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P4/20(1)

# 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 those 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 Armacanae, virum magnae pietatis, prudentiae et zeli, multisque jam annis in vinea Domini cum fructu laborantem, populo ac clero imprimis gratum, nominavimus ad Episcopatum Fernensem in Laginensi provincia, in qua non est alius Episcopus nisi Dublinensis.*"

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. Sammarum*, 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 separated 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 & 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) Thereafter will have observed that the Stuart family exercised the privilege of nominating to the Irish Bishops 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., 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 grandfather, Edward Butler, of Dublin's time, as have been credibly told, sent from Rome by the Right Reverend Father in God Nicholas French, Lord Bishop of Ferns with authentic attestation in parchment, and a great seal to it, it being a true piece of the Holy Cross upon which our Blessed Saviour suffered, with Directions that it should be always carefully preserved, and kept from time to time in my said grandfather and his posterity's custody, for the use of the Cathedral Church of Ferns aforesaid; and for as much the said authentic attestation from Rome, with some patents and writings belonging to the said family was lost in Ormonde's time, by the advice of the Right Reverend Father in God Dr John Verdon, our present Lord Bishop of this diocese of Ferns, here made this deposition before him, and do certify the same under my hand and seal in my Chapel of Mullaphyge, Saint Basilias Day, being the fourteenth day of June, in the year of Our Lord God one thousand seven hundred and six teen, and in the seventy eod year of my age, to the end this my deposition and testimony may be preserved to posterity.

Wm. Butler.

I do affirm Coll. Walter Butler of Mullaphyge, 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 Cross is a true case, is part of the True Cross 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 whereof, I have hereunto put my hand and seal, the day, year, and place as above. John Verdon.

O Documents and papers relating to the Relic of the Holy Cross in the Ursuline Convent of Blackrock near Cork. Whereas, out of the general trust and confidence I have and do repose in Garrett Fennell, Doctor of Physick, I have delivered to him and permitted to his safe keeping a piece of the Holy Rood. I do hereby declare and certify that the same shall rest in the custody and keeping of the said Doctor Fennell, 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 succeeding heirs of the house of Ormonde as shall profess the True Catholic Faith and Roman Religion, and that the said piece of the Holy Rood shall be delivered to my said heir for professing the Roman Catholic Faith to remain as a sacred monument in my house. And in case the Catholic and Roman Church do flourish hereafter in this Kingdom, as heretofore it hath, and that then it shall appear by any priest testimony or other evident 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, spiritual or temporal, 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 whereof 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 Fennell, which my grandfather afterwards put into your keeping I do therefore hereby enjoin you to keep the same till further order from me. Dated the 16th Jan'y, 1692.

To Valentine Smyth.

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 West Court who left it at her death in the hands of Mrs. Margaret Havenagh of Norris, wife of Richard Gallway Esq. of Kilkenny, who gave it to Mrs. Mary Havenagh of Norris, wife of George Butler Esq. of Ballyragget, who delivered it into the hands of the Right Rev. Francis Maylan 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 Maylan B. of Cork.

We the Undersigned Francis Maylan 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 Rood in a silver case, which we received in a green plush bag from Dame Margaret Havenagh, wife of George Butler of Ballyragget Esq. with whom it was deposited by Dame Marguerite Havenagh, wife of Richard Gallway of Kilkenny Esq. with whom it was deposited by Dame Ellen Butler sister of John Butler of Kilkenny Esq., and wife of Colonel Butler of West Court, 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 Maylan, 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. Wherewithal May 28th 1872.

Cahir McConor O'Sheffe, a descendant according to his own account and according to (namely 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 1856, at which time the Rev. City Priest P. P. of Mills Street got possession of it. It was called the Lacina, and was venerated 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 Killarney, 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. Maunfleming.*

*May 23<sup>rd</sup> 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 éclat, 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 unflinching 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 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 friendship was 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 as 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 26<sup>th</sup> 1879.*



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*The Most Rev. Dr. Leahy died at Thurles on January 26<sup>th</sup> 1875. The above was written by M. L. in Linn. Recd.*



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PL 120 (2)  
LIMERICK, Sept 9th 1917  
Bank of Ireland  
Pay to the order of  
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£ 5-10-0  
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JOSEPH R. RYNCH  
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P4/20(81)

## DOMINICA I.

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

### COM. OMN. SS. SUMMORUM PONTIFICUM.

*Introitus. Psalm. 49.*

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

*Oratio.*

**D**EUS, qui populis tuis indulgentia consulis, et amore dominaris: da spiritum sapientiæ, suffragantibus meritis Antistitum Ecclesiæ tuæ, quibus dedisti regimen disciplinæ; ut de profectu sanctarum óvium fiant gaudia æterna pastorum. Per Dominum nostrum.

*Deinde fit com. de Domin. occur.*

Lectio Epistolæ beati Pauli Apostoli ad Hebræos. *cap. 13. b.*

**F**RATRES: Mementote præpositorum vestrorum, qui vobis locuti sunt verbum Dei: quorum intuentes exitum conversationis, imitamini fidem. Jesus Christus heri, et hodie: ipse et in sæcula. Doctrinis variis, et peregrinis nolite abduci. Optimum est enim grátia stabilire cor, non escis: quæ non profuerunt ambulántibus in eis. Habemus altáre, de quo edere non habent potestatem, qui tabernáculo deserviunt. Quorum enim animalium infertur sanguis pro peccáto in Sancta per pontificem, horum cõrpora cremántur extra castra. Propter quod et Jesus, ut sanctificáret per suum sanguinem pópulum, extra portam passus est. Exeamus igitur ad eum extra castra,

impropérium ejus portantes. Non enim habemus hic manentem civitatem, sed futúram inquirimus. Per ipsum ergo offeramus hóstiam laudis semper Deo, id est, fructum labiõrum confitentium nómini ejus. Beneficentiæ autem, et communionis nolite oblivisci: talibus enim hóstiis promeretur Deus. Obedite præpositis vestris, et subjacete eis. Ipsi enim pervigilant quasi rationem pro animabus vestris reddituri.

*Graduale. Psalm. 131.* Sacerdotes ejus induam salutári, et sancti ejus exultatione exultábunt. *V.* Illuc producam cornu David, parávi lucernam Christo meo.

Allelúia, allelúia. *V. Psalm. 109.* Juravit Dominus, et non pœnitêbit eum: tu es Sacerdos in ætérnum, secúndum ordinem Melchisedech. Allelúia.

Sequéntia sancti Evangélii secúndum Matthæum. *cap. 16 b.*

**I**N illo témpore: Venit Jesus in partes Cæsaráe Philíppi: et interrogabat discipulos suos, dicens: Quem dicunt hómines esse Filium hóminis? At illi dixerunt: Alii Joánnem Baptistam, álii autem Elíam, álii vero Jeremíam, aut unum ex prophétis. Dicit illis Jesus: Vos autem quem me esse dicitis? Respóndens Simon Petrus, dixit: Tu es Christus Fílius Dei vivi. Respóndens autem Jesus, dixit ei: Beátus es Simon Bar-Jona; quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cœlis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclesiám meam, et



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

*Offertorium. Psal. 88.* Invéni  
David servum meum; óleo sancto meo  
unxi eum: manus enim mea auxiliá-  
bitur ei, et bráchium meum confortábit  
eum.

*Secreta.*

UNIGENITI Filii tui quam tibi,  
Deus Pater omnípotens, in honó-  
rem sanctórum Pontíficum offérimus  
immaculáta hóstia, prosit nobis ad me-  
délam 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. occur-  
rentis.*

*In fine legitur Evang. ejusdem  
Domin.*

Concordat cum Approbato,  
*Matthæus Can. Keogh.*

Imprimi potest.  
EDVARDUS CARD. MacCABE,  
*Archiep. Dublinen. et Hiberniæ Primas.*



# MISSÆ

*Die xxvi. Februarii.*

DIE XXVI. FEBRUARII.  
S. MARGARITÆ DE CORTONA,  
PENITENTIS.

DUPLEX.

*Introitus. Psalm. 118.*

**C**OGNOVI, 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 ambulant in lege  
Dómini. *Ÿ.* Glória Patri.

*Oratio.*

**D**EUS, qui famulam tuam Margari-  
tam de perditionis via ad salutis  
trámitem misericórditer deduxísti :  
eádem nobis miseratione concéde ; ut,  
quam prius errántem sectári non eru-  
búimus, mox pœniténtem ímpigre sequi  
gloriémur. Per Dóminum.

*In Quadrag. fit com. Feriæ.*

Lectio Libri Sapientiae. *Cant. 3. et 8.*  
**S**URGAM, et circuibo civitatem : per  
vicos et platéas quæram quem dili-  
git ánima mea : quæsi vi illum, et non  
inveni. Invenérunt me vígiles, qui cus-  
todiunt civitatem. Num, quem diligit  
ánima mea, vidístis ? Páululum cum  
pertransíssem eos, invéni, quem diligit  
ánima mea : ténuí eum, nec dimittam,  
donec introducam illum in domum  
matris meæ, et in cubiculum genitricis  
meæ. Adjúro vos filie 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 æmulatio :  
lámpades ejus lámpades ignis atque

flammárum. Aquæ multæ non potierunt  
extinguere charitatem, nec flúmina  
óbruunt illam : si déderit homo ómnem  
substantiam domus suæ pro dilecciónē,  
quasi nihil despiciet eam.

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

Alleluia, allelúia. *Ÿ.* Specie tu, et  
pulchritudine tua intende, prósere  
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.* Dileísti  
justítiam, et odísti iniquitatem : pro-  
ptérea unxit te Deus, Deus tuus, óleo  
lætitiæ præ consórtibus tuis. *Ÿ.* Speie  
tua, et pulchritúdine tua, inténde, pòs-  
pere procéde, et regna.

*Tempore Paschali, omittitur Gn-  
duale, et ejus loco dicitur :* Allelúia,  
allelúia. *Ÿ. Ibid.* Specie tua, et  
pulchritúdine tua intende, prósere  
procéde, et regna. Allelúia. *Ÿ.* Pro-  
pter veritatem, et mansuetúdinem, et  
justítiam : et dedúcet te mirábiliter  
dextera tua. Allelúia.

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

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



bonas margaritas. Inventa autem una pretiosa margarita, abiit, et vendidit omnia, quae habuit, et emit eam. Iterum simile est regnum coelorum sagenae 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 coelorum, 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.*

**P**ACATIONIS hostia, quam tibi offerimus, Domine, beatæ Margaritæ interveniente suffragio, optatæ nobis indulgentiæ plenitudinem elargiatur. Per Dominum.

*Communio.* Dilexisti iustitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consoribus tuis.

*Postcommunio.*

**T**BERES, Domine, sanctæ tuæ Margaritæ lacrymæ duriciem nostri cordis emolliant: ut per huius virtutem sacramenti debitas reatibus flammæ incessanti fletu extinguamus. Per Dominum.

Concordant cum Approbatis,  
Matthæus Can. Keogh.

DIE XXIII. MAIL.

S. JOANNIS BAPTISTÆ

DE ROSSI, CONFESSORIS.

*Missa, Os iusti, de Comm. Conf. non. Pont. præter Orationes sequentes.*

*Oratio.*

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

*Secreta.*

**O**BLATUM tibi munus, quæsumus Domine, in odorem suavitatis ascendat: et, sancto Joanne Baptista Confessore tuo intercedente, nos corpore et mente purificet. Per Dominum.

