Clare. According to the inscription on his coffin, he was sixty-six years of age, at the time of his death, July 30, 1862, which would make 1796 the year of his birth. He sprang from the bold peasantry of Clare,—the men who were foremost in the struggle for Catholic Emancipation. His father, Eoghan Mor O'Curry, a man of unusual respectability and intelligence for one in his circumstances, was a local *Seanchaidhe*,—passionately fond of the antiquities, literature, and traditions of the Gael. The taste of the parent was inherited by the son, whose opportunities for securing information, however, were necessarily circumscribed. He alludes to this circumstance himself, in the preface to his Lectures:—

"No person knows my bitterly felt deficiencies better than myself. Having been self-taught in all the little I know of general letters, and reared to mature years among an uneducated people (though a people both intelligent and fond of learning, when opportunity permits them to apply themselves to it), I always felt the want of early mental training, and of early admission to those great fountains of knowledge which can be approached only through the medium of languages which, though once generally cultivated in my native province, had, under sinister influences, ceased to exist in the remote part of the country from which I come, not very long before I was born."

But the youth was studious, industrious, and inquisitive. He sought information everywhere around him, during his hours of leisure from farm labor; and having exhausted the lore of his own immediate locality, he rambled off to more distant parts of the country, exploring, renovating, transcribing and collecting, as he went along, his zeal never flagging, his industry never ceasing. His first formal engagement in business, secured through the influence of family connexions, was as a clerk in some public institution in Limerick. All his week-days were given to work; his evenings, to books and study; and his Sundays, to the examination of the antiquities of the historic city and neighborhood. "It was not until my father's death," said O'Curry, but a short time previous to his own demise, to the writer of the notice in the *Dublin News*, "that I fully awoke to the passion for gathering those old fragments of history. I knew that he was a link between our day and a time when everything was broken, scattered, and hidden; and when I called to mind all the knowledge I knew him to possess of every old ruin, every



PROFESSOR EUGENE O'CURRY, M. R. I. A.

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topographical and historical department of the Ordnance Survey; now at the Gaelic MSS. of the Royal Irish Academy; now at the Brehon Laws of European fame. Through thirty years of this work they toiled, faithfully, zealously, uncomplainingly; doing what no living men else could do for Irish archæology. Thirty years, with remuneration equal to a menial servant's pay in the house of a British nobleman! The crowns of France should know how the British Government requited men who the scholars of foreign lands will mourn."

The organization of the Irish Archaeological Society by a few national men, in the year 1840, and the commencement of its invaluable publications, a year or two later, were heartily welcomed by O'Curry and O'Donovan, who were to give the Society assistance to be sought elsewhere in vain. On the basis of what these men had done, the Society began its work; and not one of its volumes could have appeared as complete as all of them have been published without the aid, which resulted from the efforts of the two patriotic scholars. An examination of the introduction to each volume will show that this is not an exaggeration of the importance of the services rendered to Irish history and archæology by O'Curry and O'Donovan.

O'Curry's share in this labor was less obvious, but, by no means, less essential than that of O'Donovan. He himself tells us:

"My studies in Irish History and Antiquities had always been of the silent kind; I was engaged, if I may speak, only in under-ground work, and the labors in which I had spent my life were such that their results were never intended to be brought separately before the public on my own individual responsibility."

Alluding to the attractions of the Museum and Library of the Royal Irish Academy, Thomas D'Arcy McGee gives an interesting description of the man and the manner of this truly heroic "under-ground" laborer:—

"In the recess of a distant window there was a half-lit head bent busily over a desk, the living master-key to all this voiceless learning. It was impossible not to be struck at the first glance with the long, oval, well-shaped cranium as it glistened in the streaming sunlight, and when the absorbed scholar lifted up his face, massive as became such a forehead with every kindly inspiration, it was quite impossible not to feel sympathetically drawn towards the man. There, as we have often seen in the flesh, we still see him in fancy, behind that desk equipped with ink stand, acids and microscope, and covered with half legible vellum folios, he cheerfully and buoyantly to instruct the ignorant, to correct the prejudiced, or to bear with the petulant laborer the first of living Celtic scholars and paleographers, Eugene O'Curry. Some moderns have said, 'The world has nothing of its kind since the days of the Brahmins had written centuries before ours, that of great men unseen are wandering in the precincts of the earth—'

at least so Dean Milman translates the Indian. But ideas of greatness may and do differ. But if the highest moral purpose, sustained by the highest moral courage, constitute grounds and a standard, then the nation of patient labor and sleepless enthusiasm have any claim to be so considered, if a continuous career of recovery and discovery, in a long abandoned domain of unexamined inquiry, may be called proofs of greatness, then assuredly, when Ireland counts her famous sons of this age, that indomitable Academician's name will be pronounced among the very first of her magnates."

This *Memoir* would be extended beyond the limits assigned to it, if we were to describe each manuscript rescued from oblivion, reprinted, transcribed, or translated by O'Curry during his many, many years of silent and unrequited drudgery. Any reader who desires such information, can find enough to gratify if not to satisfy him, in the Lectures of the Professor himself. It will be there discerned how modestly his own labor is spoken of, and how clearly is depicted each important record of the past. We would indulge the hope that every educated Irish-American had already procured a copy of the precious volume (which costs but four dollars and twenty cents to import)—yet, sadly be it owned—the booksellers of this city assure us that not more than a few copies have been thus far imported by them for private libraries. Our people ought to be ashamed of such a humiliating fact, of such really culpable neglect. We should not accuse a British Government of hostility to the creation of a national literature for Ireland, so long as we ourselves are so disgracefully remiss in encouraging the difficult enterprise.

In the first annual report of the Irish Archaeological Society, May 1841, it was stated that O'Donovan and O'Curry were engaged in the collation of several manuscript copies of the celebrated Glossary of Cormac Mac Cuilleanan, King of Munster and Bishop of Cashel; and that O'Curry had undertaken to examine other ancient glossaries in the University Library, by the aid of which he had been, and it was hoped would be, enabled to throw much additional light on the obscurities of the original. It was also urged that the Society should not hasten the publication of the work, but keep it by them, in the hands of O'Donovan, until it could be rendered as nearly complete as possible. Slow progress was made in the preparation of the work for the press; difficulties arose as the labor of transcribing, comparing and collating advanced; a premature announcement of its intended publication was made in 1848; adequate reasons were given in 1849 for the postponement; and, since that year, many improvements have been made in the text, and many important additions to the notes, until the work has been made ready to print. Pecuniary means are all that the Society now needs to give this invaluable Glossary to the world. Rev. Mr. Graves has given this brief description of it, and the arduous nature of the task of the two eminent men who were engaged in editing it:—

"As regards the derivations, it is easy to conceive that they present frequent difficulties to the editors. Sometimes the words employed in explanation have themselves become obsolete. Some mistakes have been committed by the scribes in writing the foreign words from which Gormac derives the Irish ones, or the roots have been referred to a wrong language."

The learning and industry of the editors will be no less severely tasked in dealing with the quotations, some of them so obscure, as being taken from works concerning which we possess no other information, or referring to events of which no other records have come down to us. But many of them are of great value and interest. They furnish the most curious information respecting the mythology and customs of the pagan Irish, and put the stamp of personal acquaintance and authenticity upon ancient documents of various kinds, laws, poems and histories, which have fortunately been preserved to our times."

Another important work which was assigned, a score of years ago, to the editorial care of O'Curry, exclusively, in the interest of the Society, was "The Origin and History of the Brehon Law," in which are given ample details of "the chief contests, battles and social broils to which that tribute gave rise, from the period of its imposition in the first century to its final remission in the seventh." The tribute derived its name from the great number of cows paid in it—being the Gaelic for a cow. Years of labor were bestowed on this very valuable work, which O'Curry has left, in a complete form—collated, translated, annotated and indexed—all ready for publication, whenever the resources of the Society shall be equal to the responsibility.

To the skill and industry of O'Curry are we likewise indebted for a full and perfect copy of the text of the important tract on the "Wars of the Danes with the Gaedhils," an account of the discovery and intended publication of which is given in the eleventh lecture of the Professor.

O'Donovan, in the introduction to his magnificent edition of the Annals of the Four Masters, expresses heartfelt gratitude to O'Curry, for the assistance rendered by him, in transcribing and perfecting the Irish text, a task of extraordinary difficulty and delicacy. The seventh of O'Curry's Lectures is mainly devoted to this great work. The concluding paragraph we cannot abstain from quoting. O'Curry says:

"Upon the learning and well earned reputation of the editor, Dr. O'Donovan, it would ill become me, for so many years his intimate fellow-laborer in the long untrodden path of Irish historical inquiry, to enter a word. But I cannot pass from the subject of this lecture without recording the grateful sense which I am sure all of you (when you examine the magnificent volumes of which I have been speaking) must feel, as I do, of the singular public spirit of Mr. George Smith, at whose sole risk and expense this vast publication was undertaken and completed. There is no instance that I know of, in any country, of a work so vast being undertaken, much less of any cycle so perfect and so beautiful, by the enterprise of a private publisher. Mr. Smith's edition of the Annals was brought out in a way worthy of a great nation, and was worthy of a great, rich, and powerful people, as alone such works have been undertaken in other countries; and the example of such a noble spirit in an Irish publisher—the printing of a book in a city like Dublin, so long shorn of metropolitan wealth and honors—cannot fail to redound abroad to the credit of the whole country, as well as to that of our enterprising fellow-citizen. As the memory of the Four Masters themselves will probably long be connected with the labor and name of their annotator, Dr. O'Donovan; so, also, I would not have any of you forget what is due to the publisher of the complete edition of the Annals when you open it, as I hope every student of our National University will often and anxiously do, to apply yourselves to study the great events of your country's history in the time-honored records collected by the O'Cléarys."

The tract on "The Battle of Carn Chonail," (A.D. 649), collated, translated, and edited by Eugene O'Curry, was promised by the Archaeological Society, to its members, as early as 1842; but its publication was deferred, for want of funds.

When the Celtic Society was organized, O'Curry was promptly chosen one of the Council. His advice and assistance were cheerfully given to promote the objects of the Society. He prepared for it two Irish historic tales, the *Cath Muighe Lena*, and the *Techmarc Mómra*, which he translated and edited, and which constituted the last volume published by the Society, before its amalgamation with the Archaeological, in 1855.

But the great labor of his latter years was in connection with the preparation of the text of the world-renowned "Brehon Laws," on which have been employed some of the most gifted minds of Ireland, led off by O'Donovan, O'Curry, and the venerable George Petrie, "under the direction of a Commission of Irish noblemen and gentlemen, appointed by royal warrant." It would be impossible to exaggerate the importance of this collection of the legal institutes of Ancient Ireland, or of the services of the editors. We should remember the words of O'Curry, himself, at the close of his ninth Lecture:

"Any one who has examined the body of Welsh laws, now some years before the world, will at once be able to form a fair opinion of the interest and value, in a historical and social point of view, of this far larger, but this immense and hitherto unexplored mass of legal institutes, which these laws and institutes which regulated the political and social system of a people the most remarkable in Europe, from a period almost lost in the dark mazes of antiquity, down to within about two hundred years, or seven generations of our own time, and whose spirit and traditions, I may add, influence the feelings and the actions of the native Irish even to this day. To these laws may we, indeed, justly apply the expressive remark of the poet Moore on the old MSS. in the Royal Irish Academy, that they 'were not written by a foolish people, nor for any foolish purpose.' Into the particulars and arrangement of this mass of laws I shall not enter here, since they are, as I have already stated, in the hands of a Commission on whose progress I have no disposition to trench. I may, however, be permitted to observe that, copious though the records in which the actions and everyday life of our remote ancestors have come down to us, through the various documents of which I have been speaking, still, without these laws, our history would be necessarily barren, deficient, and uncertain in one of its most interesting and important essentials. For what can be more essential for the historian's purpose than to have the means of seeing clearly what the laws and customs were precisely which governed and regulated the moral and relative conduct of the monarch, the provincial kings; of the provincial kings and the hereditary princes and chiefs, of these in turn, and of what may be called the ordinary proprietors, the *Fleithe* (pronounced 'Flahs') or landlords, and below

Few men have left behind them nobler monuments than Eugene O'Curry; his works will live while the people in whose service they were produced retain a spark of national feeling; they will be appreciated while pure literature is valued among men. To his surviving and now truly orphaned family the Irish people owe some mark of the value which they set on labors for which the aut. or received practically nothing, while their worth to the nation is beyond all price. Too many of our greatest minds have been allowed to sink in an unaided struggle to make the knowledge they possessed available for posterity. If in this instance we cannot atone for past neglect, let us at least endeavor to do posthumous justice to one who has been a great benefactor to our race, by providing for those he has left to lament a double loss in the sterling patriot and the devoted father.

Eugene O'Curry

This unsparring hard of death has laid low many a vigorous scion of our race in the hour of greatest promise; yet few are the losses the Irish nation has cause to regret as deeply as that involved in the, to us, untimely fall of the two great *ollamhs* of the passing generation, John O'Donovan and Eugene O'Curry. In its recent aspect, the death of the latter is an irreparable misfortune. Connected as they were by the ties of closest friendship, by similarity of tastes, by identity of patriotic object,—in the pursuit of which they spent years of joint, unremitting labor,—still further by family relations—for the wife of O'Curry was sister to O'Donovan,—connected thus intimately, it was reasonably to be anticipated that the survivor of these twin giants of Celtic literature would be in a position to fulfill, with complete effect, the testamentary wishes of his deceased co-laborer, and that thus all fear of the loss of the vast stores of learning which they had accumulated during their years of labor, would be in a measure obviated. Man proposes, but the final disposition of events is at once beyond his ken and his power. In the inscrutable decrees of Providence, both these men have been, in the course of a few months, suddenly removed from the sphere in which they seemed destined to play a part so important. The present generation of Irishmen is justly chargeable with culpable apathy regarding the historic relics which have come down to us from a past of which we should be proud, but over which a jealous foe has studiously endeavored to cast a veil of oblivion, whose shadow was not only to hide all that was worth remembrance, but to throw its baleful influence over the future aspirations of the nation. In this endeavor our enemies have been too well seconded by the indifference with which so many of our countrymen appear to look upon those memorials of national greatness, so invaluable to us, debarred as we are at home from every avenue of achievement. Our estimate of the labors of men like Eugene O'Curry must be greatly elevated by the reflection that every effort to do justice to the historical character of Ireland and Irishmen, no matter how arduous in itself, must be carried out not only in the face of positive discouragement from the hostile foreign "garrison," but with little or none of that assistance which should be rendered by the people most directly interested in the result of such endeavors. To a patriotic few we owe it that the feeling of national pride which alone sustained our historians and scholars in the trying ordeal through which they have had to pass, was not utterly extinguished by the cold neglect of an inappreciative world. O'Curry, in this respect, was more happy than many of his compeers. Sprung from a family distinguished as much for their intimate acquaintance with the history and traditions of their native land as for the exercise of all the virtues which dignify our national character, his early days were passed in communion with men whose thoroughly Irish feelings gave a direction to his youthful mind that eminently fitted him for the pursuits to which, with such rare disinterestedness, he devoted his whole life. Among his warmest friends at this period was the Vicar-General of the diocese of Killalee, the Rev. Mr. Meehan (granduncle of the present writer,) who was Parish Priest of Doonaha, the place of O'Curry's birth, and who, belonging to a family that had sacrificed everything through their steadfast adherence to the faith and national aspirations of Ireland, sympathized to the fullest degree in the feelings with which the young scholar contemplated the decay which was devouring all that was valuable in our annals. The friendship that existed between O'Curry and the family of his pastor, was of the warmest and most enduring character, as was testified some time since by his publication in the Gaelic Department of the *Nation*, of which he then had charge, of some of their Irish writings, accompanied by a sketch of and personal tribute to, those members of it who were his contemporaries.

THE ROUND TOWERS.

(To the Editor of the Cashel Gazette.)

Dear Sir,—In one of the *Gazette's* you kindly sent me, I read an article on Gobban Saor which I was very glad to meet with. I humbly hope that the writer will not short out-tantalize us with what he has given, but will continue and supply us with all the information whether written or oral which he can gather. We want to know all we can about such a famous personage, and I know that in many districts there are tales connected with him which are not to be found here. Tradition never makes him a saint, that I know of neither does it bring him forward as a Tuath-de-Danain, but it always connects him with Christian times, and what is still more extraordinary, never alludes to him as in any way connected with Tower or Pillar building, but as a Castle builder for kings and great men. He used a very peculiar language, highly technical as we now say and such as would not be understood, by any modern professors of the art. But still what is very curious is, that some of the expressions said to be derived from his are still in constant use among the people, as curious maxims, I now remember only two of them, one is Corran Anhaidh Coirr, Agus Cam an Aghaidh Caim. The other is Cuid Air Chaid Agus da Chaid Air Chaid.

But it was not to probe about Gobban Saor, that I began the present paper, but to ask a question. However before doing so, I may mention that the word Saor explained by your correspondent to mean a mason is not I think exactly correct. Saor signifies simply a mechanic or rather artist. It is never generally applied to what we call a tradesman, but it is seldom or never used in Irish without some qualifying word, such as Saor-Chrain—Carpenter, Saor-Chloch—Mason, Saor-Chaid—boat-right, when it is said of a person to be n'a Saor, it simply means, he is an artist, mechanic or handicraftsman, but it implies no particular trade, some other word must be added such as Saor-Chloch—Mason to denote the particular trade to which the person belongs. Now Saor-Chloch literally means a tradesman or artist of stones. Again I may mention that Saor is never applied to a person following what we call a profession, but implies something mechanical, and yet at the same time something of the highest order. This word too means free, and also cheap.

The more we consider it the more wonderful are our conceptions of the past. Words are fossilized conceptions, if such a term can be employed. They are historical facts and teach and convey lessons. This word Saor is such a one. It opens up a wide field of discovery and those who examine and survey it, can obtain more knowledge of some past events than ever historical facts which are liable to be distorted can teach. They may be misunderstood and perverted perhaps, but like the stamped coin of the realm they bear impressed on their surface the impress of undying truth.

I think I hear you exclaim, how prosy he has become? Well you are wrong, when I thus prose believe me I have an object, and if you look a little below the surface you can understand it.

Some few weeks ago, I was thinking over that interesting subject to every thinking mind, the round Round Towers of Ireland, and while musing on them, it seemed to me that the learned Dr Petrie, had left two links of the chain or his argument, quite unsupplied. One of these links has been forgotten and so I said, before the same fate meets the other—I will write it down and send it for the investigation of those more fully acquainted with the whole matter than what I am, and this I now do.

I am fully aware that the literaté of Europe now look upon the Round Towers as a subject no longer under dispute. They acquiesce with the deductions of Dr Petrie and con-

sider that he has once and for ever solved the question of the Round Towers. This may be sir, and I don't want to set up my opinion for a moment against his learned judgement, but I must say that, I consider two very important links are wanting, and until they are supplied, the chain is insecure and broken.

It is not my intention for a moment to gainsay the proved historical fact that Round Towers have been built in christian times and for christian purposes. This is granted as a fact. But there is more believed. Darkness may shroud the earliest origin and this is the very point we wish to clear up.

Now in a former paper I hinted at this, but no one as far as I could see, understood the allusion, at least no one glanced at it in the light in which it was presented.

Round Tower is I believe a term of modern introduction as far as the English is concerned. It is merely a translation of the Rotunda Turres of Cambrensis in 1172.

The missing link as I conceive, is, in the word Rotunda or round. Neither Dr Petrie, nor any one else as far as I know had not touched upon, much less explained the reason of their rotundity. Here too, I conceive that analogy, tradition and history, are all combined against the now generally received theory of their christian origin. The round tapering form of these structures is still a mystery. Why should they be thus built, and why should they be always round and tapering.

The christian uses to which they may have been applied (and which I frankly acknowledge) will not however in the least explain the peculiar mode of their construction. Nay they rather militate against and upset the idea of their christian origin. What was the leading idea which induced their first founders to give them this peculiar form? Why were they not square or rectangular or some other form?

Analogy now comes into play, and puzzles as the more. What does it say, and does it address us? Why it tells us to look at and minutely observe the manner and mode of construction of all the pagan Irish buildings of every kind and class. This must not be overlooked and laughed at as a thing of naught. It is of the very essence of the subject. It lies at the root of the whole matter. Then when we have sufficiently pondered over the mode and manner of construction universally adopted by the pagan Irish, we must compare it minutely with the mode and manner of construction of the christian Irish.

Look now to Dr Petrie's own work on this subject, and what does it tell us. We need not go beyond it for any kind of proof. It is clear and explicit on the subject except in the one particular of time.

In a word, all pagan Irish buildings had the one peculiarity of having been constructed of rotund form, not even Tarah's Hill excepted. This too is testified to by all the remains of those times still existing.

The raths, forts, and clochans, all bear their testimony to this one great fact. The forts are all round, the raths and their circumvallations are all round, and the pagan Clochans according to Dr Petrie's own witness are all of a similar description.

These facts are patent to all and cannot be gainsaid.

On the other hand the distinguishing mark of christian modes of construction in building is diametrically opposed to all this. The Churches of the most ancient date and form, are all oblong or quadrangular. There is no deviation from this form. The clochans as Dr Petrie observes lose that old manner of forming in christian times and are no longer round, or of a rotund form as they undoubtedly were in the pagan times previously. They retain their bee-hived shaped heads, but nothing more, and in place of being made round, they assume a somewhat different shape in christian times. They become square or quadrangular in some way, thus plainly showing that the old type was abandoned and a new one adapted by the people in their de-

parture from the pagan faith.

In my opinion this consideration from the shape and form of the buildings is a very remarkable thing in itself and deserves to be pondered over with due attention. There must have been some principle at work in this, some reason for their departure from the original type of building, pursued by their fathers before them. The reason for such a change may be inexplicable, but the fact still remains of the change having been made.

Another point connected with this rotund type of building is its universality. In all classes and kinds of construction it was the prevailing one. In the islands of Aran near Galway, this can be illustrated perhaps more easily and satisfactorily than in any other locality, for in it we can still see, samples of almost all kinds of structures. There we have the old Duns, of immense size, all built of a rotund shape. There too are the clochans, or bee-hived shaped dwellings, all for the most part circular in form. The few raths too are of the same shape. Now these are buildings of the most ancient or what are called pagan times. But now on the same islands there are, and have been about 25 Churches, but

not one of them has the rotund or round form, they are all quadrangular. This could be easily illustrated by still more numerous examples, but what has been said is quite sufficient to prove that the plain system of building as testified to by remains still existing, was of a rotund and exclusively.

The christian Irish on the other hand changed from this to a different one altogether.

When the great difficulty too of the form given to the buildings is duly considered it still makes the problem more difficult to solve. It is far easier and cheaper to build a square building, than a round one. The places of safety and security were regarded the square shape would answer as well, and be far cheaper and easier of construction.

Consider again the knowledge and proficiency required in the builders of such structures as the Round Towers, whereas comparatively speaking little art or labour would be necessary in those of the opposite description.

Look again at the height of the towers we might fairly ask one of Dr Petrie's disciples for an explanation of this strange phenomenon, if they had been solely built for purpose which he advocates. I think it would be impossible to explain why they should have been erected in many localities where they are now found, on his principles. They are to be met with on small insignificant lands as well as on the mainland, what could they have been in such localities, belfries solely they are purposeless. As places of security for such spots they were rather costly, and inefficient.

Look again at their capacity, by this we mean their capability of holding persons and goods. A square building at one third its cost would give far more accommodation every way than one of these, for both man, beast and goods. The Irish were both thrifty and prudent in preserving their chattels and goods, as may be easily conjectured from the large and extensive Duns which they built. A pastoral people must chiefly depend for support on their flocks and herds, without them they must die. They are their money, provisions, and in a word, their sole dependence, but what should we say of such a people, if they erected costly and expensive buildings, merely to preserve a few individuals while all their property, and the multitude depending on them were abandoned coolly to their fate. It is not probably, and it is less possible that such should have been the case. Nay I may say it is almost incredible in people so capable and ingenious as they prove themselves to be in the erection of such buildings as the Round Towers. They could not have acted in such a way except at the expense of their common sense.

From what has hitherto been said and which could be easily amplified, I am led to infer. 1st, that the type of building presented to us in the Round Towers, and in most other Irish erections is a type peculiar, to pagan times and anterior to christianity in the island. This inference mainly depends upon the many reasons and analogies, just merely glanced at in the preceding statements. 2nd, If this inference is anything like the truth, then it may be presumed that their purpose and object were altogether different from those assigned to them by Dr Petrie. 3rd, If such arguments are valid, then it way be also inferred that their object was quite distinct and separate from the ideas of either belfries or security, and that it was a peculiar one, and not only peculiar but one of vast consideration and general interest. 4th This type represented some principle ideal or mode of worship either native or derived. If derived then it proceeded from some foreign source and was either introduced by traders or through some conquering tribe. If native then it belongs to the original inhabitants of the island, and may be traced as an import brought with them to represent something belonging to their former home, and I know of no other object which it could thus represent than the tower of Babel. Let not this in the least surprise, it must be distinctly kept in mind that the Celts were the first settlers in Europe, They obtained possession and quickly spread themselves over the greater part of this continent. They were first immigrants, and along with them and their company, or at least very soon after came the Latin Celts. Their successors were the Greek Celts, and to these succeeded the Teuton Celts. All were Celts alike

although there might have been some distance in time between the periods of their reaching Europe.

The Irish Celts belonged to what I may call the first and earliest swarm. The principle object of either attraction, worship, knowledge or devotion, then in vogue would be what might be expected to engage their attention and what most likely they would be desirous to imitate and also follow. They could carry with them no other ideas, religion or customs, than those in common use previous to their departure in their parent home. Any further developments effected then would be unknown and foreign to them. They might make their own additions but these would be only accretions added to what they brought.

But it must also be remembered that the Round Towers have another tale to tell. They too belong to Christian times and were used for christian purposes. Of this there can be no doubt as our Annals record clearly both the time when and the persons by whom they were built. This forms part of the difficulty in unravelling their history, and has given origin to the great divergence of opinion respecting them. Hence it is that one class of writers unacquainted with the fact or ignoring it, that our Records and Annals, plainly declare their erection in christian times, plunge into all kind of vagaries and want to prove that they are all pagan structures. Thus they prove too much, they belie our records, and cause men to run into the opposite extreme which forms the second class where writers uphold their solely christian origin.

Now all I want to assert is that the Type; not all the towers belongs exclusively to pagan times, and that the christians only borrowed this type, and formed buildings similar to it. They are not a christian but a pagan idea and so express not christian objects, but pagan ones. This idea whatever it may be, still further represents some common purposes that is one common to the Irish Celt and his progenitor in the land where both resided before the immigration of the former from the East to the West.

Our philosophical doubts and timidity are often laughable. I read the other day of the proceedings of a learned society, in which some knives were shown which the speaker said showed perhaps that the Irish might have perchance come from the East. Away with such trash, where else could they have come from.

The Irish have no name for the Round Towers that I know of except Cloigtheach and Clogelias. Their Conical Caps are called Cobhar these names are those generally used by the four Masters. The literal meaning of Cloigtheach would be bell-house unless that the first syllable Clog, might be a corruption for Clock-stone, then it would mean a stone house. But I believe it is generally conceded that Cloigtheach—belfry is the term employed by the four Masters. Now let us consider this term in connexion with our subject. If Cloigtheach is the proper name then it can scarcely be a very ancient it shows that at whatever time it was first imposed that the principal and only known recognized use to which the towers were applied was the one of bells. The term belfry as far as it goes implies this. It excludes all other notions and ideas which may have been previously or are now assigned to them. The syllable Clog, is now also used for Clock so that Cloigtheach may have the double meaning of belfry and clock-tower, but it is not probable that clocks for public purposes were either known or used in such early time.

This very title I have no doubt was the key which opened the door to Dr Petrie and let him in to view the structure. The Four Masters employ I think this term as the only appellation for the Round Towers in Irish, and so long before Dr Petrie they held the same or similar views respecting them, and it may be fairly inferred that whoever first applied this name to such buildings held precisely the same opinions as he did. They looked upon them as works of christian times and the name given them shows plainly that they also looked upon their uses as devoted to christian purposes. This likewise was the traditional opinion concerning them, as I have heard the name thus employed by Irish speakers and in districts where the towers themselves were unknown.

This is remarkable and should be continually borne in mind in any discussion concerning them. Dr Petrie's opinion now generally

received and accepted as the true explanation of these towers is no new one implied by the name imposed upon such structures hundreds of years ago. It was the accepted opinion and belief of our learned men in ages past. It has been transmitted to us as the generally received name of those buildings by written and oral traditions, and we might ask, what need of further discussion on a point thus admitted by general consensus. Dr Petrie only gathers up the various scattered fragments, binds them together and gives us in in another dress the common opinion entertained of these Towers several hundreds of years before his own times.

This certainly is a strong argument in his favour and should never be lost sight of. It derogates nothing from his credit, but rather enhances it, when we consider that prior to his time men wandered in all directions but the the right one to account for them.