*Postcommunio.*

**C**ELESTIS, Domine, perceptio sacramenti, sancti Joannis Baptistæ, Confessoris tui, suffragantibus meritis, fideles tuos mündet et muniat: ac bonis operibus jûgiter præstet esse intentos. Per Dominum.

Imprimi possunt.  
EDVARDUS CARD. MACCABE,  
Archiep. Dublinen. et Hiberniæ 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.*

**D**OMINUS 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.*

**D**EUS, qui in obstinátis peccatorum  
córdibus ad pœniténtiam flectén-  
dis beátum Leonárdum 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.*

**F**RATRES: Benedíctus Deus, et  
Pater Dómini nostri Jesu Christi,  
qui benedíxit nos in omni benedictióne  
spirituáli in celéstibus in Christo, sicut  
elégit nos in Ipso ante mundi constitu-  
tiónem, ut essémus sancti et immacu-  
láti in conspéctu ejus in charitáte. Qui  
prædestinávit nos in adoptiònem filiór-  
um per Jesum Christum in ipsum: se-  
cúndum propósitum voluntátis suæ, in  
laudem glóriæ grátiae suæ, in qua gra-  
tificávit nos in dilécto Filio suo. In  
quo habémus redemptiònem per sân-  
guinem ejus, remissiònem 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 dispensatiònem plenitúdinis témpo-  
rum, instauráre ómnia in Christo, quæ  
in celis, et quæ in terra sunt in ipso.  
In quo étiam et nos sorte vocáti sumus  
prædestináti secúndum propósitum ejus,  
qui operáitur ómnia secúndum consílium  
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 promissiónis sancto, qui est  
pignus hæreditátis nostræ, in redemp-  
tiónem acquisitiónis in laudem glóriæ  
ipsíus.

*Graduale. Ps. 91.* Justus ut palma  
florébit: sicut cedrus Líbani 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 Evangélíi secúndum Lucam. *Luc.* 10.

**I**N 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 intravéritis, primum dicite : 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 intravéritis, et suscepérint vos, manducáte quæ apponúntur vobis : et curáte infirmos, qui in illa sunt, et

dicite 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.*

**I**MMACULATAM hóstiam tibi, Dómine, offérimus deprecántes ; ut, sancti Leonárdi Confessóris interveniéntis suffrágio, semper in nobis dilécti Filii tui Passiónis memória preservéret et fructus. Per eúmdem Dóminum.

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

*Postcommunio.*

**C**ITO anticipent nos misericórdiæ tuæ, quæsumus Dómine, intercedente 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.*

**E**XSULTABO 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. *V.* Glória Patri.

*Oratio.*

**D**EUS, qui multitudínem populórum beáti Bonifáci, Mártyris tui atque Pontíficis zelo, ad agnitióem tui nóminis vocáre dignátus es: concéde propítius; ut cujus solemnia cólimus, étiam patrocínia sentiámus. Per Dóminum.

*Lectio libri Ecclesiástici.*

*Eccli. 44.*

**L**AUDEMUS viros gloriósos, et paréntes nostros in generatióne sua. Multam glóriam fecit Dóminus magnificéntia sua a sæculo. Dominántes in potestátibus suis, hómines 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. Hómines dívites in virtúte, pulchritúdinis stúdiu 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, reliquérun 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 defuérun: 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 generatióem et generatióem. Sapientiam ipsórum narrent pópuli, et laudem eórum nuntiet ecclésia.

*Graduale. 1. Pet. 4.* Comunicántes Christi passiónibus gaudéte, ut in revelatióne glóriæ ejus gaudeátis exsultantes. *V.* Si exprobrámini in nómine Christi, beáti éritis: quóniam quod est honóris, glóriæ et virtútis Dei, et



qui est ejus spírítus, super vos requiescet.

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

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

✠ Sequéntia sancti Evangélíi secundum Matthæum. *Cap. 5.*

**I**n illo témpore: Videns Jesus turbas, ascéndit in montem, et cum sedísset, accessérunt ad eum discipuli ejus, et apériens os suum, docébat eos, dicens: Beáti páuperes spírítu: quóniam ipsórum est regnum cœlórum. Beáti mites: 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 cœlórum. Beáti estis cum maledíxerint vobis, et persecúti vos fúerint, et dixerint omne malum advérsus vos mentientes, propter me: gaudéte, et exsultáte, quóniam merces vestra copiósa est in cœlis.

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

*Secreta.*

**S**UPER has hóstias Dómine, quæsumus, benedictio copiósa descéndat: quæ et sanctificatióne nostram misericórditer operétur, et de sancti Bonifacii, Mártiris tui atque Pontíficis, faciát solemnitate gaudére. Per Dóminum.

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

*Postcommunio.*

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

*Imprimi potest.*

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

Dublíní, die 25 Augusti, 1884.

Dublíní: ex Typis J. DUFFY et FILIORUM.



P4120(8)



The Palace,  
Limerick.

Aug 21. 21

My dear Mr. Limerick.

Have the goodness to  
publish in your issue of tomorrow

that -  
the Examination for Entrance  
at Maynooth will not take  
place this year until the  
26<sup>th</sup> of November, and that the  
extending of the College



18<sup>th</sup> and 19<sup>th</sup> of September  
and that with the reserved

facilities in the  
22<sup>nd</sup> of September.

from an  
most faithfully yours  
J. S. D. H.

after vacation is postponed  
until Tuesday the 2<sup>nd</sup> of  
October —

My mother also  
that —

The examinations for  
Entrance at the Irish College  
Paris will be held at  
Castleknock in the



give him my love. I hope  
next summer to see him  
with his good 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, dear Edith  
Harriet, Jane Margaret  
Eliza Ellen and Harriet.  
I am well thank God -  
I must finish writing  
you every happiness  
Yours ever fond Aunt M

# P4/20(8)  
+ Jan 30) 72  
J. M. J. P. Lament  
Limerick & Austin

dear Mother  
My own dearest Harriet  
I don't 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 Edith & Harriet



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  
Pastor & he is very kind  
to me, he had a good  
wedding on Oconnor  
Blackett last week.

I am delighted to hear  
from dear A Harriet  
th. & you are so well, tell  
her th. I will write to  
her on tomorrow. I must  
make

to write much today after  
the nice rice pudding dear  
Mother gave us. My God  
bless you my Beloved  
Monice, and my my  
Sweet Father 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 Oconnor the Rev.  
is now a Major. Your little  
monice is a big boy now



Shrewsbury, Jan. 31, '72.

My dear Mr. Leachman,

I have sent you  
another number of  
the Killenny, 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

Shrewsbury, Jan. 25, '72.

Dear Mr. Leachman,

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



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 Irish  
"Association" for closing

"Sabbath Schools on Sunday."  
It is disfigured in the  
printing by obvious blen-  
ders. In transferring it  
to the columns of the Vin-  
-icator, 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  
+ J. P. Leahy

Mr. Leachman, Esq.

Limerick.



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

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

You will be glad to  
separate them.

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

if you can, any specimens  
that may be wanting to  
complete the several sub-  
sections, & bring them  
down to the present time.

Wanted work this in  
your neighbouring County  
of Kerry.

I remain, very dear Mr. Leach,

Yours faithfully  
J. J. Leach

Mr. Leach, 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 stellæ, 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

HENRY O'NEILL, 109, Lower Gardiner-street, Dublin.

*Subscriptions will be duly acknowledged in the Newspapers.*



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The Palace, Thurles,

28th January, 1875.

*Dear Mr. Limerick*

~~Rev. 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. Limerick*  
*Enphthalmt*  
*Butler*



















Mr. Talcott

London

Jan 17. 93

My Dear Mr. Talcott

Wish you had  
found some information  
each copy of your valuable  
Journal.

I'm sure he pleased to  
hear that the Grace  
is repaired.

Yours sincerely

Wm. Talcott  
London E. 1. Winter 90

No. 3. Bowdoin Place,  
Leeds <sup>Highgate, England</sup>  
4. August, 1897.

Dear Mr. Talcott,

Always giving you  
trouble. Have now I  
request you will advise  
the Vicar of the  
Parish of the fact for the  
next month, that is from  
this day forward for a  
month, to Bowdoin Place.  
Mr. Talcott, if it will  
be free, or with only a  
small sample of Bowdoin Place.









Thanks. Mr. Limerick  
Dec 1 - 98  
Dear Mr. Limerick  
When things settle  
down I will let them know  
I am most grateful  
for your beautiful  
article on J. Leary  
and for the kind



THURLEIGH  
FEB 13  
25

1d

M. Lenehan Esq.  
104, George Street  
Limerick

The Palace  
Thurleigh  
February 15<sup>th</sup>

Dear Sir,

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



P4/20 (R)

Sturtevant, 30 March, '74.

My dear Mr. Leachman,

Again I have to thank  
you — I don't know how  
many times it is — for  
your present of Salween.  
It had not come yet,  
but how worth it will.

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



of Limerick, Co. Wick, to  
send me such Members as  
you see are desirous to  
complete those publications  
of the Limerick Anthology.  
Loyal Society, in order  
to have the whole properly  
bound up under your  
directions in Limerick.

Ask him to send me  
the Bill with the Limerick  
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 thank Lady

Maurice Leveson, Esq.

Limerick.



M. Limerick  
Reported  
large sheet



**TIPPERARY SPEELEDCHASES.**

**FIRST RACE.**  
Trademen's Selling Stakes of two sovs. each  
25 sovs added. Weights for age—3 years  
old, 9st 0 lbs; 4 years old, 10st 8 lbs; 5 years  
old, 11st 1 lb; 6 years old and aged, 11st  
10 lbs. The winner to be sold for 150 sovs. 7/  
entered to be sold for 60 sovs, allowed 5 lb  
if for 40 sovs, allowed 10 lb; if for 30 sovs;  
allowed 15 lb; and if for 20 sovs allowed  
20 lb.

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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 instant. 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 bellry 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 chancel 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 Channel, 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 riches, perforated pinnacles, 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 than two centuries ago—even by Dean George Story, in his history of the civil wars of Ireland, and the other narrator 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 anique 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'Kearneys, and on which matters relating to that respectable Irish family are recorded. There is not one member of the O'Kearney 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 discoloured 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 and 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, it 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, gules—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 paenam penitentia.)"

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 Abbot 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 Ogygia), with his son, and many others, were made prisoners. He was ardent in war, too, against the O'Reillys and the O'Cavanagh, 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 Lismore, 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 Slieve Donard, 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 Slieyardagh 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 Anglican 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 Lenane or Lenhan was near Holy Cross, Templebeg Church was on the mountains dedicated to the Ascension. Within the last century, and until late in it, a celebrated old black vellum book was kept in the parish of Holy Cross in the custody of the Parish Priest; it belonged to the Abbey; it is called "*Triumphalia cronologia de canobis sancte crucis sacri ordinis Cisterciensis in Hybernia in quibus plura a salutaribus He crucis ligno patrata miracula aliasque memoratu desiderata illustrantur. Auctore Reverendo Patre Johanne, alias Malachia Hartley. Monacho Cister. Waterfordiae Nativio Appel. Anno 1640.*" The Hartleys 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 Cornmack. 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 canopy, which is placed in juxtaposition with that 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 Fusilier 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 Kilquane 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 mason 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 Kilmullea. 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 Elizabethan, 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.

Guilielmus Dwyer filius Jacenti. hac. fieri fecit.  
super. Cadavera. Parentu. ac. praedecessoru.  
2<sup>o</sup> die. mensis Septembris A. D. M. 1835.  
Plorate: quia. Statu. e. oib. hoib. semel mori.  
Vigilate quia. nescitis. Diem. neque. Horam.  
Orate: quia. Sancta et. Salubris. e. cogitatio.  
Pro. defunctis. eorare. Requiescant. in pace.

Clonsilla. Cashel.

3<sup>rd</sup> December 1867.

Dear Sir

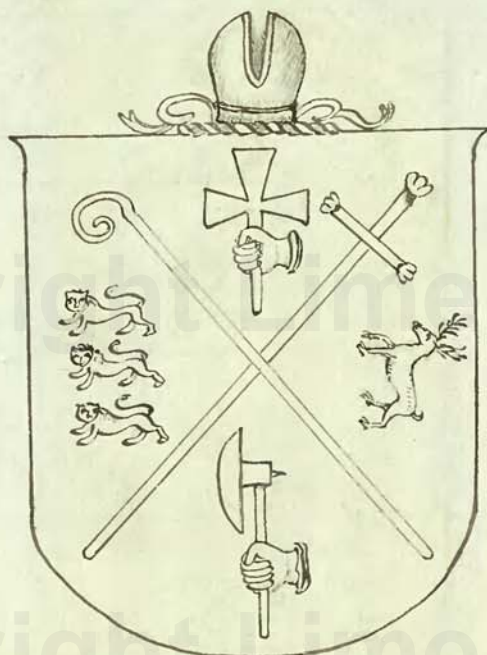
The above is a transcription  
of the Latin inscriptions on the stones placed  
in the porch of the Protestant Church of Clonsilla.  
I would have fulfilled my promise sooner  
but the church was closed in consequence of the  
absence of a clerk. Trusting you will find  
the above satisfactory.

I remain, Dear Sir,

Your very Obedt. Servt.

M. Milneau, Esq.

John Hughes.  
The Vicar of Clonsilla.



Arms of Archbishop Milner M. Grattan:  
in the Rock of Cashel.



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*Book of  
Miles M. Smith*

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Philip Kearney (and who  
was "Chief of the Supreme  
Court of the Confederate  
Catholics at Kilkenny in  
1846) and his wife Jane  
Mary Gilman & whom he  
had a large family

she just the widow  
of General Philip Kearney  
who was killed in the  
American War 1861-62  
but his name the most  
brave & noble in the  
history of the Irish  
College at Rome  
examined and stated  
her husband was  
descended from the  
Kearney (Crest) family

which is a confirmation  
of my statement that  
Benjamin Kearney  
was not the last of the  
family - I fear I  
am leaving you too  
much -

I should you come  
for a read of my  
manuscripts. We  
shall have them  
with pleasure

Yrs faithfully  
Dennis Kearney  
(Crest)

William Esq. D.P.  
Kearney





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

Castle Focarty

Thurles

1 June 1842

Dear Sir

I have had the  
pleasure of receiving  
your letter of the 23<sup>rd</sup> 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 Holyrood, 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 Father's  
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<sup>r</sup>



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

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 Triumphantia, 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 Ker-Bowles's, Landed Gentry of Great Britain & Ireland.



a Timken tree appropriate  
to this place - My Father  
gave a model of this  
chair 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's  
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 Robert  
and his wife Isabel 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,

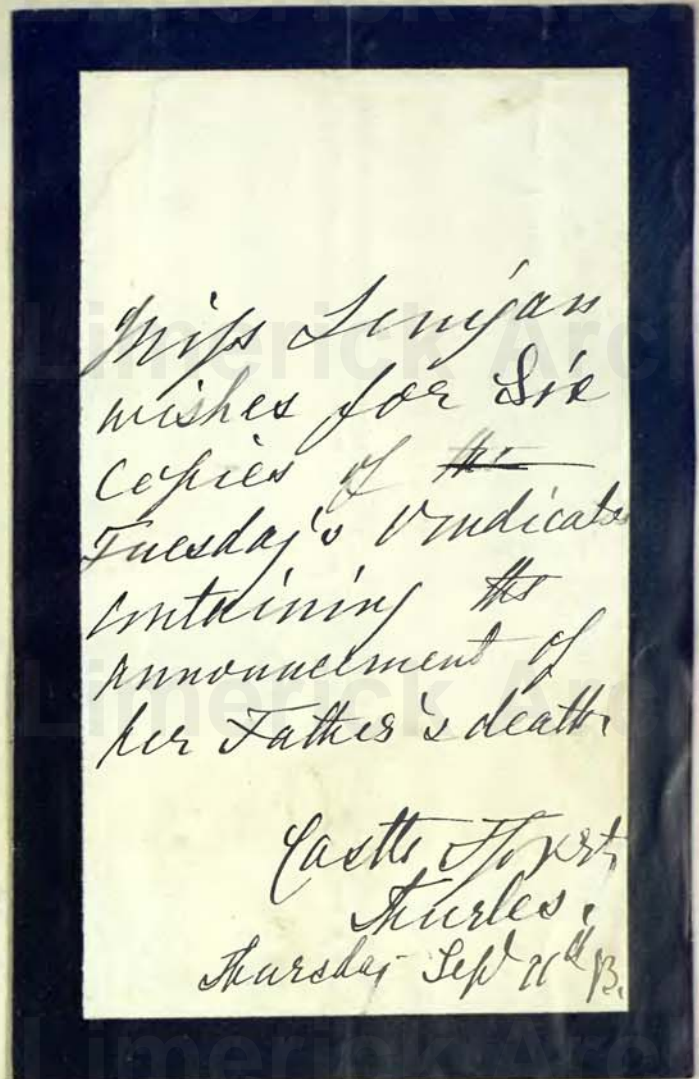


it had a Golden plate  
on it, mentioning, that  
it was the harp of my  
father's Great Grand Father.

" Captain Cornelius  
Fogarty, 1689 " This Gold  
plate was stolen by an  
itervant 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)



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

We regret to record the death at his residence, Castle Ffoggarty, 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., by Penel, daughter of Edmond Armstrong, Esq., of Bunceaghy, 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'Ffoggarty, of the Barony of Eliogarty and Castle Ffoggarty, near Thurles; and it was Thomas Lenigan, Esq., "Lord of Castle Ffoggarty," as he was called, who gave "THE TERTIUMPHALIA," 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 Holycross, 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 SOLEMN 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 Sacristy, at half-past 10 o'clock, a.m. precisely.
- 2—Exactly at 11 o'clock the Procession will issue from the Sacristy 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 Sacristy the Procession will proceed as follows:—

The Students and Clergy will take their places in the Apse.

The Chanters at their places in Choir.

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 Sacristy, 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 Helict Bridge 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 Sacristy in the

same order as they left it.

FOR THE CLERGY ONLY.

**MONTESS' 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 Sacristy, at half-past 10 o'clock, a.m. precisely.

- 2—Exactly at 11 o'clock the Procession will issue from the Sacristy 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 Sacristy the Procession will proceed as follows:—

The Students and Clergy will take their places in the Apse,

The Chanters at their places in Choir.

The Canons of the Chapter at their Stalls in the Sanctuary.

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 Sacristy 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 Nov.

Dear Mr. Lushington,

St. Asaph's, Lefort

your book exceed one

Volume 8. 7s 6d.

-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  
braiguing out. So, considered.  
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 & estimated  
information. The thing I  
want understood, should  
be obliged to you to explain,  
if you can. "No decision  
has been reported him" (Mr.  
Proctor) you say.

My dear Mr. Limerick,

Yours faithfully,

F. J. Leach

Mr. Limerick, Esq.

Limerick.



Thurs., 30 March,  
1857.

Dear Mr. Lentham,

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

Deus voluntas Dei.

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

M. Lentham, Esq.



The sermon I would  
willingly sacrifice  
for publication in the  
Vindicator, but that it  
is & has 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. Luntan,  
Yours Very Truly,  
P. Leach.



2  
London, March 22, '72.

My dear Mr. Limerick,

Your kind note tells me  
you are sending a token  
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  
it beyond its good.

2  
Francis Limerick, Esq. P. S.

Limerick.



My dear friend,  
I hope that prompted you  
to make the present, and  
the sentiment of personal  
regard which every line  
expresses to the brother  
of our other thing is  
the same you - that the  
sentiments are most  
cordially returned by  
my dear friend,  
your ever truly  
+ affectionately  
John



Maurice Lenihan, Esq. J. P.



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 Sup-  
-premacist Bishops of this Province  
to be held on the 4<sup>th</sup> Dec. and

am Yours faithfully

J. Leahy

Mr. Lenihan, Esq.

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

Maurice Lenihan, Esq. J. P.



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 Candidates 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  
Shawles, March 27, 72.

My dear Mr. Lentham,

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

Very truly yours  
+ J. P. Leachy

Mr. Lentham, Esq.

Limerick.

3  
Mr. Lentham, Esq.

—  
Limerick.

M. Lemihau, Esq. J. P.



Office of Vindicators & Reporter,

Limerick.

Murles, 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. P. Lemihau  
Limerick



M. Lemiham Esq. J. J.



Office of Vindicta & Report,

Limerick.

Subdivision of Market & Division of Parishes

The Rev. Mr. O'Donnell, C.C. has  
been removed from Kilmurrough  
to Doone - the Rev. Mr. Sower,  
Doone, to Galbally - the Rev. Mr.  
W. L. Path, Doone to Knockany -  
the Rev. Mr. Dwyer, Galbally,  
to Smily - the Rev. Mr. Condon  
to Clonham - the Rev. Mr.  
Ryan, Smily, to Kilmurrough.

Maurice Limerick, Esq.



Office of Limerick Reporter,

Limerick.

him to be useful. Of two others  
there, one of whom, I might name  
to be your future Correspondent, 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 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 O'vindictor. Apart, therefore, from my friendship for yourself indeed.

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

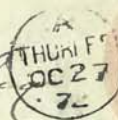
4

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 Lenihan, Esq.



Office of Reporter  
and Validator,  
Limerick.

Private

Shruter, Sunday,

Oct. 27. 72.

Dear Mr. Lenihan,

The notice respecting the Bishop of Waterford  
& the Election of a Conductor 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  
Validator, and am, dear Mr. Lenihan,

Yours faithfully  
+ J. Leahy

Mr. Lenihan, Esq.  
Limerick.

Maurice Limerick, Esq.



Office of Reporter  
and Vicar, Limerick.



Devine of Waterford & Lismore.

In virtue of powers received from His Holiness  
Since the Month, the Archbishop of Cashel, The Most  
Rev.<sup>d</sup> D.<sup>r</sup> Leahy, has issued Letter, dated 11<sup>th</sup>  
of this Month calling together the Parish Priests of  
the Diocese of Waterford & Lismore <sup>to</sup> for a Meeting  
to be held in the Cathedral of Waterford on the  
13<sup>th</sup> of Nov.<sup>r</sup> 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.<sup>d</sup> D.<sup>r</sup> O'Brien.

The Archbishop, with D.<sup>r</sup> O'Brien, will preside  
over the Meeting of the Clergy.