It must be kept distinctly in mind that Dr Petrie's theory is not exactly his. It is the opinion of all learned and educated Irishmen in the 15th century and prior to that time. This may be fully proved for the simple term Cloigtheach applied to them. This word carries its meaning along with it. It cannot be controverted however much it may be discussed. Dr Petrie only collected the historical facts connected with them, and deduced his own inferences therefrom. He embodied other mens opinions and did no more. All opponents of his theory must remember this. They not only contend against him but like-

wise all our writers of the 15 & 16 centuries who were of a similar way of thinking. They knew that many of these buildings were erected from the 8th 9th century down to the 12th, they had the dates of their erection and the names of those who built them. They might have had their traditions too respecting their uses, and hence they might have easily argued that they were solely of christian origin and devoted to christian uses and purposes. Thus it may be seen as already stated that they belong to different periods, and if these towers are looked upon and considered in one light on'y and from one point of view alone, it is evident that the balance of proof is altogether on the side of Dr Petrie. He has certain land marks to guide him. He has historical evidence and tradition on his side, so that nothing could seem clearer and more certain, than his opinions on the subject. These are facts that cannot be gainsaid. Those on the other hand, who oppugn his deductions, and start a theory of their own in opposition to his judgement founded on these facts, should recollect that it requires something more than their own mere assertions or fancies to upset him. In such an enquiry as this, it will not be sufficient to ignore, plain statements well argued out, and backed by the very strongest authority. Counter arguments of sufficient weight can only do this. The historical proofs must be boldly and calmly met, if tradition must be confuted by superior arguments. Reason here in such a case as this must be brought into play and since Dr Petrie's opponents have no historical evidence to rely on, they must be very careful, and endeavour to show, the improbability of his deductions, in any way they possibly can. This has never yet been done as far as I am aware, and can never be done, as long as men adopt some pet theory without sufficient reason and upon no apparent grounds, and sacrifice their common sense in order to uphold their own whims and fancies.

I give you the mere outlines of the line of argument that seems to me most likely to meet our wants, others may object to them some against one and others against another, but they must be taken altogether and if they fail, then I think it will be rather difficult if not impossible to controvert Dr Petrie's views.

I am, Dear Sir,
Yours truly,
OCTIS.

The Palace

26 Apr 73

My dear Mr. Henihan

Allow me to direct

your attention to the "article" in

the "Evening Post" of yesterday

on the "Callan Nat. Schools"

and to suggest that you should

give it to your readers in

your next issue -

The facts set forth are

very interesting, and may
be relied on shortly accor-
-date.

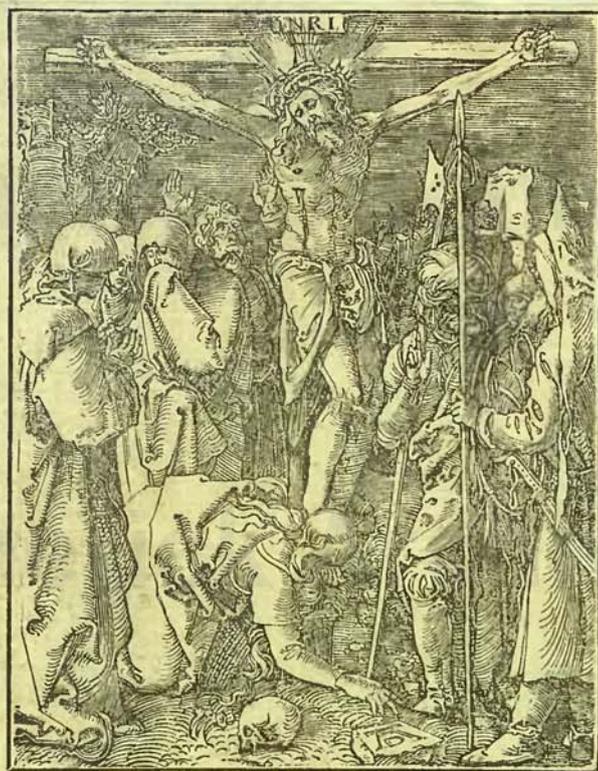
I am
most faithfully yours
+ the Butler
M. Lushan 

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Albert Durer's Small Passion of our Lord Jesus Christ.



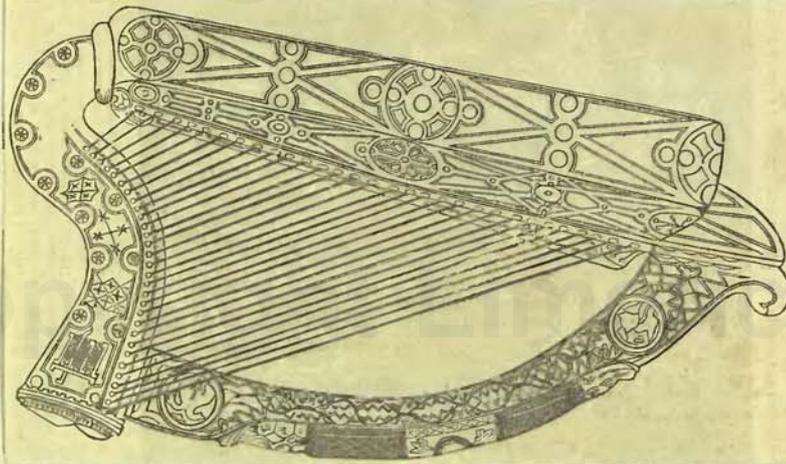
From his Original Wood-blocks. Edited, with appropriate passages from the Scriptures, by Henry Cole, an Assistant Keeper of the Public Records. Printed in Black Letter by C. Whittingham, and bound in calf gilt, price 1*l.* 1*s.*; plates tinted, bound in morocco, price 1*l.* 10*s.* 6*d.* Only two Copies on vellum, price 4*l.* 4*s.*, remain unsubscribed for.



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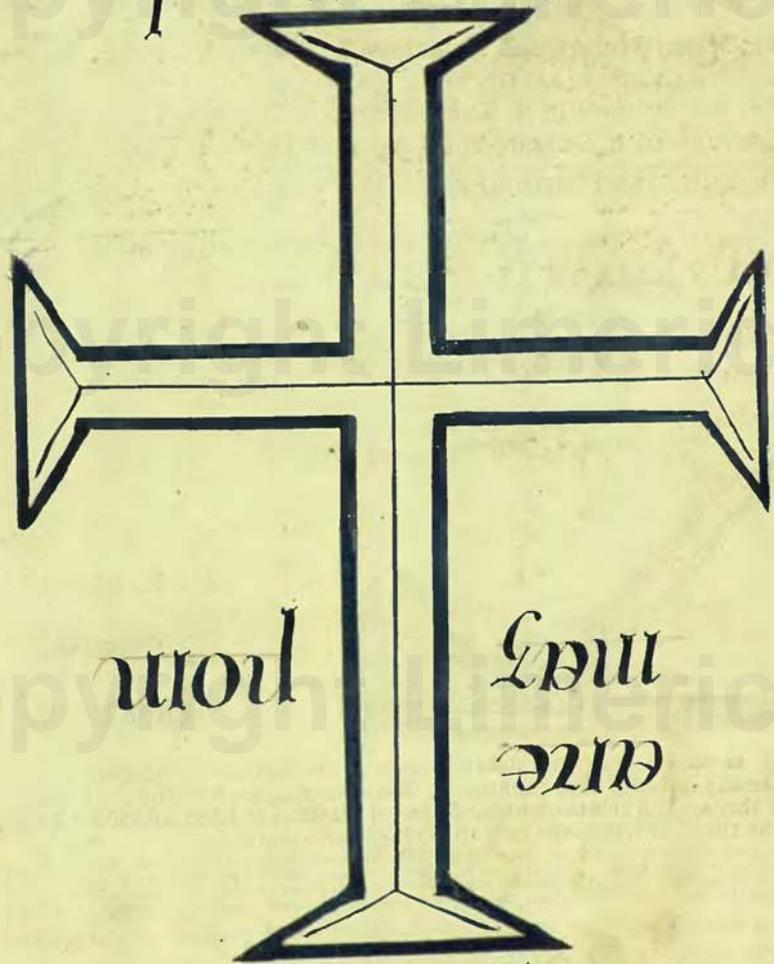
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ANCIENT IRISH HARP.

Inscription on old tomb in Inis Cahy Churchyard.

oꝝ do monach



nom

Em
me

oꝝ do monach

Letter from the author of *Moncontour, Cotes Du Nord, France.*
"Adelaide", the Catholic History of England, February 18th, 1870
and various other works, *London*
repute. My dear denikan, P4170(48)

Many years have passed away since you have heard from me; but my convictions regarding you have always continued the same. I always felt certain that if you could render me a service you would willingly do it, and therefore, are you now troubled with a letter from me.

I wish to have the advantage that is to be derived from your knowledge of the Counties in which your journal circulates, and your friendly advice as to which locality in them would be best suited as a place of residence for me and my wife.

The wretched war has made France no longer what it had been - a quiet place to live in. I must soon - Heaven knows how soon! - leave it; and what I want to find in Ireland is some cheap, and retired spot where I may end my days in peace - in such peace and tranquillity as I have enjoyed for the last nine years in France, with no other real occupation but how one could best prepare himself to be admitted into that "kingdom of which there is no end."

The first - the indispensable thing with me is to be as close as possible to a church - if possible to be, as here, and at Dinan - living in a house that is the very next door to the church.

The second is to live in a place where fuel is abundant - so that it is abundant, I am independent as to whether it be coal, wood, or turf - the last I am told making a very good fire although I never had any experience of it. The third is that there are butchers and bakers living in the place. I say this, because the last time I was in Ireland, it was necessary to send from the village where I was six miles to Waterford to procure dead meat and groceries. As all my children are

settled I only require a small house - one containing four or six rooms would be quite sufficient.

The more retired - the more removed from the world the locality should be, the more desirable would it be to me, as a place of residence. It is probable that you may be able to mention some place in Kerry that may be in accordance with what I mention; but I am indifferent as to what County it may be.

I want to have the benefit of your knowledge. Do you know of any such place, and if not, do you know any parish priest who could tell you - first, about a small house very near a chapel - then of the parish of such a house, then of the price of fuel, then of the cost of provisions. If you can ascertain these things for me, and tell them to me, and put three penny stamps on your letter when putting it to me here, you will not only confer a great favour upon, but also render a very essential service to me.

It will, I think, amuse you to tell me, how I came to think of this writing to you, concerning a matter in which I am so strongly interested.

I have always been a great admirer of the writings of Gerald Griffin. I have always considered him the very best writer of Irish tales that ever yet put pen to paper. I know that others differ from me in this opinion - some preferring Banim - some Carleton - and some even Lover; but of one thing there

cannot be the slightest doubt, and that is, that there is no one to be compared to Gerald Griffin as a writer of purely Irish Catholic tales. As an author of light & elegant literature he is incomparably the chief. We have no one equal to him - neither can we find in German, nor French literature in England, nor in English literature, nor in any other language, nor in any other country, a writer who comes more home to the heart than any one of them, or all them put together. In this respect he is a Homer, and they are all very wonderful, even just late poets, but still - far, far, far his inferiors. This has long been my opinion of Gerald Griffin - as "a Catholic author", and yet, it was not until the other day I read his "Life by his brother", and feeling me, as it did, with admiration for him as to how he lived, and still more how he died, and how he had prepared to die, I began to think - is it possible that Limerick with all its undoubted purity and probity has erected no monument to show that she is proud of being the birth-place of such an author, and of so exemplary a Christian? - and then I said - I must know how this is - and then I thought of writing to you about it - and then - and not till then did I think of the probability that you were beyond all others in Ireland the man who could most effectually aid me in my search after a quiet residence in some remote corner of Ireland.

which will not turn over another page, or I might exhaust your patience.

Even my dear children had written Mac Gule

M. Gule

MUNIFICENT CATHOLIC BEQUESTS.

There has just been proved at Doctors' Commons, by Mr Norris, solicitor, of Bedford-row, as sole executor and trustee, the will of the late Major-General Sir Richard De la Sausaye, brother of the late Sir Matthew Sausse, a distinguished member of the Irish bar, and for many years Chief Justice of Bombay, who, it may be remembered, died in November, 1867, at Kenmare Castle, when on a visit to the then Lord Castlerosse. Sir Richard De la Sausaye, died in Paris on the 27th October, 1872. The personalty has been sworn under £45,000. By will dated 12th March, 1869, and by codicil bearing date 29th July, 1872, he has made the following among other bequests:—To the President, for the time being, of the Catholic College at Salamanca, £450, free of duty; to the Catholic Archbishop of Dublin, £1,000, and £75 a year, free of duty. He further leaves in reversion, upon certain life interests, several charitable legacies to the four Catholic Archbishops in Ireland, and an additional charitable legacy to the Catholic Archbishop of Dublin. Waddy's Charity at Carrick-on-Suir and the Sisters of Charity in that town, are to receive absolute bequests of £200 each. If, in the opinion of the four Catholic Archbishops, the legacy of Salamanca College can be more usefully employed at home, they are authorised to dedicate the amount to ragged and poor schools in their respective dioceses. Legacies of £100 each are also left by codicil to the Ladies Superiresses of the Sisters of Charity at Harold's Cross and the Sisters of Mercy in Baggot-street. Other bequests are directed for encouraging poor schools, establishing soup kitchens, extending the Mater Misericordiae Hospital in Eccles-street, Dublin, and for distribution between the most necessitous priests of Clarendon-street and Whitefriar-street chapels.