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. F. 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 <sup>that</sup> after death what was there for us but  
 the prayers of the faithful, and when passing  
 by the grave of a dear & lamented  
 young <sup>man</sup> of great promise & note in  
 his profession the late Michael Joseph  
 Laffan I said a few prayers, and  
 on 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 <sup>him</sup>  
 soon admired my idea & we agreed  
 at once the price £10 The customary  
 charge. Subsequently formed the  
 plan myself of Cut Stone base, railing  
 & tomb 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 keeper who <sup>every</sup>  
 the stone 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 16 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	Viz. Mr. Daniel Ryan D.D. C. C.	Cash
2	D. M. M. Eagle President S. V. S. S. S.	50
3	Mr. Paul Philan Treasurer	50
4	John D. White. Proprietor Gazette	50
5	W. J. Miller. National Bank	50
6	J. Rice	50
7	Gabriel Watkins Auctioneer	50
8	Dr. Francis Russell. Assistant Surg. J. C. S.	50
9	Mr. M. J. Russell	50
10	A. Manning National Bank	50
11	Mr. H. J. Fisher Architect	50
12	John Durr J. C.	50
14	Matthew Ryan J. C.	50
15	James Hanly	50
16	Timothy Henry D. S.	50
17	M. A. Watkins	50
18	J. H. Sayers Solicitor	50
19	Peter Henry Kelly J. C.	50
21	Michael Kearney	Cash
22	John Foran. Ottawa, Canada Quebec	
24	Edward Savage Excise Officer	Cash



4

and many I presume to add  
2<sup>d</sup> Maurice Lichau J.P. Esq. Linn. K  
with several others to follow. Your  
Specimen sent will speak for what  
the rest 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  
from this morning from my brother  
Michl. His wife is anxious that her  
pregnancy should appear and I  
have written per this post for partic-  
ular & when it comes to hand  
shall forward it

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

Yrs faithfully  
Davis O'Keefe (cont)

To  
Maurice Lichau Esq  
Reports & Vindications of your  
friend

~~I~~ See for names of my birds  
annexed

D.O.K.



2  
Dear Sir  
I don't lose a  
moment in writing  
you about the  
all I have 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  
Dear Sir  
I put many an-  
swers to you in the 10 to the  
extents already in your  
I never saw the matter but  
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 Appelle of a point  
carries the Cross wherever  
an Archbishop or Bishop  
carries the Crozier & hence  
why the "Cross" (not Crozier)  
was affixed - I had a  
letter a few days ago from  
My sister Mr. Toran and she

Roughley Brown  
I shall write you  
fully when sending  
photos  
reubaste for  
post.  
Yrs faithfully  
J. H. Brown  
Merrill Bay St  
Limerick



stated herein that: I  
had sent you the photo-  
in the order she sent  
the & you you wd  
be it all right & I  
have done. I enclose  
a photo of the burial  
place I have taken with

is able to read the  
former statement -  
He will be best to  
glad to see so  
than waste out-  
space in the  
little former  
Yours truly

Michael  
17 Jan 1872  
My dear Sir,

Thanks for ac-  
cepting crosses I  
had some hopes of-  
fered today in  
Mr. Mullins 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 haste  
J. J. Kearney Capt  
Munich. & Co  
Limerick



# HOLYCROSS.

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 Shannon's surging  
flood,  
Or Boyne's green banks, or by the Lakes  
where stood  
The pile\* whose walls MacCauna raised, as  
thine,  
Proud fane ! by one sprung from great Brian's  
line.

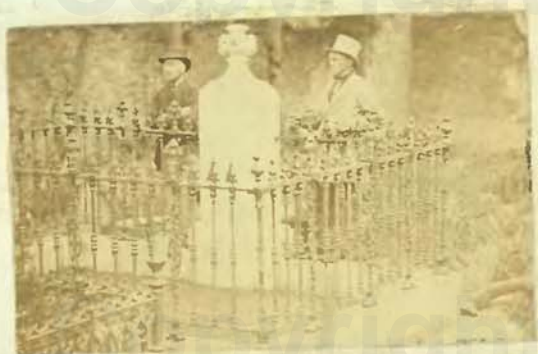
In grandeur thus, without a rival stood,  
By Suir's bright waves the Abbey of the Rood,  
While days and years rolled down the stream  
of time,  
And Zephyrs bore, o'er hill and dale the chime,  
On wings of hope, to hut and lordly tower,  
To call, at matin, noon, and vesper hour,  
The busy swain 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 filly 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, 1878.





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 friends  
the late lamented  
P. B. & I am thinking

Copyright Limerick Archive

Received from your copy  
of Limerick last June &  
I hope

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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 R.v. William Heffernan,  
P.P. Clerihan, gave to the late Most Rev. Dr.  
Slattery R.C. Archbishop of Cashel. The fol-  
lowing Extracts may be interesting."

"In Abbie Mac'Geoghegan's History of Ire-  
land page 291. It is related that St Patrick's  
Crozier called in the language of the Country  
(Ireland,) Bagal Phadreic—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 pre-  
cious stones, and preserved with Veneration in  
the Church of Armagh since the death of the  
Apostle was carried away by the order of  
Fitzaldin, 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 James-  
town 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 Monning, Attorney  
General to King James the Second, whom he  
accompanied into Exile, and also in Jamestown  
House is preserved a curious relic which ex-  
hibits 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, nailed 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 Dy-  
nast of May Cusheil by the Monks of Kilbeg-  
gan at the period of the Reformation and dis-  
solution of Religious Houses.

As the Sir Richard Nagle who was Chief Sec-  
retary to King James the 2nd whom he ac-  
companied 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 co-  
incidence that the Crozier or part of the Cro-  
zier 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 mar-  
riage. 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 mar-  
riages.

The O'Kearney[Crux], family and the an-  
cestors 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 repre-  
sentatives 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 in cursive script, likely a transcription of the printed text above. The text is written on a separate sheet of paper, possibly a letter or a note, and is signed "D. Kearney" at the bottom right.*





CROSS AT MONASTERSBOICH.  
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 Ceasars. 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 difficulty 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 *fac-similes* of St Peters Chair with the accompanying authenticics : 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 Obligated & Grateful Friend,  
E. W. MOONEY,  
DENIS O'KEARNEY, (CRUX) Esq.  
CASHEL.



*Sketch of Cashel from the Hotel de Geneve*

Thurles, 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 Hefferman to my revered Predecessor, Dr Slattery. It would not be possible to detach any part of it. The portion given by Father Hefferman 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 Hefferman 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.

X P.L



## 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 Cathuadiadh, 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, where 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 Knockauglas 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' troops, 12th January 1656.  
(Indorsed) The Original List of Sir Alexander Staples' Troops, 12th January 1656.

Wee the undersigned persons in behalf of ourselves and for whom we are intrusted, doe bind ourselves jointly and severally in ye summe 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, now assigned for Captain Staples' troops, and which said subdivision is to be forthwith under written, and attested by the officers of ye said troops. 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 Gribett	J. Crockett
Alexander Staples	Ran Sparrowe
Edward Griffith	John Oerbury
Richard Chilcott	Robert Clarke
Henry Richardson	Charles C. Haddor
Francis Maylor	William Goron
T. Biloe	Nath. Cronle
Henry Naitbrother	John Dale

## The first Lott in which is included

Lieut. Rand. Sparrowe	Comit W. Jackson
Corpl. Jo. Mason	Will Blanchett
Symon Bonus	Nich. Brookin
James Browne	Henry Delnes
William Docker	Thomas Carrington
Leo Cornwall	Edward Griffith
Jenkin Gravel	Jo. Jackson
Jo. Owen	Walter Pritchard
Edward Rodes	George Vroling
Anst. West	Wm. Bevin
J. Wainwright	Will Salmon
Rich. L. ....	Arthur Vroling

Fran Gent	Richard Folliard
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 hereunder exprest, viz, Dervelabane 17½; Culloman 155. Agheroil 190, Aghahagard 94½, the middle part of Ballyworran 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 Webb
Wm Turner	Tho Bonnes
Robt Screwen	Robt Wilkinson
Tho. Lagee	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 Ballyworran 216 acres and out of the severall landes of that parte of East Ballyoonan that lyeth most contiguous to Knockatoen 707 acres and Knockats n 897 acres.

## O'SCULLY

The O'Scolaidhes or Scullys, derive their descent from Dealbnaith, eighth son of Cas a quo Dal-Cas. They were lords Dealbna, Teanmughe, otherwise Dealbna Iarthur or Western Delvin, 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 Brennens 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, Ezenach of Iniscathy, died A.D. 1050. Mal-muire O'Scolaidhe, successor of St Ruadhan of Lorna, died A. D 1106.

## 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-Fermanagh, or the barony of Inchiquin, in the county of Clare, where a branch of the sept removed into Limerick, where they became chiefs of the district called Uaithne-Chiach, or the present barony of Ownybeg. 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-foils. 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.
- Varities in the spelling of the name of the city:—  
Cashall, No. 6; Casshell, No. 5; Casshell, 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 Barrony Middlethird, and Mary Boyton, of Cashel, in the sd Barrony, 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. Patrick's 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 "liveing 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 Clerrihan, 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 Oconomy 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 Lyonsdown, of Millpeak, Ballycumuck, Ballyfowlmoyle, Ballyfowlmore, of Archbishop Land (vizt) Rathordan, Shanordan, Gleanmore, Killscobin, Bandrily, Ballycurisk Shanquid, Cloynmor, Freghiduff Brittas, Gortle-

aglor, Gorticortell Gortmekellis, Marshallstown Ballypadding Neartown. The great Tyths of all which places did belong to the Oconomy, besides £10 that was reserv'd upon Mr. O'Kearney on consideration of St. Patrick's 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. WAYLAND  
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  
Casellensis obiit die—A. D.—Necnon  
Helena Ragget filia Thomæ Kilkeniensis 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 Moreton, 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 castellated residences in and around Thurles, and the ruins of several may be seen at this day.

In A.D. 1606, 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 Tuilgh O'Brier, 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 monastic 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 hanged 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 MacLoughbuckans, lords of Crota-Giarah, 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'Cathails, are a family of the Del-Cas. The Clare O'Cahills 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'Cahills of Tipperary and Kilkenny were lords of Corca-tine, an extensive territory on the confines of these counties, extending from Kileoely 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'Cahill's offspring holds supreme command;  
Drum-sailech's streams, the plains of Urlingford,  
Confess his might and love to call him lord.'

Corca-Tine mentioned in the poem, signifies the swamp, turbloch, or coreross by the rapid river, literally the foaming billow or wave and Drumsailech, the slope of willows, from Drum a slope or ridge, and Sailech or Suillog, a willow or sallow. Atha-Tubhear, now Urlingford, is in the barony of Galnony, county of Kilkenny. The word Inbhear, 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.



1

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

A magnificent Irish Cross of Drombane 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 <sup>nothing</sup> ~~is~~ 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 professed the most advanced chair in Thurles. Their morning and evening Conversazioni 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 <sup>for ten years</sup> in Anacarty and Clonoulty, with a year spent in Moyne, at the earnest request of the late Archbishop — Dr. 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 appounding 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 O'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 where they lived, and he occasionally mentions some remarkable incidents that happened during their administration. 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 <sup>much</sup> ~~some~~ interest into his narratives by placing before the reader, certain persecutions <sup>petty</sup>



6

petty  
persecutions they underwent towards the close of the ~~last~~<sup>Past</sup> and the earlier years of this present century. He also recounts the part they <sup>often</sup> 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 resolved 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  
A X W

Sacerdos  
Doctus Pius  
Dulcis memoria  
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 Brombone 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. ~~His tomb is a fitting monument to his life and labors.~~ ~~His tomb is a fitting monument to his life and labors.~~ 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 and much lamented correspondent, the Rev James O'Carroll, relative to said paragraph. I remain Sir,

your obedient servant

May 1st '72

Cloophully, 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 &c. 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 Killanure branch of the O'Kearney'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.P. of Moyne and his sister who lived with him, and the Quins 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 almsgiver 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 Killea 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. There 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 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's son" quoting a great deal of curious matter from a manuscript by Father Hartley 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 Hartley, entitled 'the Triumphalia chronologica sanctae crucis' is not in Thurles College, it is in the possession of His Grace the Archbishop of Cashel and Emu., 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 of Val Smith, a Carrick gentleman with whom it is stated that in 1691 James Second Duke of 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 Kilkash, relict 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 Ached 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 seal. 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 Ormonde, 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 Ormonde, 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 Clonoliffe.

"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 Ormonde, 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 Kileash relict of Colonel Butler, of Westcourt.

Mrs Butler left it at her death in the hands of Mrs Margaret Kivanagh, of Borris, wife of Richard Galway, Esq. Kilkenny, who gave it to Mrs Mary Kivanagh, 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 rood, 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, then 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, 20th 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 historical 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 tradition 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 Rev 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 17th '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 Rt 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 it 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 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

J. 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 be 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 crosier 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 Rt 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 catelafque, 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*, nor do I 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 relief 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 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 there 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 *Archæologia Monastica*.

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

Mr John Butler,



PL/20/116) Baldern House 28 Sept.  
Dear Mr. Limerick / I recognize in  
your letter of the 28th Sept. the spirit  
of the true "intellectual" that would grasp  
all possible means and resources however  
humble to elucidate his darling pursuit.  
Else why ask him to pronounce on  
questions that have raised the giant of  
archaeology from the Lamented Petrie to  
the living Graves. However recognizing the  
ring of the true metal I shall endeavour  
to catch the time and respond with  
"unison" as true, and feel honored & privileged  
to be of any use to the "Magnum  
opus" of one who has already 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,  
-to the O Fogarty family as set forth in the  
"Munster" the good woman son, "exact details  
of murder of" "Inscription on the Fogarty monument  
hadeline of the Limerick family" anything about  
"Temple name a Temple within the Limerick family"  
"the Laurence of the Munster whether it is"  
my opinion that the O Fogarty spelled the  
Limerick. Let the answers as far as I am  
able to give them, naturally grow out of  
this proposed epistolary treatment of so ex-  
tensive a subject. At Page 13 511  
the "Munster" in my English translation



3 Compared the present array of local traditions set of all a  
conclusion of one fact namely that the O'Garrahs did not alter the  
the last leaves of the old A. (That old language) conspicuous the tale there  
(to be in Parliament but Killeen's old language) There is no  
doubt that the old A. has passed from time to time thro the hands of writers  
if the family at least of the blood of not the name and that it has been  
preserved with singular fidelity and veneration down to our times. I ask  
why should the only defects be a few words where the greatness  
of the family is described (and which I have marked in my copy) -  
if the present with alterations have the same and the passage in  
the first part as to how they were to be seen so hard in the O'Garrahs be  
permitted to remain intact? As my opinion the first stages were lost -  
when they lost the protection of the old broken boards in which the old  
was originally found and portions of which remained on the side when  
I first saw it though the presence of his grace the Arch Bishop the then  
mole which letters of the broken portions of the book are very rarely fresh and  
beautiful the volume still good save where the damp and the moth  
has done its work on the outside leaves. It should be replaced

of which I have endeavoured <sup>to preserve</sup> the <sup>2</sup> greatest  
-ness of the original and to give a chance  
better ~~on that~~ that may have survived the war &  
lost its value, noting the error I believe  
syllables by a corresponding number of  
artisticly treated of the O'Fogarty as follows  
" whilst journeying through this King-  
dom travelling through a tangled wood  
about miles distant from the monastery  
" some one of the race of the Fogarty bent  
" but against him (the good woman's son) and by  
" this persons waylaying the lonely and innocent  
" 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 conflagration and all  
" suffering punishment for such a fearful  
" murder, the the greater of certain immuni-  
ties conferred on the Abbey with their mo-  
" nument built on the fished side of the great  
" other sufficiently prove that family to have  
" been landed proprietors and powerful temporal  
" Lords for the O'Fogarty were x Lords x of  
" Ologatz yet now scarcely a single person of  
" any note of that ancient family is to be  
" alive x which we have seen in our  
" day ground to the dust through most  
" miserable poverty S 11 Page 13 *Tramshaban* *Tramshaban*  
This harrow of the *Tramshaban* is the chief and  
breaking of the O'Fogarty and to his most generous



PL 130 (17) 4  
as its guardians were obliged to pass to the  
hell - but in days of heroculture but in my  
opinion no Hogarty ever laid on it ~~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 serves me  
the late Archbishop Briggs he doubtless was  
of Hogarty blood one of the family having  
married Dr Hogarty's daughter of Castle Tregate  
he came as I have heard from ~~four~~ in the  
early Kilkeny at all events ~~the~~ good  
old William Lanyon was due to the stout  
fellows in which it is written somewhat of  
the immortality the great Ecclesiastical Herald  
has conferred on it (Dr Lanyon of Cork)  
Harty 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 Hogarty  
mentioned in S.H. sometimes called the  
Lanyon or Lanyon monument it has been  
~~discussed~~ by some learned antiquarians in  
the Kilkeny Journal as undecipherable







and indeed the same hour conclusion of  
the flock-bell (old English) would be then  
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 in years gave me advantage  
and with patience perseverance and  
patience off several good "cuttings" I never  
shall forget the pleasure, shared with  
the Rev Michael Molloy one fine long  
summer day, I felt at unraveling the  
secret. I am so much 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 Jacet discretus R<sup>os</sup> Thomas  
Donat O Fogarta et Ellena Porcel  
ejus uxor 1500. The use of the  
singular for the plural tho I no means  
was common in ancient writing the <sup>peculiar</sup> ~~singular~~  
term discrete the very correct use of R<sup>os</sup> Thomas  
Contraries, applied to male & female  
when looked up in time have been taken  
all for one. ~~By~~ no means easy puzzle for  
the patience of my Rev Friend and self



7 the Journal at Page 11 "It only needs such as to observe briefly  
 "that from the course of the action of our education not to be  
 "contentment, & can be seen at A. L. under a book" what he calls  
 "the idea endowment of the personality and the Egyptian text"  
 "the idea & commentation" at Page 12 he goes on to say. In the text  
 "he, I mention above to my grief I found the first leaf of the  
 "first leaf altogether thin but in which the names of the king's &  
 "I can say not deserve the mother name modern class". "I can  
 "but with remarking how far temporarily unfortunate as the fact of his  
 "be late! But in my opinion from examination of other books  
 "there is no unconcern and no dear or modern needs be  
 "but in the state of our logos & account in it Hebrew you revere  
 "either why the modern class deposits in Hebrew the recovery of  
 "the other things the art never more of the found got accuse & that  
 "Hebrew antiquary like Hebrew and the other than factories of Hebrew  
 "He can be in Hebrew I never you must dear brother claim in  
 "my 60 years in the Latin and Hebrew in Hebrew about 21 on the  
 "Hebrew Hebrew, in Hebrew Hebrew, at the Hebrew Hebrew in the



1) charity of God whose throne <sup>PL 130 (18)</sup> of glory 8  
 2) may we merit to possess this sun  
 3) And I 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 16<sup>th</sup> of the  
 reign of Charles King of Great Britain. At  
 Page 19 S VIII we have the great antiquity  
 of this Irish ch. s. based by the following "  
 "I am undoubtedly able to authenticate that  
 the Irish ch. 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 endorse  
 the manuscript "as Henry II and his wife Eleanor  
 the latter married 1204" unusually praised  
 "in Britain and commonly called the "Good the  
 - man" and so looked on to this day" he gives  
 marginal references Matthew Paris Page 149 idem  
 167 and mentions the fact "that a young son son dies  
 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 modesty  
 and care some antiquarians might well impute  
 but writes "Since I do not find it recorded with



to the illustration and preservation of the collection of the  
of local collection was in possession of Henry Lang, Esq. at 21  
formerly held by a Hagger most likely of the Belys and family  
and the General Commission under to him. There is a portrait  
of the man who figures in the taking of the man by the 6th  
I think the result was the great effort that he put under  
the name of Jones in two papers with the great effort and a badly  
written copy is later days in the ~~the~~ volume from square

You must ask the man the man the man the man  
very little under attempt, reply to your interests, given  
not to work last night in to return from a very long day  
at the Hunter Board. The impression of the Hunter Board  
we do know is how to get your picture in the course of the  
from ~~and the other day that I have been~~ ~~and the other day that I have been~~ ~~and the other day that I have been~~  
asked not to make some effort to reply to you later

Yours most faithfully  
Richard J. H. H. H.



"any author. I willingly propose the decision  
"and discussion to be determined as a matter  
"of opinion. I should prefer to follow the  
good example did not the necessity of  
returning the post compel me to say that I  
would much rather accept Hartys careful  
reasonings on the contemporary evidence of  
the ancient York mot than the wild theories  
of others the Keltic archeologists and  
therefore conclude that the Good Women  
tomb was a relic of the royal House  
of England. — I regret I have  
nothing to communicate as to Walsingham  
in Temple Church or the family of London.  
My notes collected during many years are  
really despicable memoranda and it is with  
difficulty I can put on hand in writing  
and therefore I have often to trust to memory  
into the index family Hartys says they  
were from Keltic in his notice of  
Lute Archer Lord of the Holford  
he found Archerston in the neighbourhood  
also a very fine tomb <sup>of an archer knight</sup> outside the west  
window of the Church at Thurlston. I have  
never been able to get a rubbing of the inscrip-  
tion but I have been informed that Archerston  
often now residing at Thurlston has one taken  
& passed when it was a good preservation, an  
insignia which might even be held in reverence.



P4/20(19)

Ballydavid House,  
Littleton.