P4/20041

Killaloe

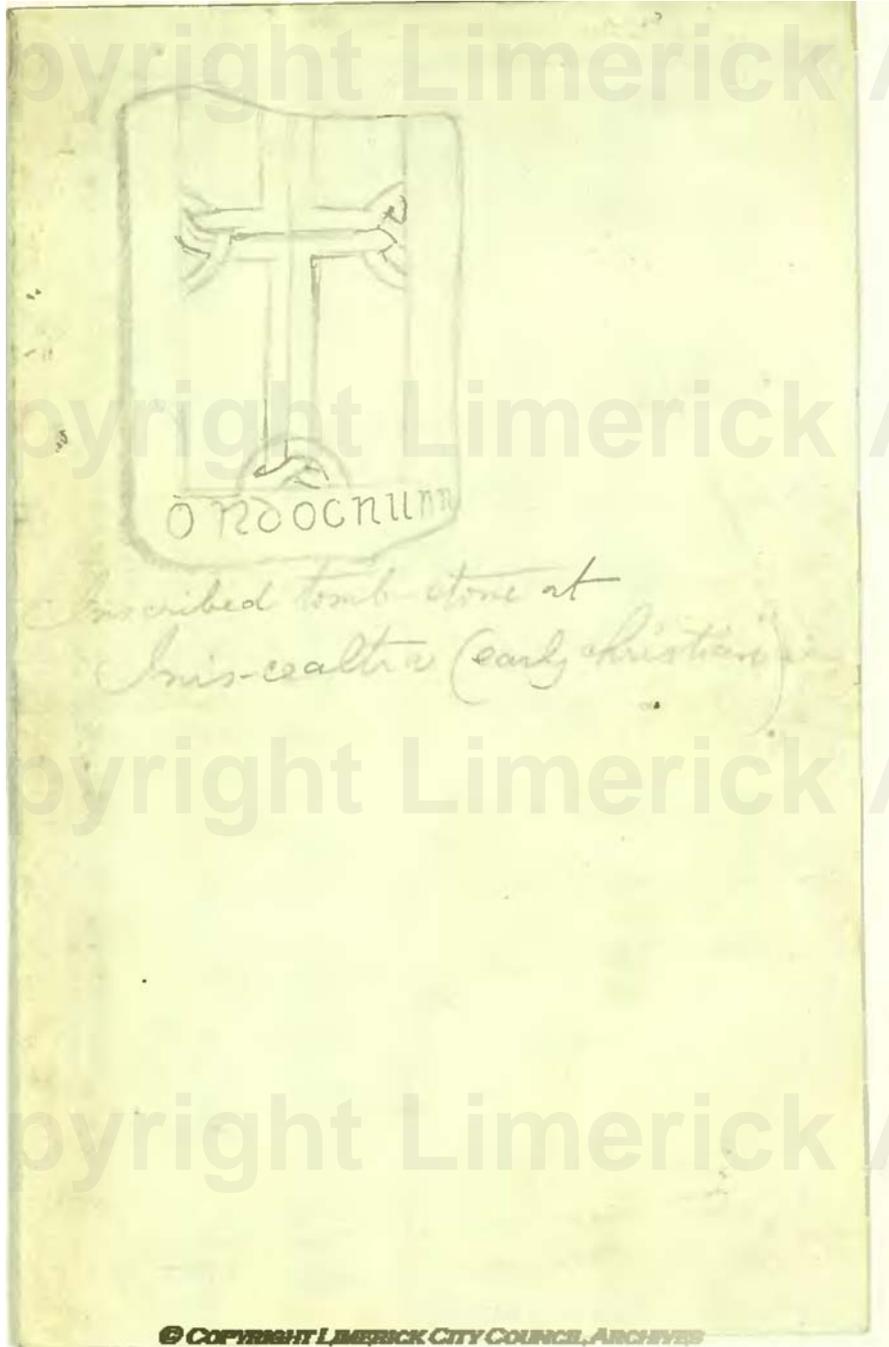
July 13th 1868

Dear Sir

I send you by this post
my heading of the inscription
on O'Brien's tombstone at
Castletown Area Churchyard
and I consider it the inscription
a sublime specimen of
pedantry. Yet the inscription
on the other side just now
from Mr. Toulson a May-
-worth student,

I remain
Dear Sir
Your Obedt Servt
Bernard Keohy

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*Inscribed tomb-stone at
Inis-calthra (early christian)*

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PL1/20(50)

Dunmore East, (o. Waterford),

August 14, 72.

My dear Mr. Leminhan,

The (Cuffman, whom I intended asking that he would become your correspondent, is the Rev. & William Meagher, S. S. Drungam. When you first wrote me on the subject he was away in America collecting for our Cathedral. He is

only just after returning
home, and has gone
for a little to Buxton
to recruit himself after
his labours. When he
shall be fixed at home,
I will bring the matter
of the correspondence before
him. However well
qualified he may be, I
fear Drangman is rather
too much in a hurry for
early news, whether such.

- instead a secular. If we find
it so, we must only look
out for some other more
central correspondent.

My Dear Mr. Leinster,

Yours very faithfully
+ J. Leahy

Francis Leinster, Esq. I. S. O.
Limerick.

Shutes, July 2, '72.

My dear Mr. Leitch,

I wrote from Rehoboth & say I have received your note respecting Photos. - and will attend to it when out of Rehoboth.

Yours faithfully

+ J. Leady

Marion Leitch, Esq. J. S.

Limerick.

P4/20(51)

Mr. Leitch, Esq.

THURLES
JY 2
72



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Limerick.



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PL 120 (53)

Shrewsbury, July 4, 73.

My dear Mr. Limerick,

It was only today I received your letter of Wednesday, the 2nd, along with that written last evening. You must have been somewhat surprised that I yesterday made no reference whatever to your letter of the 2nd. You see

see why I did not make
any reference to it.

My dear Friend, don't
thank me for receiving you
in the manner which our
long friendship considered a
duty.

I have time ago spoke
about Father Macneil's protest
his Executor, the Rev. Wm.
Mcayler, S. P. of Drumoyne,
with a view to getting
them for you. See an anti-

quarian point of view he said
they were of little value, and
but very little of them remain.
-ing, if ever there was more.
He added that they are
-land personal ornaments, some
of them not fit for the public
eye, reflecting even upon
living persons. I will
argue again.

There was after all some
foundation for the report
about the Curator's taking
place on the 20th inst. as
appears from a letter I have

Maurice Lenihan, Esq.
Office of Limerick Reporter
& Top. Vindicator,
Limerick.



Nov 3 Dec. 1872

My Dear Lord

Your esteemed favor of the 25th Ultimo. duly arrived enclosing two drafts to the amount of £1292.7.1 the contributions of your Lordship, the clergy and faithful of the diocese of Limerick to the Peter's pence fund. On yesterday I had the honor of an audience from His Holiness at which I had the consolation to present it to Him. I am happy to assure You that he expressed himself in terms of deep gratitude at this fresh and munificent demonstration of the attachment of the noble Catholics of Limerick and of their devoted clergy to the chair of St Peter, as

PL420 (52)
 B THURLES
 JY 9
 Maurice Lemohan,
 Office of Reports & Vindicta,
 Limerick.

I was honored with the enclosed letter
from His Eminence Cardinal Anto-
nelli who is pleased to express in
the kind ~~expressions~~ ^{words} which Your Lordship
will see the consolation which
his generous offering of the discip-
les of Limerick afforded to His Holiness.
I trust Our divine Lord will confirm
the benediction of his persecuted Vi-
car upon earth by pouring his
choicest blessings on the devout
contributors, and to the entire discip-
les of Limerick.

I have the honor to be with sen-
timents of profound respect and
veneration,

Your Lordship's

most devoted humble Servant

T. Kirby

To most Rev. Dr. Beckwith
Bishop of Exeter

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Cloude
The Reverend Francis M.
D.D.
Clouara P.D.
County Clare
Near Limerick
Ireland

Autograph letter of Cardinal Cullen Dublin 21st Febr. 1841

My Dear Dr Hartigan

I have received post
office order £20 - your second remittance
for the relief of the victims of the war
in France. I hope God will bless
all the contributors for the true
christian charity which they display
wishing you every happiness, and
begging of you to present my
best respects to your worthy
Parish Priest I remain

Your faithful servant
J. J. Hartigan Esq
M.D.
+ Paulhard Cullen

PL/20(54)

Almo e Amo Signore

Il Santo Padre non ha potuto non accogliere con gradimento l'offerta di Lire italiane trecentosci mila cento quindici, che l' S. Almo rassegnavagli nella mattina di ieri a nome di Monig^o Giorgio Butler Vescovo di Limerick in Irlanda e del suo Clero e popolo. Siffatto contrassegno di devozione e di amor filiale, accompagnato dalle piu' affettuose espressioni, commosse l'animo di Sua Santita', la quale apprezzando il pensiero benevolo e la eseguita dimostrazione concede di tutto cuore al ragguardevole Prelato, al Clero ed ai fedeli della Sua Diocesi la Benedizione Apostolica.

Nel pregarla poi di far nota al Vescovo anzidetto questa paterna corrispondenza della Santita' Sua ad un atto con ossequioso e devoto, mi pregio di confermarle i sensi dell'armia piu' distinta stima.

Di V. S. Almo

Roma 3. Dicembre 1872.

Monig^o Kirby
 Rettore del Collegio
 Irlanda

San Tommaso
 Butler

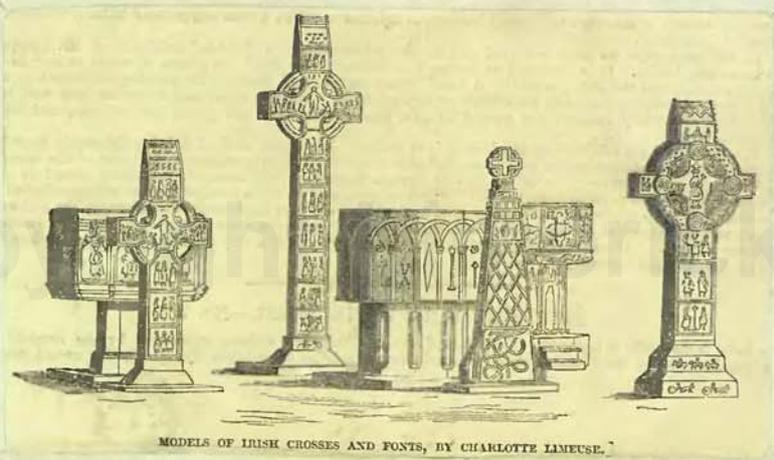
Oh

Ann Dr. Cole.
4 Dec. 1868

Oh dear Valued Friend

A thousand thanks for your
kind, most friendly and affec-
tionate notice of the death of
my poor Mother William, which
I read with so much gratifica-
tion & gratitude to its author
this morning in your issue
- of which you were so kind
as to send me. I trust the
Thoughts will reward you
for all your - Kindness; and
above all for the zeal
abundantly & true Catholic
spirit with which you do

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MODELS OF IRISH CROSSES AND FONTS, BY CHARLOTTE LIMOUSE.



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Letter from my amiable
mother
Mrs De Sales Burke,
in the 86th year of
her age, and the
66th of her distant
ance.
into a convent.
July 13th 1873

7 PL/30(55)
Dublin W. Michael & John
Feb. 20th 1873

My dear Mr Lenihan,

I carefully set your
letters aside to reply after I had
a conversation with Mr Gilbert
on the subject to which alluded.
Although I saw Mr Gilbert since
it was on an occasion when he was
too busy in the Record Office to broach
the subject. But I hope soon to have
a conversation with him in reference to
your MSS. and I shall not fail
early to report.

The Archbishop of Cashel is a good
patron of Irish history: I have his name
already in my list of subscribers. I am glad
he so highly approves your paper, a source
of great delight and information for me.
Your marked kindness in alluding to
me in the notice of St. Senachia induces me
to ask if I ought give a little notice of
him in the paper? I should however have
to correct a mistake. The St. Senachia or
Sinche differs from the St. Sinche - same name
- patroness of Toghbinny in Meath. The
St. Octobin one is daughter of Fergna

of Quaschan Maigh Aonra (Choyhan, Co. Tipperary), not in Henry's Limerick, as the Calendar of Donagel has it. She is buried in the Fieldin Chapel at Gite Oct. Leabhar Bagan copy.

I hope soon to issue the 1st No. containing the saints of probably the first, second and third of January. I expect from 6 to 8 or 9 illustrations. One is promised by Mr. J. Wakeman, of Rosary. Another, though for St. Patrick's life; one is now beautifully engraved of Common old Church, Co. Louth, from a sketch taken by myself, two weeks ago for the Dublin St. Owen's; - both saints 1st Jan. Now I should like for St. Manchin's Acts (2 Jan.) to get a subject; I do not think the Protestant Church in Limerick would do - and is it clear when great was his foundation in place; besides it Mr. Mrs. Wall's Ireland there is an illustration of it. What about St. Margaret's chapel in Limerick, should it be effective? - if not better omitted - tell me your candid opinion. A Photograph is drawing ought easily to get in Limerick, and my engravers here are clear enough to do it very prettily. The work after next, I go down with Captain Mc. Ennis, a first class draft.

to me to get a sketch of St. Manchin, the Vice (? St. Manchin) of Sport Galen (his church) a charming old ruin in the Limerick Co. I take Mr. MacCoffin (St. Bartholomew's Church) Co. Wick for all for 2nd Jan. In the parish of Down, Co. Limerick, - the patron St. Fintan of Dunleevy (Ancient name of parish by Fielding) I am promised by the names of Donagel Maigh - 2 or 3 subjects for engraving; first now I go with a young artist to have him teach Finlayhan - St. Finlay's Church drawn from a beautiful sketch of Donagel - O. S. Records. - all three at 3rd of Jan. So you see I am not idle, not a tooth a parish work the only drawing on me, and which records.

I send you a notice from Mr. Cath. Donagel to you; if you could find room for it I should feel very much obliged. I remain my dear Mr. Limerick very respectfully yours
John O'Hanlon

Mamie Limerick Esq
104 George's St.
Limerick

Archevêché
DE TOURS

PU/20(56)
Tours, le 26 Dec. 1870.

Dear Reverend Sir,

I answer in english, praying you
to excuse the incorrections of my language,
as I am not much accustomed to
write in this tongue.

I have received the letter you have
been kind enough to write me, on the
19th of December, in which was enclosed
the half of a draft of £200 St.
as an aid to the wounded and sick
of our army.

I feel deeply touched and grateful,
Dear Sir, by your Charity, that of
your curate and of all your excellent
flock. This aid comes here just in time,
for the wants are great.

Be as kind as to express to our
benefactors the admiration and gratitude

that inspire to us, their generosity.
We perfectly see that the sentiment
of fraternity which unites the Irish
people and french people, is always
alive. Pray for us, in order that
the Lord put in His goodness our
misfortunes to an end, and above
all that our nation, deserve the
Divine favours by coming back
to Christian virtues.

When I have received from you
the second half of the draft, I will
take the amount from London
through the mediation of a banker
of Tours. I think that you can
send this second half with all
security. Our town is not occupied
by the Russians and communications
are free.

I remain, My dear Reverend Sir,
with all my gratitude, yours most
affectionate and devoted,

J. J. Hipp. Archbishop of Cocy

P4/20 (57)
+ July 13) 73

and fond Aunt
M. de St. E. Burke

J. M. J. O. Convent
Limerick in "Iris"

My own beloved Niece
I now think
it time for me to address
you, not having done so since
I had the pleasure of seeing
you. dear Mother had you
entirely to herself, but
I did not grudge it as I
know you are a pet. I
hope you and all around
you are in good health.
I have not been so well for

a long time as at present
I think I feel, I am him
much may I be grateful
to him. Mother Bernard
is not very well for the
last month. I suppose
you will go to the Bishop's
Consecration on next Sunday.
Dr. Power had a fine head
good sense to govern
the Diocese. I thought our
good Pastor would be
the Bishop but well
for him not to have so
many to account for he is

he by and always doing
good. Our Priests go to the
retreat in Waterford on
tomorrow. Our retreat will
commence on the 7th of
August. I saw Anne B
and Mrs. Byndest week
they are fond of you all.
Tell dearest Margaret
that I and Hackett is
going to a Nun to her dear
sister Mother Bernard
at St. Mary's Waterford
she fear her Brothers
will approve it. She was
at school with M. and E

in Dublin, she plays
and sings elegantly.
I told my dearest Harriet
not to come to Limerick this
summer, she was always
obedient to me. I suppose
dearest Eliza and the dear
girls will not visit me.
Now my Beloved Maurice
I hope you will take
recreation the weather is
very fine. Joined by
Mother Bernard in every
thing good to you Eliza
Harriet James and all the
pets your ever affectionate



J. M. J.

Oct 7) 75

P. Convent

Linnick on Inir

My beloved Annie

you must
have heard how ill
I have been a dreadful
stomach attack the
great pain mounted
me I never thought
I could write again

I am a wonderful father
what woman, I am
much better but
I think better for a
short time, I hope to
see you in London?
That day was years I
was probably 10000 in
the 23 of my age when
Harriet is in the pool
The Paris game has
a short vacation but
I told her to conform

She is always about
to my mind, we shall get
not be for a of course
with the good weather
and the beautiful view
most beautiful to flourish
she will be with you
next week, I suppose
on Saturday we shall
tell about it. How with
how much I thank
you for being here dear
I am to see at the
Argonny that will
please you to help

each other, they got
off with splendor,
You must forgive
all the faults of this
as I am, ^{not} a strong giver
My love to dearest Eliza
and to the Boys and
Girls, Aunt Mother
and Mother Bernard
Send their kind
respects to you, as
ever your fond Aunt
M^{rs} de Sales Burke

Mountcharles, Belfast,
26th Oct., 1868.