From J. S. Peter & Son  
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 Abbots of Holy X" extant  
My Conscience has been reproaching me  
this long time but I felt perfectly un-  
equal to facing a mass of notes spread  
over reading of a somewhat considerable  
extent wherein the name of an Abbot  
may have been or incidentally mentioned  
Of one thing be assured you have no  
name here that did not belong to an  
Abbot of Holy Cross. Time & dates  
have been closely observed, but you

will easily understand the chance but I know no one can so well add  
 mention of a name as that the best made as possibly of a lot later of so  
 the name in religion may cause the result  
 certainly as to the person - This does not  
 at all apply to the "Inventive" Harter program of the  
 is always surprisingly copious and en-  
 act. but to Dagobald, there, chocolate  
 & many others. I am so glad I  
 can at last send you what perhaps  
 may have some claim to be deemed  
 a tolerable accurate text down to  
 the last of the collectors chocolate.

goes no further than the suppression  
 Elizabethan time  
 I am thinking of visiting that  
 I, can I have time next week or as  
 course and after running through  
 slight Digby House on a Sunday  
 place I hope to be in the regatta place  
 time. if I can - occasional informal note  
 to the 15th June. I want to acknowledge  
 then to small a secret to my advice

Gregers This is the name most probable  
 in relation of the collector who as such signed  
 the second charter of Donald O'Brien,

King of Fenwick chocolate gives the date of  
 the charter 1152. I. he must have lived to that  
 date -

Maurice Manneyst of these two can be  
 Maurice Manneyst } but nothing more than  
 that they were collectors

Richard O'Finmore } built the beautiful  
 Dubuque O'Longail - built the beautiful  
 church of St. Mary in the centre of a large  
 stone cross monument built across  
 the street - I intend to go to see it  
 when it is no more

David O. Limerick made Bishop of Emory  
 1275 died 1281

collector of Harter

Richard O'Finmore



<sup>2</sup>

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. O'Mahony  
O Ryan's life time

Philip Parcel (Parcell)

of the house of Purcell Barons of  
Smythmere. succeeds R. D. J. William

O Diere who was of the Barons of  
Kylnehanagh. surrendered the abbey  
to the king in 1556 documents written by  
him in the 3<sup>d</sup> 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 seen before  
dole Thomas Earl of Desmond having obtained  
a grant of the abbey in capite -  
died about 5<sup>th</sup> year of Elizabeth

### Richard Toulou

educate in the monastery de  
Vincennes, staying to them - fled to  
Spain - but came back and due to in-  
adequate effort near Solana - passed  
in August 1606

x x for some years no success  
x x opposite the college of the  
in the hands of secretaries of whom  
for David Henrici was even more  
noted for claiming that he was told  
the place of what that school of his  
brothers

### Luke Archer

of the family of the fulling school  
there is an interesting list of a number of  
the family of the fulling school of the  
D.D. of Luke Archer was appointed  
officially by the Pope - he was  
what do you of it? Can you fulling  
the - in evidence that are in his own  
monastery of H. of the 14 Dec 1644



John Cantwell - of Father of  
 Penzance near New Penzance

— and the "Last of the Ashes"

Rev. Lord B. Thomas Cogson

died in the Penzance 10 August

1700

The "Last Minute" died in the Ministry

28 March A.D. 1721 his

name was

John Bernard Laker

1. The notes as to the last of the Ashes &

print - I conjecture to have been

written by the different Penzance

Printers living at the time the MS.

was sent down the last of the Ashes

notably different from Hartley - at least

it was given by Thomas Laker (the)

D. (with the MS. to which Laker was)

Richard Thomas A.D. 1762







would do what would be agreeable to a large number of people without doing a wrong to anybody. (Hear, hear.)  
 Earl GRAYVILLE 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. Gray told me that at  
 Bognor Mr. deane he was taken  
 in a new top and a topelane  
 cloak. In the reports the cloak  
 is excellent. The original  
 H. H. H. is in my drawing room  
 at Sherburne square. Its original  
 full size counterpart (as he says)  
 J. S. Gray is in the H. H. H.  
 Green Ch. H. Dublin.

Also me to mention that  
 as I have ceased for the present  
 to be a public character,  
 I would prefer not to have  
 my movement too far  
 noticed in any newspaper.

George Sandham  
 London N.W.

Sept. 10. 1870

My Dear Sir  
 Many thanks for J. S. Gray's  
 Reporter & Indicator, with its  
 graphic description of the new  
 box of Rachel as well as the  
 H. H. H. as well as the personal  
 inspection which it has made.  
 Your power of observation must be  
 immensely rapid to seize the  
 subtlest features so accurately  
 during your hurried visit,  
 and in so little a day.



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

When visiting Dublin (ah!?)  
I submit to Mr. Sarsley your friendly  
suggestion as to adding some  
toping and interlaced ornaments  
to the monumental stones,  
but I apprehend he will consider  
very ornamentation to be out  
of character with the monument  
itself, the architectural style

of which was always intended  
to be quite plain and unadorned,  
using all figured sculptures  
for the cross itself & its pedestal,  
consisting of picked Portland stone,  
specially selected by Mr. Sarsley  
himself during a visit of  
two days to the Quarries.  
Dunbar's sandstone is of too  
coarse, pretty & unequal a  
grain for elaborate ornamentation,  
though suitable enough for  
plain work.

I have not got the photos of my old  
Antiquities, except a few in Mrs. Sarsley's  
album, but I have some great



P.S. Perhaps you would kindly  
let me have you on the  
to place among those of  
a few friendly business  
F.T.

Yours sincerely  
James Denham  
I am very  
pleased to  
hear that you  
are all well  
and hope  
to hear from  
you soon  
I am  
Yours  
James Denham

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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—Cormac's Chapel, erected by Cormac MacCullinan, 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 "clo 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 is a 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.

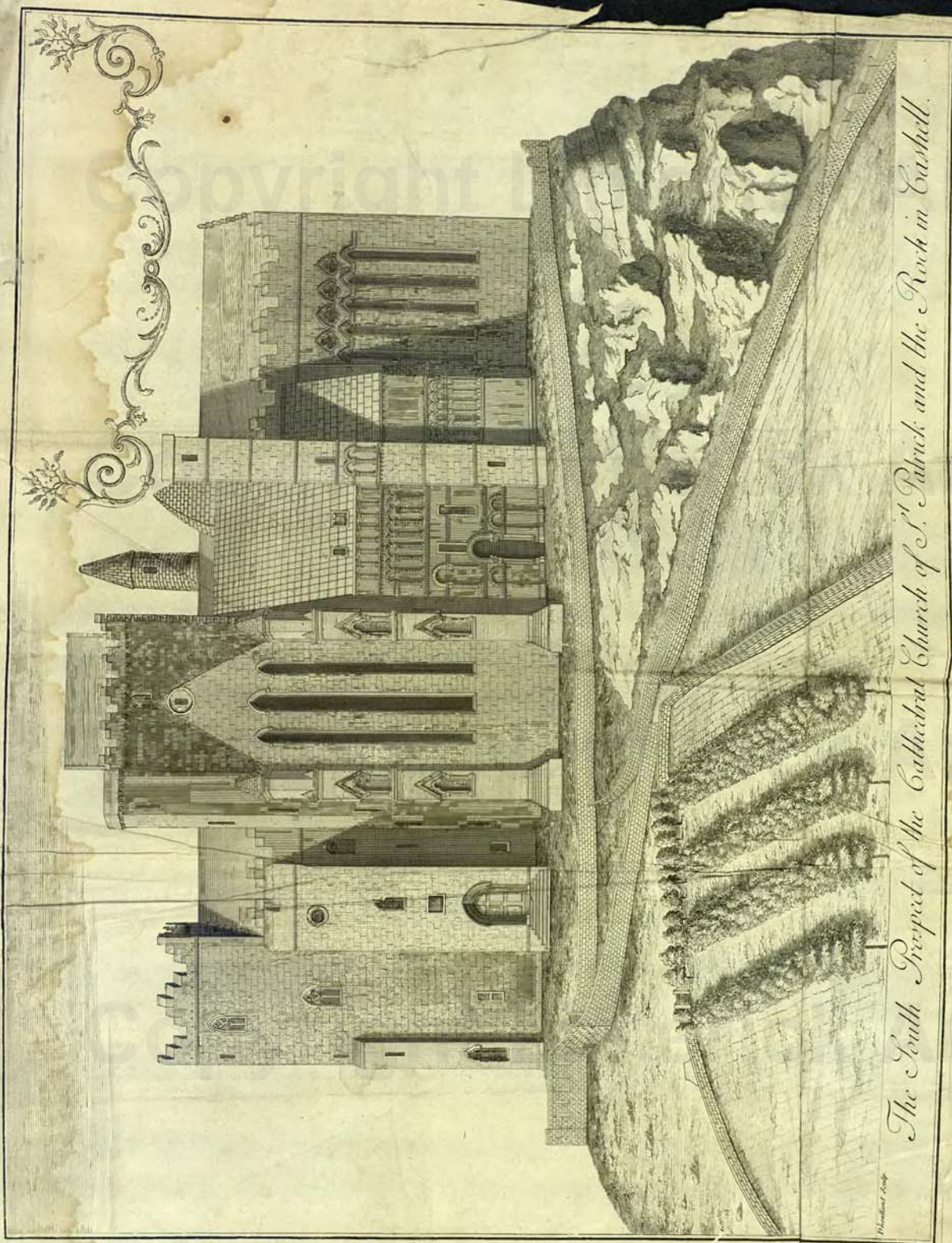
We would suggest to Mr. Scully to have the sharp edges of the monumental stones sculptured with the roping, and some few interlacings, &c., suggestive of national ornamentation on the sides of them. It would make the work a faultless one in every particular.

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.

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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 AUGUSTII 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.—MDCCCLXVII.



## THE ROCK OF CASHEL.

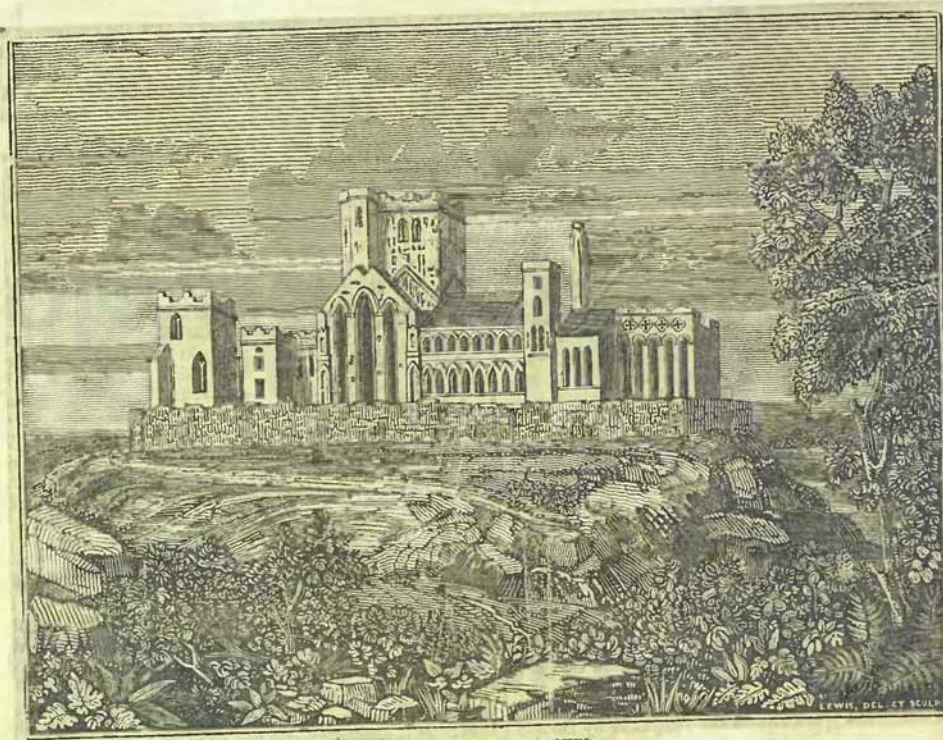
Next to the literature of a people, there is nothing which they should more earnestly desire to preserve than old historic monument. Even when these are rude in character and destitute of all artistic merit, they must necessarily create a deep interest in the descendants, however refined and civilised 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 MacCullinane, King of Munster and Bishop of Cashel, who is stated to have fallen in his retreat from battle A.D.

908. 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 transcripts 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 mirrises 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 reached 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 while  
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  
Are 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. MICHAEL.