Dear Sir,

In your very interesting account of the
 Fel-Book of Dr. Thomas Arthur, you have, at p. 20,
 (Fitz-William) after the physician's name. - Was he
 ever known as simply Dr. Fitzwilliam of Dublin?
 I am editing a collection of Family Papers known
 as the Montgomery Manuscripts, in which Dr. Fitz-
 william of Dublin is mentioned as having been
 expressly sent for, in 1663, to visit the 3rd Viscount
 Montgomery or 1st Earl of Mount-Alexander. This noble-
 man, however, died at Doonane, county of Down, whilst
 Dr. Fitzwilliam was on his way to the North, to visit
 him. - The Dr. was met at Dundalk and told of
 the Earl's death, and thereupon turned his horse's
 head towards Dublin. - Can you give me ^{any} light
 about this ~~Doctor~~ Doctor, and a contemporary Dr. Jennell
 of Dublin? I was greatly delighted with the extracts from
 Dr. Arthur's Diary, published in your admirable History of
 Limerick. - I am, very truly yours,
 Geo. Hill

P4/20(58)



Saint Mary's Hospital

Mrs. Cohen

11 July 1852

Dear Mr. Kent,

I have rec^d. a letter on behalf of the widow of Patrick Donnelly lately deceased, from which it appears that she and her family are in very great distress from the incessant calls of this nature which I have had to meet this year. I regret that it is not in my power to afford the poor woman much relief. If between this and the

sailing of the Steamer I can get a
Bank Order I will send her 5 L. If
not, may I request you will advance
her the whole, or a portion of this sum,
and I will be certain to refund it
by the Steamer after the next. The
cause of my doubt is that I am
again leaving town this week to

administer Confirmation &c

I have rec^d a very kind Letter from dear
Father Flynn to which I reply by this
Packet. I am delighted to hear he is so
well, and that you and her are on
those gratifying terms which should
ever subsist between labourers in
the service of the same Divine Master,
and which give such edification
to the faithful

I hope you will pardon the
trouble I have given you above
as the poor Widow requested

Letter of credit enclosed for 35 £ Stg.

PL/20(59)

Saint Mary's Halifax N.S. 10 June 1851.

My dear Rev friend,

I took the liberty of requesting you in a Letter by the last Steamer, to advance £5 to P Donnelly for me. I now beg to forward that sum with many thanks, as well as 30 £ which I beg you will have the goodness to hand to my poor father, from whom I have received a Letter this morning, in which he gives a disheartening account of the state of business in Waterford.

I regret that I can do no more to assist him at present in a financial point of view I have never been so straitened as now, in consequence of being obliged to raise, and advance money for the completion of one of our new convents on which more than 2500^l has been already expended.

You will have the goodness to return 2^l and the charity to offer one Mass at your leisure

for my intention.

Our Steamer arrived last night in
9 days from Liverpool, bringing the
glorious news of the Confirmation by
His Holiness, of the Synod of Thurles.
I hope we will now present an united
and unbroken front to the common
enemy. It seems that two Priests are
appointed to come to America to
collect for the University. Two
will hardly suffice for the vast
extent of country they will have
to traverse. Mexico, South America,

and the rich West India Islands
 should not be forgotten. The task
 will be too slowly performed, if
 confided to two Priests, as I suppose
 the great object is to collect as
 large a fund, in as short a time,
 as possible.

With very sincere regards to my
 dear friend Father Flynn, Believe
 me always, My dear F. Kent,
 Most truly Yrs

William. Bp. of Halifax

Perhaps you will have an opportunity of presenting
 my kind regards to Father's Rev. Fitzgerald &
 Edmund Walsh. I never hear from either by any
 means, though I always feel a deep interest in
 their welfare.

Dublin
St. Michael & John
Sept 11th 1873

My dear Mr. Linnick,

I am very greatly
obliged for your kindness in
sending the 2 rough sketches,
which with the notes I sent
to William F. Wakeham
High School, Emmis Killere
to-day. If he requires any
hint for the drawing, I asked
him to drop you a line, and
that I felt assured you should
try to satisfy his query. I in-
structed him to forward the
notes to be returned to you.
In any case I copied them
in substance for St. Cera's

Maurice Linnick Esq, M.R.I.A.
George's St
Limerick



life at 5th of Jan.

In the Irish Ecclesiastical
Record for this month, I ex-
pect you will find a Bio-
graphy of St. Munchin. If
you think it suited for the
Limerick Reporter, you may
copy it in parts entire. It
will soon appear in my first
No. which Doherty proposes to
soon print next week. The
work is doing on the hand,
press slowly the better to bring
up the wood-cuts.

I remain my dear Mr
Limerick very faithfully yours

John O'Hanlon

Maurice Limerick Esq

George's St^h R.I.A.

Limerick

PL/20 (60)

Rome 13 July 1874

My dear Lord,

I have great pleasure in acquainting your
lordship that I had the honor & consolation to lay the of-
fering of the Diocese of Limerick £1017. 19. 1. at
the feet of the Holy Father this morning. His
Holiness, I can assure your lordship, felt intensely
moved at this truly generous oblation from
his faithful, devoted children of the Diocese of
Limerick, who, in the midst of the many local calls
on their charity, have the devotion & generosity to
send so magnificent an offering to the Common
Father of the faithful in his captivity. I am quite
sure that our divine Lord, of whom He is the worthy
Vicar, and Representative on earth will reward the
generous donors, an hundred fold for this fresh attesta-
tion of their filial devotion to this truly illustrious
Pontiff, as well as of their unyielding attachment to the

chair of Peter. Need not say that it was with
the most paternal affection He authorised me
to communicate to your Lordship the Clergy and
the faithful of the entire Diocese the apostolical
Benediction. ^{Trusting} ~~Assured~~ that your Lordship

will find your Lordship in good health

I have the honor to be

with profound reverence
your Lordship's most obedient servant

J. Kirby

The least Dear

Your Lordship's Obedient Servant

I have since writing the above I

received the enclosed letter from

his Eminence, Cardinal Antonelli

Almo e Amo Signore,

Non poteva il S. Padre non accogliere con gradimento l'offerta, che V. S. Almo rassegnavagli il 13. del cor.^o di dire ital: 28. 147. da parte di Mgr. Giorgio Butler vescovo di Limerick, e in nome altresì del suo clero e popolo. La Santità Sua apprezzò oltremodo questa novella dimostrazione di ossequio accompagnata dai voti più ardenti pel prolungamento della sua vita riguardando questo atto come derivato dall'amor filiale e dalla devozione che lo portò. quel sacro Pastore insieme al suo gregge. E nel partecipare che il S. Padre concede ad essi di tutto cuore l'apostolica benedizione, lo confermo i sensi della mia distinta stima

D. S. S. Almo
Roma 14. Luglio 1874-

Monsig. Kirby
 Rettore del colleg.
 Irlandese in Roma)

Luca
G. M. M. M.

Rome 14 July 1874

Most Rev. Sir

It was most gratifying to the Holy
Father to receive the offering of 28,147 Italian Lire
which you presented to him, the 13th of this month, on
the part of the Bishop, Clergy & people of the Diocese
of Limerick. His Holiness appreciated beyond mea-
= sure this fresh token of affectionate duty, ac-
= companied as it is with most ardent wishes
for the prolongation of his life; you he regards
this act as prompted by the filial love & devotion
= ^{towards himself} ~~edness~~ of that venerable Pastor & his flock.

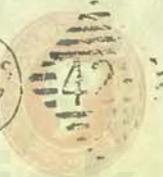
His Holiness imparts to them, with all his
heart, the Apostolical Benediction; and whilst
informing you of this, I beg to offer to your-
= self the assurance of my highest esteem

Mon signor Serbo
Rector of the Irish College
in Rome

L. Card. Antonelli

M. Leminhan, Esq.
Office of Vicar-General,

C
THIRLFP
MR 17
'73



Limerick.

Shurles, St. Patrick's day,
'73.

Dear M^r. Leminhan,

In the audience given
at the Catholick Sessions
in Rome the other day
were M^r. George Serrif-
ton, Jac^o.^r, and Jean
de la Saer, M. J. Water-
ford, as Representatives
of Ireland. They were
set down as English,

as the book are too often
called in the parchment.

They spiritedly denied
they were Englishmen, and
proclaimed themselves

Irishmen, as you will
see in the Italian Paper

I send you. It would
be well to copy this
into your Paper.

My Dear Mr. Limerick,

Yours faithfully

+ J. Leach

Mr. Limerick, Esq.

Dunelm.

Maurice Limerick, Esq. J. P.
 Office of Reporter & Ordinator,
 Limerick.



Shewley, Saturday in Holyweek, 7^o.

My dear Mr. Limerick,

The Salutation came to hand all in good time, and was very acceptable to myself and to my clerical Guests, who were rather numerous. Your kindness on this occasion, as on many similar occasions, has laid me under great obligations. And, I beg to express to you my grateful thanks.

I remember to have spoken
to the late Rev. J. Lamer O'Carroll
about the notes respecting our
Diocesan history which I sup-
posed had been carried away
the papers of his Brother, the
Rev. Thomas O'Carroll. He
informed me that nothing of
any consequence remained
after him. He was just telling
about the work of collecting
local histories when he died.

I will speak to the Secretary
of the Rev. J. Lamer O'Carroll.

best I see him, to get any tidings
that may have been written by
Thomas O'Carroll.

Your "Book of Castles" - no
"Crest of the Kings" - is full of
interest & information.

Let me wish you a very
happy Easter, with every bless-
-ing.

My dear Mr. Deane,

Yours faithfully
+ J. Leahy

Maurice Deanehan, Esq. J. P.
Limerick.

M. Lenihan, Esq.

C
THURLES
MAR 2
73



Office of Reporter & Visiter,

Limerick.

Thurles, March 12, 73.

Dear Mr. Lenihan,

To the Ministry are left in a minority of 3 on account of that unfortunate University Bill. It is all their own doing.

I observe two or three mistakes in yesterday's Visiter, which you would do well to correct, before putting your valuable Historical Notices

of the history of Rachel with
a permanent form.

1. You say that the late
Rev. Wm Morris, S. S. of
Borrisleigh was succeeded
by his nephew, the V. Rev.
Canon Morris, S. S. &c.

He present S. S. of Borris-
leigh is not the nephew
but the Brother of the
late S. S.

It would be well to cor-
rect this in next issue of
the Saper, so as to prevent
any one from writing to
correct it.

2. You say that the Donbane
stone "is almost as easily
worked as Caen Stone."

That is by no means the
case. It is difficult to
work Donbane Stone, far
more difficult to work it
than Caen Stone, or even
Lotland Stone, which is not
so soft as Caen Stone.

So this you need not allude
in the Saper by way of correct-
ing the mistake. But,
change it at once for your
future Book.

3. You also say "The Donbane

Stone has been extensively used in
"the magnificent new Cathedral"
"at Shrewsbury."

Not a particle of Devonshire
stone in the Cathedral. All the
white stone used for dressings
outside is Portland, whilst the
white stone used in the Inside
is Portland in part, but
chiefly Caen stone.

You need not allude to this
either in the Paper. But, correct
the mistake for your future History

I remain,

My dear Mr. Leach,
Yours faithfully
M. Leach, Esq. & J. Leach,
Limerick.

Shewton, June 6, 76.

My dear Mr. Leighton,

I have succeeded in forming a respectable Committee for purchasing & restoring the Book of Marble. I send an Address to the Freeman the Post - rather by your Address, with the names of the Committee. The thing to be feared

is that the Church form - Group of 8 am getting better, when the Protestants have got every the Cathedral, and every thing else too.

I draw your attention to this, that you may not only give - place to my Address in the Director but come out in your own admirable way in exp.

post from National project for saving the old Book. My dear Mr. Leach, Yours' faithfully M. Leach, Esq. + Ed. G. Leach Limerick.

in that the Church form - impovers, rather than sell it to us, as they can do, may hand it over to the Board of Works & keep it upon a basis at the publick expense. We must

only try & form a strong publick opinion, & what they may be obliged to yield. Better take the party at first, as it is upon the season. M. Leach, Esq. + Ed. G. Leach Limerick.

Sealy, West & Co.,
Charles
Maurice Leuikam, Esq.
I. S.
Office of Vicarinate & Reporter,
Limerick



Limerick, Oct. 31, '70.

My dear Mr. Leuikam,
I will thank you to
send me carefully
parcelled up the original
of the Inimphalia Sto
Lucis, which I lent
you some time before
my going to Rome.

My dear Mr. Leuikam,
Yours faithfully
+ J. Sealy
M. Leuikam, Esq. I. S.
Limerick.



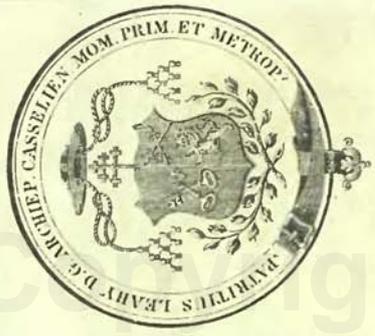
Limerick, July 12, '72.

My dear Lucia,

Excuse my delay in sending you these. I have been away in Sep. -paray, attending a Conference of the Clergy there.

I send you also the only thing I have in the shape of Annularial Endpapers.

There is a very large co. - bound one here, somewhat



S. J. when you speak of
 "a Sketch of Lady. (Cap. Abby)."
 I don't know what you
 mean - a print, or a
 printed description.