[Cornac M'Cuileann, King of Munster and Arch-bishop 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 purchased it in 1680, 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 shun the light of day. The beautiful stone-roofed church called M'Coran'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 picturesque 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 no 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! lovelier, holier far,  
Thy ghastly hues of death,  
Than the cold forms of dead 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 lovelier hearts the love  
Was chosen to living stone:  
Truth, peace, and piety strive  
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 thing 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 in and 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 shrine;  
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;  
Paint 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,  
Beneath 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 thou wilt rise,  
And with the splendours 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 Killeade 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, arbuties 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 Landaf, after economising for seven years in France on £600 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 river, which, a little above this point, separates into two channels, 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 Leuham'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-Fallain, 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 river 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

austerity 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 drenched 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 wo 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 Suir,  
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; for 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 which



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 preincut 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 bye.

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 McCarthies, the McCullinans, and the O'Donoghues 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 Cathair of the Kings of Munster. The monarch Eoghus 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 Edgeworth, 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 McCullinane, the Archbishop King, author of the Psalter of Cashel, early in the 10th century. But really if any of the arches in Killinloe Cathedral, or in the monastic building of Lismacultra, 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 told 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 older days as a baptismal font. It is a glorious remnant of antiquity, with its interturned 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 Cotton, who has done so much to illustrate the antiquities of the Irish Church, and whose *Pastor* 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-well 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, *Nil 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 to 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 tucked, 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 *Piscine*, one for the ablution of the consecrated elements, the other for the baptismal water after use. In no abbey are the two *Piscine* 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 Bridgetine 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  
Abseque sordis sit cum corde  
Quae tranquillum faciet."

As the author of *Mores Catholicus* 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 degress: 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 clericone 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 stage 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

Of Andrew Sall is one of those books which is sought for everywhere. Opposite this monument is that of Nicholas

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 Conynne of Woodstown dates 1637—that of Edward Conynne 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 Glankee 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 *piscine* and *Sedina*, but they were removed to give place to the monument of Edward Butler, A.D. 1523, which was placed there by his wife, —Conynne, 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 older 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 *Serviential* Pyramid, 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 Denis 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 avowed 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 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 surrounded by a rectangular sculptured chamber ten feet by nine feet six inches in breadth, 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 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 of Golden, the intelligent steward of Mr. V. Scully, 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



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THE  
O'SCOLAIDHE MONUMENT  
AND  
CROSS OF CASHEL.

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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.<sup>1</sup> 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,<sup>2</sup> 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.<sup>3</sup> 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.<sup>4</sup>

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'SCOLAIJOHE 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 Amatæ

CATHARINÆ SCULLY ortu EYRE

Hoc Sepulchrum Statuit

VINCENTIUS SCULLY

A.D.—MDCCCLXVII.

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 Mali	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,<sup>5</sup> by four winged creatures: a Man, a Lion, a Cal, 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.<sup>6</sup>

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

Thirdly.—A Bishop (*Æt.* 59—*A.D.* 448), baptizing Ængus King of Munster,<sup>8</sup> 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."<sup>9</sup>

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.<sup>10</sup> 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 flourcations 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,<sup>11</sup> 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**,<sup>12</sup> originally signifying the first three letters in the name of Christ; but more recently inverted into the Roman letters **PIX**, 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,<sup>13</sup> 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,<sup>14</sup> 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 ornament<sup>15</sup> 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 Phoenix, 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 Phoenix 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.<sup>16</sup> 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.**

<sup>1</sup> By Messrs. Earley & Powells; No. 1, Upper Camden-street, Dublin.

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

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

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

<sup>5</sup> Rev. c. iv., v. 7.

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

<sup>7</sup> Todd's "Life of St. Patrick," p. 367.

<sup>8</sup> Todd's "Life of St. Patrick," p. 468.

<sup>9</sup> 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.

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

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

<sup>12</sup> *Ibid.* p. 545.

<sup>13</sup> See drawing in Petrie's "Round Towers," p. 302.

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

<sup>15</sup> See drawing in plate XV of O'Neill's "Sculptured Crosses."

<sup>16</sup> 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 Galah, but I gave  
a decided preference to the Breckan  
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 Galah, or to go to deland 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.

Yours Dear Sir  
Very truly

Frederick Lushington

Reminiscences

P.S. Permit me to add that  
adjacent to my intended monument—  
there are 26 monuments, containing  
about 40 inscriptions over deceased  
members of the family of McClaid to be.  
That on my father's tomb is as follows;—

"Sacred to the memory of Reynold &  
Born 4th May 1773. 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 Kilsale, afterwards D.D. of  
Gloucester & finally of Exmouth, where I  
passed a sad hour with him two  
days before his death. P.S.P.

W.S.



*Confidential*

PL/20 (24)  
6 Grove End Road,  
London N.W.  
Sept. 17<sup>th</sup> 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 Foahel, 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 Ruins there, in which  
no doubt you still take an antiquarian  
interest, though long familiar with them.  
The approaching Races of Foahel, on 1<sup>st</sup>  
& 2<sup>nd</sup> 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  
Honble Mr. French, 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 improvements.  
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 goodress 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, I enclose copies  
of two inscriptions intended for the monument 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,  
the idea of erecting a family tomb,  
wherever 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 ignominious but simple  
construction of its stone door, borrowed from  
ancient Egypt, whose stone-cutters were  
cunning in contriving concealed entrances.  
My object in adding 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 Auction day <sup>of Stock</sup> 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 City Sessions there.

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

You will recollect however that  
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 goz, — a la Monasterbois.

I have often desired to visit  
Villaloe, 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 Rilkenny 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 your  
hard labours in the rugged fields of Irish  
literature should have been ill  
requited, and indeed I should 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 dry though  
interesting Irish Land Question, were  
almost given away. But that  
result I always expected and  
therefore was not disappointed.

Yours ever  
Vincennes  
Mr. Limerick & Vincent Scully



6 Grove End Road,

London N.W.

Sept. 23rd, 1967.

My Dear Sir!

I feel much obliged for your  
very 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  
Goshel, 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 Ruins."  
That observation seems true  
enough up to the present day,



but I will almost-deny future  
speculations to "rain" my small  
though massive monument, which  
has now a thunder appearance,  
going to certain restrictions imposed  
upon me. These Mr. March will  
explain should you meet him in  
Cashel, where he is to be up to 5th  
actotter, but I believe that on  
4th actotter he will be occupied  
most of the day at the Petty Sessions  
in Falden. 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 like to see you there.

Should you go to Cashel on  
1st & 2nd actotter, & your space  
permit, perhaps your best course

would be to have a full account of  
the process &c. in the Reporter of  
Friday 5th actotter. In two  
subsequent numbers you might  
describe the work & antiquities of  
Cashel, and my own Modern  
monument &c. Possibly also in  
the same number you could  
continue to reprint in extenso  
the two extracts from the Cathel-Selgraph  
of 19 & 20 March 1853.  
But these courses are matters for  
your own Editorial judgment.

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



6 George End Road,  
London W.M.  
Oct. 13<sup>th</sup>, 1867.

My Dear Sir,

My friend writes that you have  
kindly appointed to meet him  
"in Tipperary between 10 & 11 o'clock."  
"in the great day next".

Be careful to specify the exact time  
& place, so as to avoid any sort of  
misleading mistake, especially as you  
are well known to each other.

These the only two morning trains  
from Limerick are due at

Tipperary. Native at 7.55 A.M.

& 12.24 P.M.; and you will

recollect that Tipperary is 10 Irish

miles from Cashel, whereas ~~London~~

is only 5 miles from Cashel, and

is also close to Longfield.



Therefore, should you so beg  
differing, you will perhaps find it  
best to return by Goulds Cross,  
but you will I hope in all respects  
consult your own convenience.

The only persons who can supply 20 feet from the level of adjoining  
any useful information whatever  
respecting my mortuary monument  
are Mr. Marsh & my steward,  
Mr. Michael Kelly, and it may be  
well not to mention to anyone  
else your special business in Galah.

I wish that you may be perfectly informed and perhaps you will be able  
as to the ultimate design, enclosure, & to reprint those extracts in extract.  
in confidence, a rough sketch, than to be reprint those extracts in extract.  
much improvement, of the sort of best when you are quite done with  
from intended to surmount the present the enclosed sketch please direct  
monument, which is now erected it to me, and recollect that it  
24-6 high from the bottom of the donall. is quite private for the present,  
my best regards

If the Irish Cross were 23-6 high the total  
height elevation from the don all would  
be 40 feet. But do not state so just  
at present, as I have been stupidly  
mistaken to an entire height of  
20 feet from the level of adjoining  
land, which height is not yet decided.

Hence the goodman not to forget the  
two family monuments contributed by  
Professor a ferry to the Catholic  
Telegraphs of 19th & 26 March 1853

Dear Sir,  
I have the honor to acknowledge the receipt of your letter of the 19th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

Yours faithfully  
Wm. J. W. W. W.

Wm. J. W. W. W.



6 Grove End Road

London N.W.

Oct. 14. 1906.

My Dear Sir

I have your kind note of 12 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. McDonnell  
of Bachel, praising the "actual workmanship"  
though faulting at the whole structure  
and objecting strongly to any addition  
"to the height", having already succeeded  
"considerably the height allowed by the Chapter."

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 den Mand. or by my friend, but I apprehend that during Lord Lanes on Wednesday you could and see Mr. Stand in the Galah Christians.

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 Rock itself, and perhaps no superior site any where for a mortuary monument. If a tall & graceful Irish Cross were superimposed it would be a unique structure, and as a unique monument of Irish Christianity. The three panels on part of the shaft of Cross would represent three passages in the life of St. Patrick.

1. His supposed captivities at the age of seventeen.
  2. The local legend of St. Patrick's capture by the Pagan King of Munster in 448 at that periodical stone Altar facing the entrance to the Rock.
  3. The old story of banishing the serpents & toads &c.
- The above 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.  
We 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, be sure  
to 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  
spend your excursion to Goshel or  
more than one number of your journal  
have the goodness to send me some dozen  
copies of each paper - most best your  
graciously  
Mr. Lenihan

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



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*  
Priscilla Scully

Mr. Lenihan }



6 Green End Road,  
London, N.W.  
October 10th, 1917.

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  
appear under some such heading as  
"Cashed of the Kings" (Cathair-ma-Righ),  
or "Examination of a Journalist" who may appear from the two letters of  
some <sup>himself</sup> one holiday, or any  
more appropriate title of which you <sup>monumental</sup> inscriptions, should it  
be of course the best judge.

Do not be over-laudatory of my  
worthless monument, but criticize and copies of your description to  
it impartially, and refer if you think Dean McDermott, and perhaps to all  
fit to its intended & incomplete  
appearance, requiring some sort of  
additional finish; but for the  
present do not trouble my cultivated  
design of an Irish Boss, as to which  
I may have to trouble you hereafter, at least five dozen copies of the paper  
or paper, and to accept the enclosed  
acknowledgment of your kindness  
may think right respecting the Memorial,  
and trouble

or about my late father's name,  
but as little as possible about myself  
or the Plan O'Polardale, beyond what  
the two letters of  
Professor O'Connell, and from the two  
monumental inscriptions, should it  
suit you to print them in extenso.

Recall that I should wish to  
appear of their personal property,  
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

Marianne Lenihan }

Everest & Co  
Griffith & Co



*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 Sir,  
I have your notice for  
honour 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 follows:

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 Leith, 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 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 Monnell 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 Lallor 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 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 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.

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 Commissioners of Church Temporalities in Ireland or the Commissioners of Public Works in Ireland shall cease and determine.



of the historical  
monuments.