There is a description of Lady
 Cap. Abby, published by Mr.
 (lose, with which Mr. Doubtless
 we are acquainted. The title is -

- "Lady Cap. Abby. Co. Tipperary. A
 series of measured drawings of the
 Church with descriptive letters press,
 by Samuel S. Clarke, A. R. S. A. S.
 Belfast, lithographed & published by
 Wm. Walker, & printed by Messrs Ward & Co.
 Water works, 1868.

similar to this. If you
 wished I could get one of
 my names here to make a
 copy from it on paper.
 He is at present not
 very well, else I should
 ask her to do it at once.
 My dear Friend,

Yours very truly
 + S. J. O'Leary

Marianne Deschamps, Esq. S. J.
 Limerick.



To Maurice Lenihan Esq. J.P.
 Georges Street
 Limerick

+ May 23rd 72
 J. M. J. St Marys
 P^r Vincent Limerick on Sir

My own Beloved Maurice
 Where shall
 I find language to thank
 my ever dearest benefactor
 for his kind remembrance of me?
 O really I cannot express what
 my heart teaches, but I will
 call on God to requite you. I must
 say you are too kind to me, well
 I can say to God on my death
 bed, Lord my dearest nephew
 never forget me; and I never

offer him and all his to you
may you bless them and
bless them in your holy keeping.
I will not have many more
returns of my happy fears to
well think to you he has given
me a long life to. I am him. Our
truly good Parter wished me
joy for my holy profession of
62 years. When were you that
he has been very kind and most
respectful to me since he came
here, 11 years next July, he
will be a great loss to this
Parish if he will be Bishop.
I was delighted to see dear old
Flannet on Thursday, as usual

dear Mr. Bernard gave
her a nice dinner. She got out
coming from the train. The good
Anne had a car there for her.
She walked here first. dear
Mr. Bernard is not well
with a cold. I am happy to
hear you are all well and
that dear Maurice is at home
at school. Excuse this writing
the paper is so thin I do not
like to write on it, but I
cannot send out now for
better. Take care of yourself
though much. I wish to see you
I do not like you to come the
weather so wet. You will
have much to do now. I will

My Mother and Community
with Heart in high respect
to you dearest Eliza James
Margaret Eliza and all your
ever fond and affectionate

Sunt Mude Sales Burke

Will you get the two last
lines printed for me if you
can? God bless you all
and grant you a joyful
Christmas

Castle Fitzgerald
Dublin

23 July 1842

Dear Sir

I have had the
pleasure of receiving
your letter a few days
ago, and also another
some weeks ago -

I have been very
unwell, and still continue
weak, and in delicate
health - However I

have searched and
could not find a
carte de visite - Mrs
Lenigan and my daughter
are in England, but
I am certain ~~and~~ they
have long since given
to their friends the copies
they had. There was
a photograph taken for
my sister, the best that
I have seen by Williams.

46
Copyright Limerick Archive
W. Samuel Esq,
Photographer, 30 West-
moreland St, Dublin.

I think it highly
probable that he has
some copies remaining
on hand, and would
supply you with one.

I remain Dear Sir.

Very truly yours

James Lenigan
Maurice Lenihan Esq,
Reporter & Vindicator Office
Limerick

THE TOWERS AND TEMPLES OF ANCIENT IRELAND, &c. By MARCUS KEANE, M.R.L.A. Dublin: Hodges, Smith, and Co.

(From the *Fortnightly Review*.)

The Round Towers of Ireland have been a puzzle to antiquaries for many generations. It seems strange that their origin and uses should have remained so long a curious and perplexing problem. Some years ago the Royal Irish Academy, which devotes special attention to antiquities, offered a prize of £300 for the best essay on the subject. It was awarded to the late Dr Petrie, who produced a volume full of learning, advocating the Christian origin of the Round Towers. The verdict of such a body, one should think, ought to have settled the question. But Mr O'Brien wrote a competing essay, in which he argued that the towers were erected long before the Christian era, and were designed for heathen purposes. He bitterly resented the decision of the Academy, and when he published his essay he denounced its members in no measured terms, writing in such a passion that the extravagance of his invective greatly marred the effect of his immense research and his really powerful arguments. The treatise of Dr Petrie, though deemed conclusive by many, was unsatisfactory to not a few of those who loved truth for its own sake, and who had some knowledge of the history of the middle ages, and the state of Celtic society in Ireland before the Norman invasion. There are men in Ireland who have a way believed that Dr Petrie's conclusion was based upon the slenderest historical evidence, supported by a large mass of ingenious special pleading. Mr Keane, the author of the splendid volume before us, though agreeing with Mr O'Brien, writes in a very different spirit. He is calm, patient, modest, and, though firm in maintaining his own conclusions, he never dogmatizes, but quietly leaves his readers to accept his convictions or not, content with placing the evidence in the clearest light before them. In doing this he is betrayed into some repetition and needless amplitude of details; but his industry, accuracy, discrimination and candour are worthy of all praise. He states that from childhood he has taken an interest in Irish antiquities; that the present work has been projected and completed in the leisure hours snatched from a busy life within the last three years; that in the progress of his undertaking he has travelled more than 5,000 miles, chiefly on "post cars," in order that he might from personal inspection, be able to give a correct delineation of the existing monuments of ancient Irish history. In addition to the Round Towers, he has furnished brief notices of more than 200 Heathen Temples, or sites of temples which are found in all the counties of Ireland. He has, besides, described a large number of Sculptured Crosses, Pillar Stones, Holm Stones, Rock Basins, Holy Wells, Saint's Beds, Stone Coffins, Shrines, and various other remains of antiquity, proving that they must have existed before the Celtic conquest.

The course of the inquiry, and the main facts established by competent evidence, may be briefly stated. The Round Towers and the remains of temples in the same style of architecture could not have been constructed by the Celtic race, because this people never erected stone buildings. Not only their private dwellings, but the grandest palaces of their kings and their largest churches, were constructed of hurdles or wattles. They had the greatest contempt for stone building. The art of the sculptor, or even the mason, was utterly unknown amongst them. They despised such arts so much that even after they became Christians they showed no desire to learn them, or to copy the ecclesiastical architecture which their missionaries had seen on the Continent. It was not till after the Norman invasion that stone churches were erected in Ireland; and although materials of the best description abounded on the spot, the workmanship of the Irish cathedrals and abbeys were far inferior to the workmanship of the same class of buildings in England, the style of the doors and windows being a far different from those in the Irish ruins. The Irish Annals, relating to the Saints of the primitive Church, abound in marvels so utterly incredible as to render them almost worthless as historical records. But in the cases where they refer to the building within the Christian era, of churches constructed originally in the best style with cut stone, and with the most beautiful elaborate sculptured ornaments, ascribing them to periods antecedent to the Norman conquest. Mr Keane shows clearly that the meaning of the language they employ is not that the buildings in question were then founded or erected, but finished or restored. They had been Heathen Temples, the stones of which had fallen. The dilapidations were repaired, and with some alterations they were converted into Christian churches, in pursuance of the policy of accommodation and accommodation by which the conversion of the Pagans was so greatly facilitated throughout the Western nations. The Danes, indeed, erected castles and fortresses to defend their acquisitions in the ninth

century, but Giraldus Cambrensis states that in his time (A.D. 1185) those castles, though in good preservation, were empty and deserted. "For the Irish," he said, "but do not castles; woods serve them for fortifications, and masses for intrenchments." Consequently an Irish bard urged his countrymen to pull down fortresses of the enemy. "Our ancestors," he said, "trusted entirely to their personal valor, and thought the stone houses of the Gael a disgrace to courage." Sir John Davis was a ruck with the fact that though the Irish had enjoyed the Christian faith above 1,200 years, and were lovers of poetry, music, and all kinds of learning, and were possessed of a land abounding with all things "necessary for the civil life of man, and yet, which is a strange to be related, they did never build any houses of brick or stone, some few poor religious houses excepted, before the reign of King Henry II., though they were lords of the island many hundred years before and since the conquest attempted by the English. . . . Neither did any of them in all this time plant any garden or orchard, settle villages or towns, or make any provision for posterity." That such a people would or could have built the Round Towers, or such temples as Cormac's Chapel at Cashel, is a thing utterly incredible.

"The only unquestionably Celtic remains in Ireland," says Mr Keane, "seem to me to be Cromlech, for the worship of the Sun, in the open air, some circular mounds known by the name of 'Callis,' or 'Lias' probably used for the occasional protection of their cattle, and the erection called Beehive huts, found near the sea coasts where timber (the ordinary building material) could not be obtained. In the exceptional case of the conquerors, then, we are indebted for the fact, that the temples of the conquerors have been admitted to remain 3,000 years to puzzle our antiquaries of the nineteenth century."

There are many other remains like the Cashel Temple, built of cut stone, admirably jointed and decorated, having doorways and windows ornamented with the most beautiful sculptures, representing in relief human heads, human divinities, serpents, and other devices, in a style of art which has rarely been surpassed since in modern times. These buildings are generally called "Norman," with Irish peculiarities. Some of the Irish peculiarities consist of symbolic ornamentation, demoniacal heathen, belonging to the worship of the Sun and other divinities, and exactly resembling similar remains in the ruins of Nineveh, India, Egypt, and Central America, all evidently constructed by men of the same faith and the same race. Mr Keane has given, from the sculptures at Cashel and elsewhere, illustrations which resemble nothing Christian, but which so closely resemble the images dug out of the ruins of Nineveh that they must have been the work of the same class of artists, and made to represent the same sort of worship.

In connection with this inquiry certain historical facts are to be continually borne in mind. From the establishment of Christianity in Ireland, all literature or written matter was in the hands of ecclesiastics, who destroyed whatever they could not turn to Christian purposes. So we read that St. Patrick caused to be burnt 180 volumes of ancient Irish theology! Another fact is that the Irish Annals give catalogues of ancient Saints in connection with certain localities famous as great religious centres of the veneration of a saint, many are represented as having flourished in the same place at the same time. On the other hand, numerous places, very remote from each other, were represented as having been honoured with the ministrations and miracles of the same saints. Mr. Keane accounts for these things very naturally. All those sacred places had been seats of the worship of local, under various names and of kindred divinities. The names of those divinities, generally altered in their spelling by the monks so as to disguise their origin, were given to the early saints and missionaries. But although the orthography and pronunciation were changed by the ecclesiastics, they were never changed by the Irish-speaking peasantry, who adhere with wonderful fidelity to their most ancient customs and superstitions. Mr Keane has given copious illustrations of these manifestations and they are extremely interesting.

"The names of this family party (of Gods), he says, 'comprise nine-tenths of the reputed founders of the most ancient ecclesiastical establishments of Ireland, always excepting St. Patrick, who was a genuine Irish saint, and zealous missionary. His biographers, never believing he was ascribed to him much of the legendary history which originated our Heathen Mythology.'

The effect of this primitive 'Irish succession' is some times very ludicrous. For example, we have in Irish *St. David*, but it is St. David, the Irish word being a corruption of 'Dia-Basil,' literally, 'the God.' There is also *St. Salva*, derived from a heathen god is a similar name. In fact the Irish Hagiology is very much made up of heathen mythology but passed with Christian names, and clothed in Christian costume.

The sculptured crosses of Ireland are perhaps the most interesting remains of remote antiquity. Many readers will be startled by the opinions which Mr Keane produces, proving that not only the Stone Crosses, but several other relics, generally regarded as Christian, existed in Ireland before the Christian era, and were only adopted, not made or erected by Christians. Nevertheless, he holds that they had their origin in great primitive truths, of which the Christian system is the development, but which were preserved by the first idolaters by tracing predictive and accomplished facts, representing those

by symbols than by depicting their own inventions, and ending with the observations of the mystics.

Mr Keane remarks:— "Numerous quotations from different authors have led me to conclude beyond question or doubt, that most ancient heathen nations not only venerated the cross long before the advent of Christ, but also must have been instructed through the traditions of paternal revelations on many other subjects, such as the incarnation of the son of God—his birth of a virgin—infants being slain at his birth—Christ's contest with the mystical snake—his death by crucifixion—the doctrines of the Trinity and of Regeneration—Christ's second Coming on a white horse to execute judgment." &c.—(page 113)

The author gives most curious illustrations from the primitive religious rites in India, Persia, Egypt, and Central America. For example, the sculptures on the ancient Irish Crosses, represent the Mermaid or Fish god, corresponding with Vishnu of India, the Oannes of Babylon, and the Dagon of Canaan. On the Cross at Kells the fish is represented as an object of worship. These sculptures are all beautifully pictured on the plates of O'Neill's "Irish Crosses." The Yule Log, the Palm-tree, and other things associated with Christian mysteries, are also found on these stone crosses, which the author believes to have been the remains of a heathen worship that prevailed here before Christianity was introduced. The round towers, stone crosses, and ancient monuments, were generally destroyed wherever the English settlers had complete control. Gendough, which was under Irish chiefs, even to the sixteenth century, contains a great number of specimens although its ecclesiastical establishments were in ruin in the twelfth century. St. Kevin, himself, it seems, was a heathen god. Cusan, who had also a temple in the island of Aran. He was depicted by St. Columban (Cronos the Centaur) and ordained by St. Lugiun (Luna the Moon). He was brother to St. Dagan (the Fish-god). St. Kevin's Bed too, was heathen, and had its mystic meaning. —(P. 463)

It is useless, in my limited space, to attempt giving details of such matters, which will be best understood by consulting Mr Keane's volumes itself, and attentively examining the beautiful engravings with which it is copiously illustrated. But my readers will expect to learn something of the people who left behind them those wonderfully perfect and enduring works of art. According to Mr Keane they were the CURUTTES, the race who founded the Scythian Empire and had ruled in the East from Nimrod to Abraham. They were noticed by classic authors as Giants, Titans, Centaurs, Cyclopes, Phœnicians, Scythians, Hyperboreans, Iberians, Indians, Ethiopians, Demons and Shepherds or Shepherd Kings. They were men of giant stature, and great intellectual powers, especially distinguished by their skill in architecture and other arts. They built the Tower of Babel. After that there was a ship and a war called the War of the Sexes, "one party worshipping Nature as the Great Father, the other as the Great Mother, as supreme. The Githi, or Githis, hence Scotch—Scots gave the supremacy to the Father, not excluding the female principle. They were defeated, however, after which they migrated in large masses, settling in various countries, ultimately finding their way to Spain, crossing the ocean to America, and also reaching Ireland, which they made *Insula Sacra* long before the Christian era. Whichever they settled the erected temples and towers in connexion with their worship, the Cyclopes ruins of which (some times found beneath a stratum of ruins belonging to another race) by which they were conquered and succeeded have excited the awe and veneration of an age, and depraved worship, were destroyed or roughed out the Roman Empire when it became Christian, but the Roman Empire never embraced Ireland. Probably the Irish Curuttes had nearly perished or were much weakened by civil war or famine, when the Celtic immigrants arrived. At all events these people of the Round Towers, the temples, the crosses, and stone pillars, either because they did not understand them, or because they believed them to be the works of the gods and demons. The local tradition among the Irish-speaking natives even at the present day is, that each tower was the work of a night, performed by the magic hand of a giant ancestor, the Grand Master of the Cuthite Masons. Another of their demigods who still lives in popular tradition is Fin Mac-Cuille. There were many of these Fenian heroes, from whom the modern Fenians derive their name.

However unpleasant the result of this inquiry may be, the fact must be stated—the Round Towers, Stones, and Crosses, were connected with the Phœnician worship, and the first gods of the Island of Saints were Basil, Budh, Moloch, Venus, Vulcan, and the rest—the Sun, the Moon, and the Host of Heaven. The conclusion of the whole matter, according to Mr Keane and his numerous authorities, is that the Round Tower is the emblem of the Sun as the Source of Life, *Lux generatrix—Vis omnia seminans—* and that as the Generator and Regenerator, the symbol being called by various names in various languages.

Sir William Wilde, in his learned and very interesting work on *Lough Corrib*, adheres to the Christian theory; but Mr Keane confidently claims his discoveries as Irish proofs in favour of his own views.

J. GODKIN.

P4/RO(6)

Hollywood Adair

July 19th 20th 1872

My dear Sir

I found your card here on my return home from Ballybrannigan with my family on Tuesday evening. I had not been able to commence the drawing for you, up to that time, and could do nothing that night. I had so much unpacking to do. The next day I had to go to the fair of Ruteheale and then to a friend's house on business so that I could do nothing till late at night by candle light when I commenced it, but it is my letter.

would not have a drawing to deal
with so much intricate tracery on
it and was difficult to do in candle
light, I have been so long by day
since you draw to an art form
and only by hand, that I have
never been able to do single try to
the drawing except in candle light
It is consequently not at all as
neatly executed as I would wish,
but you can rely on its accuracy
it is to the scale of ~~1/2~~ 1/4 is a
two thirds of an inch to a foot -
I am sure that I was in such a
hurry that I could not do it in
day light, it would have been much
better if I could - The cross as a
new standard is supported by some

to which the different parts enter
which it has been broken and
bolted, I have not shown the
heads of the bolts or the nuts
except one of the latter which
crosses the feet of the figure and
is the only one which affects
the ornamented part of the cross
The shaft was originally perfectly plain
as I have shown it but a male
plate of plate with a Latin inscription
was let into it by Bishop Maut in
1724 when he moved St John's bell tower
thence I have not shown ^{this} as I think
it better to have it as much as
possible in its original state - It
probably must probably had a stone base

which is not now without but
this I have not attempted to
restore as I do not recollect
of quers with restorations.

I hope the drawing might not
be any answer for purposes
I have done my best under my unfor-
unstable circumstances, I send
it by post along with this and hope
it will not be injured.

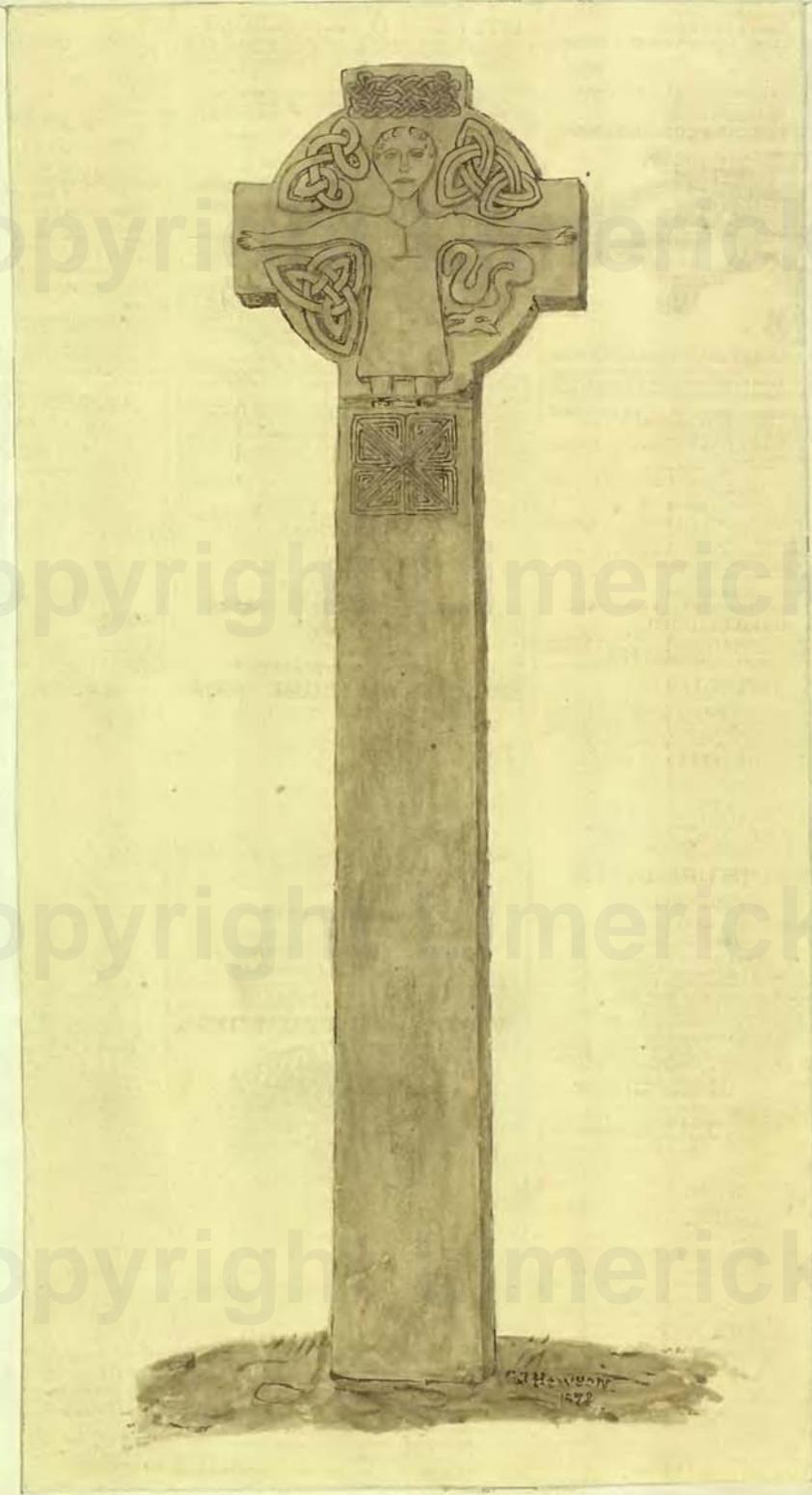
In haste

Your truly

J. J. J. J.

W. L. L. L.

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P.S. They are the
only ones of the
kind ever taken.

Baltimore House
Cash of 10 July 1872,

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My dear Mr Limerick,

Copyright Limerick Archive

I send you the
coloured photographs of
both your deceased
friends and hope you
will like them.

Copyright Limerick Archive

Believe me to remain
Truly yours
William Conduell.

Frances Limerick Esq.

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**DEATH OF THE REV. JAMES O'CARROLL, C.C.
CLONOLTY, CO. TIPPERARY.**

We very deeply regret to record the death, at a comparatively early age, of the Rev. James O'Carroll, C.C., Clonolty, and brother of the late lamented Rev. Thomas O'Carroll, P.P., of the same parish, after a illness of some duration; but from which it was ardently hoped by his numerous friends throughout the archdiocese of Cashel, and elsewhere, that he would recover. He was in all respects a true Irish Priest, filled with zeal in the discharge of his duties, vigilant, prompt, kindly disposed, generous hearted in every way admired and beloved, not only for those excellent qualities which constituted him an ornament to his sacred order, but for those amiable traits of character which gave him a warm place in the hearts and affections of all who were acquainted with him. The Rev. gentleman had many of those good taste in common with his accomplished, learned and benevolent, to which both were strongly attached, and by which they hoped to illustrate many a page of the ecclesiastical history of the archdiocese, and render a service to historical literature in general. He was well as his deceased gifted brother was in all respects a devoted lover of the traditions of their country, and more particularly those of the metropolitan archdiocese in which they were born:—their collections in this respect would form, we are sure, a valuable treasure in the hands of one anxious to pursue such labours as those to which they devoted a portion of their time when relieved from the more exacting and particular duties of the mission. It is not many months since we had the pleasure of seeing the Rev. gentleman in the enjoyment of the best health, and to all appearance with the promise of a long life; but it had been otherwise; and he has been called to rest from his labours in the prime of years, to receive the reward of a virtuous and useful life spent among the people, to whom he assiduously ministered, and in the enjoyment of that love which the Irish Priest has never forfeited at the hands of all those whose good opinion is worth possessing. When the illness of which he died was pressing severely on his constitution he removed from the residence of the excellent Pastor, who esteemed and loved him, the Very Rev. Canon Wall, to Mounsmine, the residence of his friend and relatives, Miss Mackey, sister of the late erudite and patriotic Rev. John Mackey, P.P., Clonolty, who surrounded with all the consolations of religion, strong in the hope of a blissful immortality beyond the grave, and earnest in devotion to his Lord, whom he served, he gave up his pure soul to his Creator on Friday last, mourned sincerely by his numerous friends and acquaintances. His obsequies were attended by the illustrious Lord Archbishop of Cashel and Emly, and the following Clergy:—Rev. R. Hogan, celebrant; Rev. J. O'Connell, deacon; Rev. M. Fitzgerald, sub-deacon; Archdeacon Quirk, P.P., Cashel; Very Rev. Canon Slattery, P.P., Hospital; Very Rev. Canon Wall, P.P., Clonolty; Very Rev. Canon Cahill, P.P., Knockavella; Very Rev. Canon Morris, P.P., Borriscloigh; the Rev. John Wool, P.P., Upper Church; Rev. John O'Brien, P.P., Holycross; Rev. T. O'Connor, P.P., Templemore; Rev. Michael Ryan, P.P., Knockaney; Rev. Patrick Ryan, P.P., Loughmore; Rev. James Hogan, P.P., Boherlahan; Rev. John Fenelly, P.P., Anacarty; Rev. Michael Maher, C.C., Holycross; Rev. James O'Connell, C.C., Golden; Rev. D. Ryan, the College, Thurles; Rev. Wm. Jones, the College, Thurles; Rev. John Shelly, Tipperary; Rev. Thomas F. Maber, C.C., Tipperary; Rev. Michael O'Neill, D.D., C.C., Tipperary; Rev. John Ryan, D.D., C.C., Knockany; Rev. Daniel Ryan, D.D., C.C., Cashel; Rev. Thomas Kinane, C.C., Templemore; Rev. Patk. Kenny, C.C., Thurles, Rev. Laurence Hayes, C.C., Thurles; Rev. Thomas Farrelly, C.C., Moycarkey; Rev. James M'Donnell, C.C., Knockavella; Rev. John Tuohy, C.C., Drum; Rev. John Cahill, C.C., Loughmore; Rev. James Delaney, C.C., Templemohy, and Rev. John Stanley, C.C., Killadyart, Killaloe. His remains were on Monday conveyed for interment, beside those of his brother, the Rev. Thomas O'Carroll, and under the shadow of the Celtic cross which he loved so well, in Templemore cemetery.—R.I.P.

INTERESTING LETTER FROM DR. DANIEL TRACEY.—OLD TIMES, OLD MEN, OLD FACTS.

MY DEAR MR. LENIHAN—I have seen, through your kindness, in the *Cashel Gazette* of the 4th inst., a letter signed "J. O'Carroll," who, I learn from you, was the much respected, pious, zealous, and well informed curate of Clonolty, Diocese of Cashel, lately deceased. In that letter the Rev. J. O'Carroll impugns a statement relative to the Rev. Andrew Meagher, the apostate Parish Priest of Moyne, who is stated to have told his Protestant congregation in a thunder-torn to bless themselves "ye devils"—and the Rev. J. O'Carroll states that the expression was used by one O'Higgins, an apostate too, but never a priest. Now, my dear Mr. Lenihan, as your statements under this head are said in the letter in question not to be orthodox, that is real and genuine, I request you will allow me, who gave you the information some four or five years ago, to state exactly how it came to my ears and knowledge, and so verify it as far as I can. I heard the fact from my late father, Mr. Patrick Tracey of Gurtberryboy, in the barony of Ikerrin—my father's farm was a portion of the old estate of Loran, and it was near Clonsenny, the patrimony of the Marshes of Ikerrin, whose estates were confiscated by Cromwell, and given to Colonel Minchin. He (my father) was an intelligent and well educated man; in early life he was intended for the medical profession, and when about to be sent to Paris to study medicine, was prevented by his uncle, Dr. Michl. Tracey, who had just returned from France. Dr. Michael Tracey practised between Roscrea and Thurles for several years with great success. His tomb is in the church of Bourna; he died in 1779, at an advanced age. My father would be 131 years of age if he were now alive. He died in 1828 at nearly 90 years of age. He often spoke to me of Dr. Andrew Meagher, whom he knew right well, and whom he described to me as a large, portly stout and energetic man, who was accustomed to visit the school at Moyne at Templemohy, and sometimes hear the boys their lessons in classics, of which he was a master (my father's among the number). He (my father) told me, too, that the expressions referred to were actually used after his apostasy, by Dr. Andrew Meagher; and as my father was a contemporary, though not a witness, I can have no hesitation in affirming his statement. I am now near my 80th year of age. My father attended the classical school as I have just said in Moyne at Templemohy in the diocese of Cashel. On the bounds of his land which was in the diocese of Killaloe, and near his residence was another school which was kept by one Charles Dunne, a clever scholar, but a witty, satirical old fellow; one of whose chief delights was in writing and repeating lampoons (which the Brehon laws severely punished) on an apostate clergyman, in one of which he described him as originally a poor scholar. Charles Dunne is described as a small-sized man, of rather mean appearance, a little head and round red face—a sort of Horace in person—without an appearance of talent; but he was a man of great cleverness, nevertheless. Let me describe his school; it was in a room to part of Gurtberryboy, on the edge of a bog, out of the way of the high road—there were large flags about it; and one of these flags was used in fine weather by the schoolmaster, Charles Dunne, to write copies for the scholars on. I must tell you that all this was in the penal times when the schoolmaster and the Priest were hunted alike with equal vengeance by the Government of that terrible day; and it was next to an impossibility to procure an education in Ireland. No wonder the people were ignorant. Charles Dunne was buried in the very ancient churchyard of Killeevogue, near Dromard House, in the diocese of Cashel; and when I was a child I remember very well a very old man who went by the name of "Tom the News," sitting on the rude mound of stones under which poor Charles Dunne's remains lay, repeating some of his satires, and telling too what he knew about him. Now, as to "Tom the News." Those were days in which newspapers were scarce, the people unsophisticated, if not ignorant, simple and unlettered—and "Tom the News" having been supplied by old George Lidwell (the son of "Black Jack") with a copy of his weekly paper, which he almost got off by heart, the inhabitants of the district crowded into "Tom the News" house after mass on Sunday, and heard from Tom how the wars were going on, and how "Bony" was going a head every where, and how he destroyed the Austrians at Austerlitz. The late Frederick Lidwell, who was a perfect gentleman, a thorough liberal, and about my age, gave me a splendid edition of *Cæsar's Commentaries*, which he sent to me by "Tom the News," stating it was worth nothing merely because the first page and the title page were missing. I thought it a great book nevertheless, and many a boy, who has gone to his long home long ago, or who if now alive, must be very old indeed, took delight in obtaining the loan of the fine printed *Cæsar* from me. It was hard to get a book then, so dear and so scarce were books 70 years ago. The accidental meeting of the *Cashel Gazette* in your house this evening has drawn out from me this rather lengthy commentary, and reference to old times, old men, and old facts; and I give them to you to show that though statements set forth in the "REMINISCENCES" may be impugned, they cannot be shaken or upset. I do not notice the letter "J.B." in the *Cashel Gazette*, because I am unacquainted with the gentleman who writes over that signature.

I am, my dear Mr. Lenihan,
Yours always most truly,
DANIEL TRACEY.

Lisrick, May 5th, 1872.

P.S.—Let me give you an instance of the ignorance of the country people in the times to which I refer. They were hearing of the Parliament; but not knowing what it meant, they asked the Rev. Kennedy O'Kennedy, a stout Protestant clergyman of my parish. His answer was "It is something like a pig made of gold;" and the simple people believed it!

War of Ireland by Mulhall a Prote^{stant}

- p. 1. O'Conally the informant, a protestant. ^{cont. office?} quote Walker.
- p. 4. Many gentry lost. 5 B. Maguire - 5 wrote as speculator
- p. 6 not 140,000 people murdered! only 90 in Portadown where the worst massacre was.
7. Irish humanity + English brutality at Temple Patrick = 80 men women + children ^{Sept. 10}
8. Lesley + Owen to not give quarter ^{sup. p. 10} subject allow murder
9. at most 2000 prob. killed in Ulster? July 1641 our Regi-
ment takes Mountjoy Castle informers.
10. McMahon + Lord Maguire
11. Irish spy informers
12. Battle of Liscannore ^{10 Nov. 1641} 3,000 Irish under Dealin against Racoon
attack the town twice shown but beaten off.
13. Take Dundalk, Drogheda defended by 1,500 horse foot
attacked by 4000 Irish scote town, intercepted
14. 600 ^{who were in belief} for 500 of them they kill 500 at Ferrinstown
They also take Melifont, burn a vessel corn to relief
15. They lift the siege Dublin ¹⁴ March having lost more than the 2.
16. D. Orrell street. ^{the Lyons men} James General Green soldiers can't take
or defend towns against old soldiers they lose Dundalk.
through want artillery
17. In 1642 O'Hagan with about 1200 Kill street of 400 Brits
who came to offer battle in Lo Dunderry
18. On 13 Feb. attack Drogheda under J. O'Neill about 4,000
about 700 for a troop of horse in the garri-son, Irish fact
as Fin street was young unpractised & his own name
21. B. of Bunderna in which ^{Easy} 600 for a troop of horse beaten
by L. Mc Donald with about 600, with loss of colors.
also Irish victory of Lycroagh
22. Coleraine besieged & reduced in 3 weeks, but for
the papist Lord of Artrim!

- 23 Glommagoin, Sir P. O'Neill with 4000, of which a brigade charged the B. headworks, under Sir R. Howard O'Neill also led the brigade was shot
- 24 ^{about} 10000 Scots under Leslie & Montrose land at Crumpheray, at least 10 Regiments - attack on Irish Trench outside of our quarters killed all save 3; then marched to Dublin (!)
- 26 Clinton's escape
- 27 O'Donoghue's death and death of Murray by S. In Tyrone the Scot Army of 10000 were joined by 2800 f + 7 troops of horse Owen Roe who had only 1000 men - 2 troops of horse charged & beat their horse & killed many
- 28 O'Rourke with 1000 f + 2 troops of horse ^{sped down vale} charged the two armies!
- 29 Besides the two armies there were 4 Regiments of foot + four troops of horse in Donegal
- 30 Clonish - O. Roe with 1000 f + 100 h. attacked by ^{2000 f + 200 h} Ambrose's horse brigade off; but breaks them. got some Irish prisoners. ^{by spies} The Irish had been betrayed
- 32 In October Donnybrook taken by I.
- 33 ^{Victory} Battle near ^{won by Roe} Forbes of 1000 against Lord Moore + 3000 E.
- 36 The "Smart" Irish of Mountjoy Castle. The Scot E. burn waste the cessation of arms from ^{Sept} 1643 to ^{to 20p.} 1644, The E. & S. hear the Cessation
- 41 Castlehaven with ^{+ 1000} Lincoln Army of about 4000 f + 800 h. goes to Downpatrick. The E. & S. opposed to him were 7000 f + 800 h. The Irish horse beat the En. horse at Bromore. The Irish, more to strength & neither party w^d fight. The I. got diarrhoea from eating most raw bread - Castlehaven committed a horrid blunder to go to a waste country! not in the planted countries of his enemy.
- 45 Mr. St. John with Castleh. with 2500 Westmen as chief counsellor, but his ambition made him not give advice, as old soldiers knew he he was not the worst of them
46. In 1645. The En. marched to Granard 6000 f + 900 h.

- 122 The Lady of Strabane & Sir Phelim
 134-9 ¹⁴⁴ Clannell Jan. 1649. Over 1000 killed in an hour
 147 the election of general in chief
 157 skirmish between Bp. M. Necha with 4400 men & Coote's army
 Coote's have been run
 161 the witches - 23rd June 1650
 163 the fight - the Bishop General / Battle 1000 killed
 165 Coote the cruel! & ungrateful
 167 the Bishop hang'd by Coote
 169 Chelmsford defended. 178, 179.
 180 O'Keefe
 181 He mentions the year 62 & Reigns & Killing Irish
 173 the Engl. loss 500. Coote smokes
 175. Doctor's. Irish vilified by L.
 177. High Duff ^{mill!} recommended by Cromwell!
 178 June 1651 Clannell
 183 - Lieutenant Farrell & Preston
 185 Irish Horse 300 against odds in June 1651
 186 His adventure with Lord Ards
 190 Sir Phelim & Neill! + 192
 195 Ormond!

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FROM THE JOURNAL OF THE
KILKENNY ARCHÆOLOGICAL SOCIETY.

Mr. Michael Mullally of Ballycullen, Mullinahone, sent the following ancient inscriptions:—

Hic jacet Thadæus O'Meagher de Ballidūn & Anastasia Purta eius uxor qui me fieri fecerūt 20 Maii. anno salutis 1600.

"This tomb lies in the Abbey of Fethard. This Thadæus O'Meagher appears to be a progenitor of the O'Meagher family of Fethard; they were highly respectable at all times; and near this tomb lies another, belonging to the O'Meagher family, but so defaced that I could scarcely decipher the name. The present representative of this family is Mr. Daniel O'Meagher, of Fethard, a gentleman well versed in "Irish Antiquities;" his father, John O'Meagher, was the most respectable merchant in Fethard about forty years ago; he died in the year 1839, and was buried in the Abbey of Fethard. Mr. John McCarthy, chairman of the commissioners of Fethard, who is maternally descended from the O'Meaghers, gave me a genealogical list of the family nearly up to the date on the tomb. The family of the O'Meaghers of Cloneen and Kilburry are lineally descended from the same stock; but I cannot discover whether the residence, Ballidin, on the tomb means Ballydine, or by contraction Ballyvadin; perhaps your archaeological readers may know something of the matter.

Here lyeth ye body of Michael Carney Fitzmorris who died in his house at Killusty ye 12 of June 1729 Aged 70 yeares. Requiescat in pace. Amen.

"This tomb lies in the Church of Fethard. This Michael Kearney Fitzmorris is a branch of the great O'Kearney family; his residence was at Killusty Castle, where he lived in great splendour. Maurice O'Kearney, whom we have mentioned in a former communication, lived at Barretstown Castle, now the property of Sir John Power, Kilfane, Bart. The ruins of another residence of the O'Kearney's are yet extant at Cappaghmore, near Cloneen; they had another residence at Knockinglass, near Killenaule. It is traditionally recorded that they lived in those places at so early a period as the days of St. Patrick, and that they entertained our patron saint at Knockinglass, where, in the hurry and confusion of preparing the entertainment, the childmaid, in stooping over a boiling vessel, let the son and heir slip off her back in to it, where, in a moment, nothing remained of the child but the bare skeleton. Mrs. O'Kearney with great composure and Christian fortitude, placed the bones in order on a dish; and when all the luxuries of supper were served up, our saint demanded another dish which yet remained. Mrs. O'Kearney, denied that there was any other; but the saint insisting, she brought down the dish containing the bones of her only child; he then prayed for some time over the dish, and lo! the child was miraculously restored to its former bloom and vigour. The saintly guest gave his host a golden cross as a *souvenir*, which, while preserved in the family, would ensure them all happiness in this world, and eternal salvation in the next; but this cross, having come into improper hands, was sold to a goldsmith; the whole family then fell from all their former grandeur, and the last representative of the race died within my own memory, in the house of James Kennedy, of Cappaghmore, in a state of abject pauperism:—

"Tantum ævi longinqua valet mutare vetustas."
—Vinc., *Æneid*, iii. 415.

Here underfoot lyeth interred the body of Robert Jolly formerly of Theobalds Herfordshire in England and late of Knockelly Esquire who died the 20th day of August 1709 and in ye 52nd yeare of his age.

"A biographical sketch of Robert Jolly is

rather romantic; he was a private soldier in a horse regiment, and was stationed in Fethard (Tip.), with his company, in the year 1680: at the same time there lived in that town a young orphan girl named Ellen Meagher, under the guardianship of Mrs. St. John, who was great-grandmother to the present Thomas Bourke, now the oldest man in Fethard.

Young Jolly and this girl formed an acquaintance of courtship, but this acquaintance soon broke off by Mr. Jolly's regiment being suddenly called off on foreign service. Miss Meagher soon after this went with a young English lady, as companion and attendant, to London. While living with this lady, she attracted the notice of a very rich Jew: so rich was he (they say), that he had in his house a large sow with twelve piglings at her dugs, all cast in solid virgin gold. Accounts here state that she was either married to the Jew, or she lived with him as housekeeper and confidential manager; and now this old gentleman saw his cud approach, and having no issue, Miss Meagher came to his bedside, assured him that she was 'enceinte,' and that he should in that case provide for herself and her utopian progeny; both she and her child should inherit his wealth. The credulous old man believed her tale, he made them sole heirs of all his properties, and died in a few days. Miss Meagher, now possessed of such wealth, drove the richest carriages in great splendour in the streets of London; and as she passed one day by the barrack square, she recognized her old friend Jolly, walking up and down on guard; she called him over and questioned him thus: Had he been ever stationed in Ireland, had he ever been in Fethard, did he know a young girl there, named Ellen Meagher, and was his name Jolly: all which he answered in the affirmative. She then told him that she was the said Ellen Meagher, at which he was astonished to stupefaction; she ordered him to call at her residence, and having done so, she purchased his discharge, and gave him her hand in matrimony, and made him master of all her treasures. They then carried all their wealth to Ireland, and came to reside in Mrs. Jolly's native town, where they chose Knockelly for their residence, where they lived a long time, and had three daughters, married to three counsellors; one of them, Mr. Gahan, of Coolquill Castle, near Killenaule; another, to Counsellor Meagher of Kilmore near Clonmel; but having no son, the name of Jolly is extinct here. The above is a true sketch of the lives of Mr. Robert and Madame Jolly." *Ordn. of the Lib. 1800*

Here lyeth ye body of Thos. Cleare son of Thomas and Esther Cleare of Milestown who departed this life ye 13th day of December A.D. 1691 and in ye 52nd yeare of his age.

Here lies Edward Cleares so who departed this life ye 21st day of decem 1691 in ye 9th yeare of his age.

Here lyeth ye body of Thos. Cleare of Kilburry who died there 11 of Jan. 1705 aged 66 yeares.

"This tomb lies in the church of Fethard, and contains the mortal remains of the Cleare family of Kilburry and Milestown. Their residence had been at Kilburry; by the death of this young boy, named on the tomb, who died by small-pox, his only sister being married to Sir L. Parsons, ancestor to the Earl of Rosse, their extensive property here fell to that family which estate the present Earl of Rosse holds.

[A Crucifixion with the two Mariæ, one on each side.]

Dana Euerardus alias Roche relicta Joannis Euaradi Junioris hæc insignia erexit quæ Euaradi fundatores patronis edificij apponi uoluerunt atque morte præoccupati non potuerunt affigi Quæ obiit die xii 1646.

Uis in rebus actisque Consistit.

"This represents a stone with the above inscription, set up in the front wall of the market house of Fethard, Tip., which had been in former days a monastery; it appears to be set up here by Lady Everard, daughter of Mr. Roche, of Ballinard Castle, in that vicinity. Every reader of Irish history must have a knowledge of the family of the Everards of Fethard. Their mansion-house has been converted into the military barrack in that town, and is a noble specimen of ancient architecture. A few years ago, when the term of a lease of some corporate lands in Fethard made to the Everard family had expired, the commissioners of the corporation found it necessary to serve a representative of that family with a notice from court, but not a person of the name could be anywhere found save one solitary little servant girl living in Mullinahone, who had a small annuity out of said grant, and whom they served as the only remnant of the once illustrious family of the Everards.

"The wealthy family of the Roches of Ballinard Castle is also extinct here. They held large estates; they were a branch of the family of Lord Roche, of the county of Cork, and another branch of the family lived near Churchtown, county of Waterford, where there is an old monument recording the names of several members of that family. The male line of that family in Ballinard Castle having failed, the estates and property fell to the Lindsay family, their successors by the female line. The present proprietor is John Lindsay, Esq., Barrister-at-law, a learned antiquarian, and a member of your Society. It might be thus translated:—Madam Everard, *alias* Roche, widow of John Everard, junior, erected these ensigus of Our Redemption, which the Everards, the founders, designed to be set up for the patrons of this Monastery; and being prevented by death, their names could not be affixed to this.' She died the 12th of August, 1646.

Hic jacet Ricardus Henes qui obiit xxx die decembris ano domi 1615 Eujus perditectus frater Thomas Henes etiam uxor ipsius Anastasia Archer me fieri fecerunt.

"This tomb lies in the church of Fethard. This Richard Henes, or Heynes, or Hency,

was father to Thomas Henes, who went down from Fethard and joined the Confederate Catholics in Kilkenny, in 1646, (*vide* Dalton, vol. i., page 245). The family of the Henes lived in great opulence in the neighbourhood of Fethard, and always occupied a great part of Coleman and Market-hill; the name of the family is now nearly extinct here, the only remnant of this old stock being a mason living in Fethard." *Charles Gargate July 1st 1865.*

* These are my signatures W. J. J. J.