With you and  
the cause with us

and for  
your powerful

pen.

I am most truly  
Yours  
D. J. Allen

M. Lusk Esq 70



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,

Names of  
trustees to  
form a  
corporation.

[Bill 104.]



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 trans-  
fer to trus-  
tees, 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 Trustees.

(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.

**W**HEREAS 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."

Names of  
trustees to  
form a  
corporation.

[Bill 128.]



A.D. 1872.

Reservation  
of private  
rights of  
sepulture  
and of  
property.

Vacancies to  
be filled up  
by remaining  
trustees.

Commence-  
ment of Act.

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.

5

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.

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.

10



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."

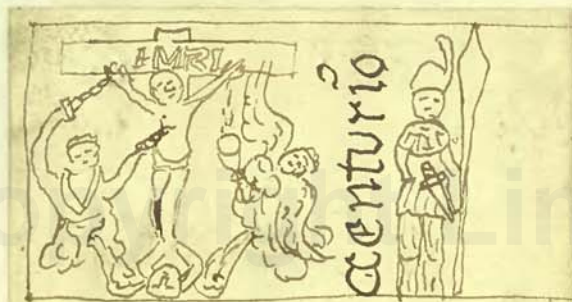
SIR—Your leader upon the restoration of the Rock of Cashel has been read in Ireland with deep interest and much satisfaction. Permit me through your columns to state as briefly as I can some of the leading historical events connected with this celebrated ruin, and also to state the objects of the restoration. 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 Aengus, 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 Boromh, 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 Templum Chormac, 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,  
And 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 Nenagh. 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 Edmund M'Richard Butler, after the battle of Baille-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 Usnad O'ceagh 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 Dundrum, 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 Templum Chormac 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 Patritia Sacra, et e des Metropolitana Utriusque Momodine"—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 CAULFEILD HEKON.

Reform Club, April 18.



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

J.L.C.

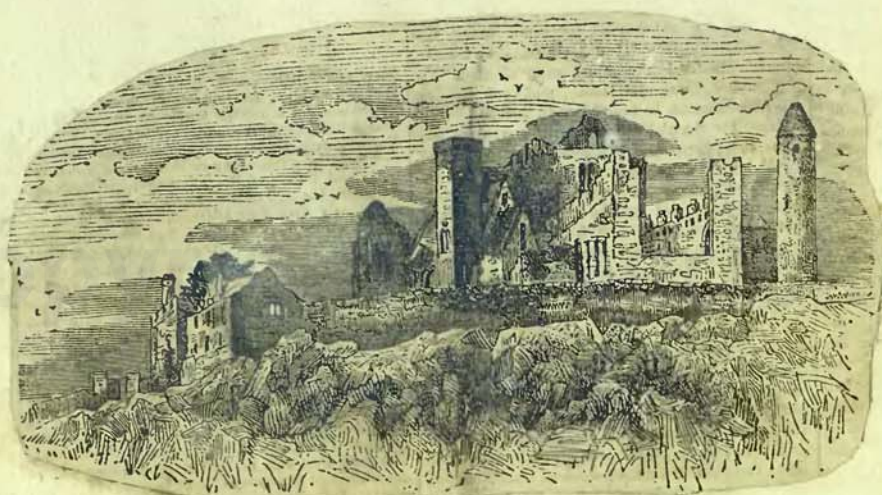
My dear Sir,  
I send you  
my letter on  
the Rock of Cashel.  
Try to make  
room for it.  
Yours very truly  
D. Heaton





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 McClintock, 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.



PL/20(27)

# CASHEL RACE COURSE

Scale Six Inches to One Statute Mile







Hill House  
Cashel,

3<sup>rd</sup> 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.

Hoping these may answer  
your purpose believe me

Yours faithfully  
Matthew French

Maurice Lenihan Esq





Hill House,  
Cashel  
5<sup>th</sup> 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<sup>r</sup>







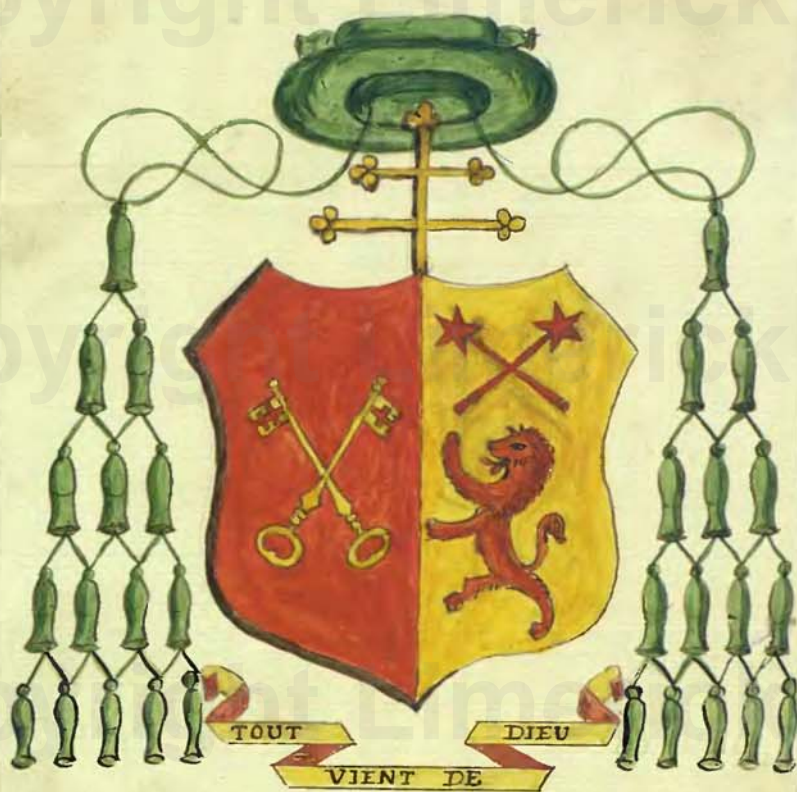


HOLY CROSS ABBEY, TIPPERARY, 19



HOLY CROSS ABBEY, TIPPERARY, 20





*Shrewsbury, Aug<sup>r</sup> 9, 1772.*

*My dear Mr. Leuichan,*

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

*Yours faithfully  
+ J. Leachy*

*Mr. Leuichan, Esq.  
Limerick.*



P4/30(28)

6 Stone Road,  
London W.W.  
October 3<sup>rd</sup> 1870.

My Dear Sir,

Enclosed is a cheque  
in your favour for the  
enclosed account, and I  
will trouble <sup>you</sup> 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



pencil. I possess a few small  
pencil portraits, and among them  
a good one of my grandfather,  
an old James Sully of Killybegs,  
taken by stealth at a crowded  
dinner table in Armin's Square,  
in the old Georgian house  
never consent to sit for likenesses.  
Nevertheless I hope for some opportunity  
to print you description of the  
Cross & Monument for more  
general circulation, and in the  
meantime I shall submit to  
Messrs Ed Kelly & Powell your

suggestion about adding some  
new work &c. to the Monument.  
Having been my own architect  
& designer throughout the whole work,  
the built & monument being actually  
original, and the Cross with its  
pedestal in many respects novel,  
we doubt some improvements  
can be suggested, and I would  
myself make a few alterations  
if I were to ~~print~~ <sup>reprint</sup> another  
structure of the same sort.  
The present one however seems  
surprisingly successful & satisfactory  
for a first Edition, and



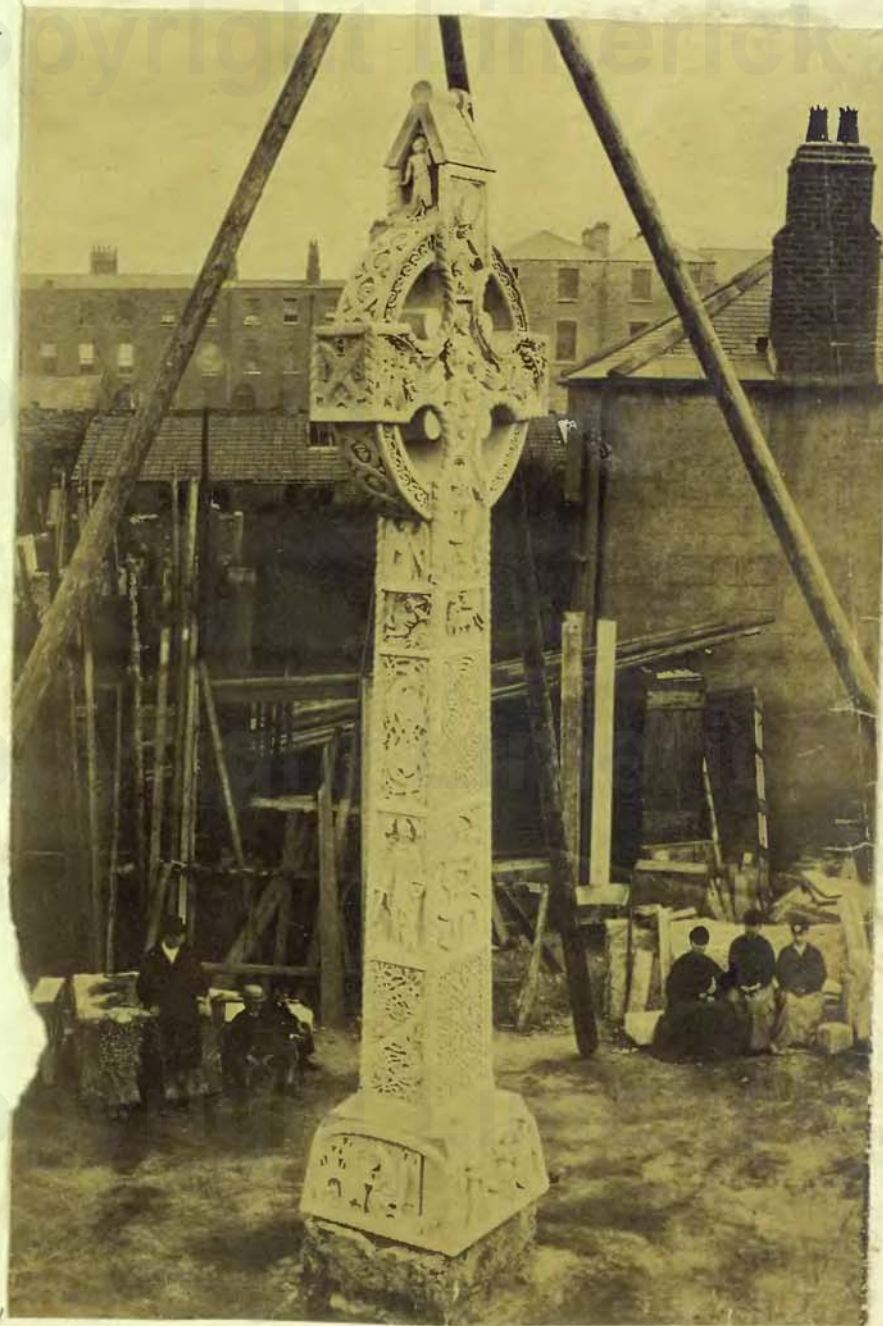
it will be open to its imitators  
to improve upon it, but it  
will be hardly possible to find  
so grand a situation, either  
on the Peak of Cashel itself  
or elsewhere.

Messrs Darby & Snells 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  
Very truly  
Vincent Snells  
Maurice Le Nihan }

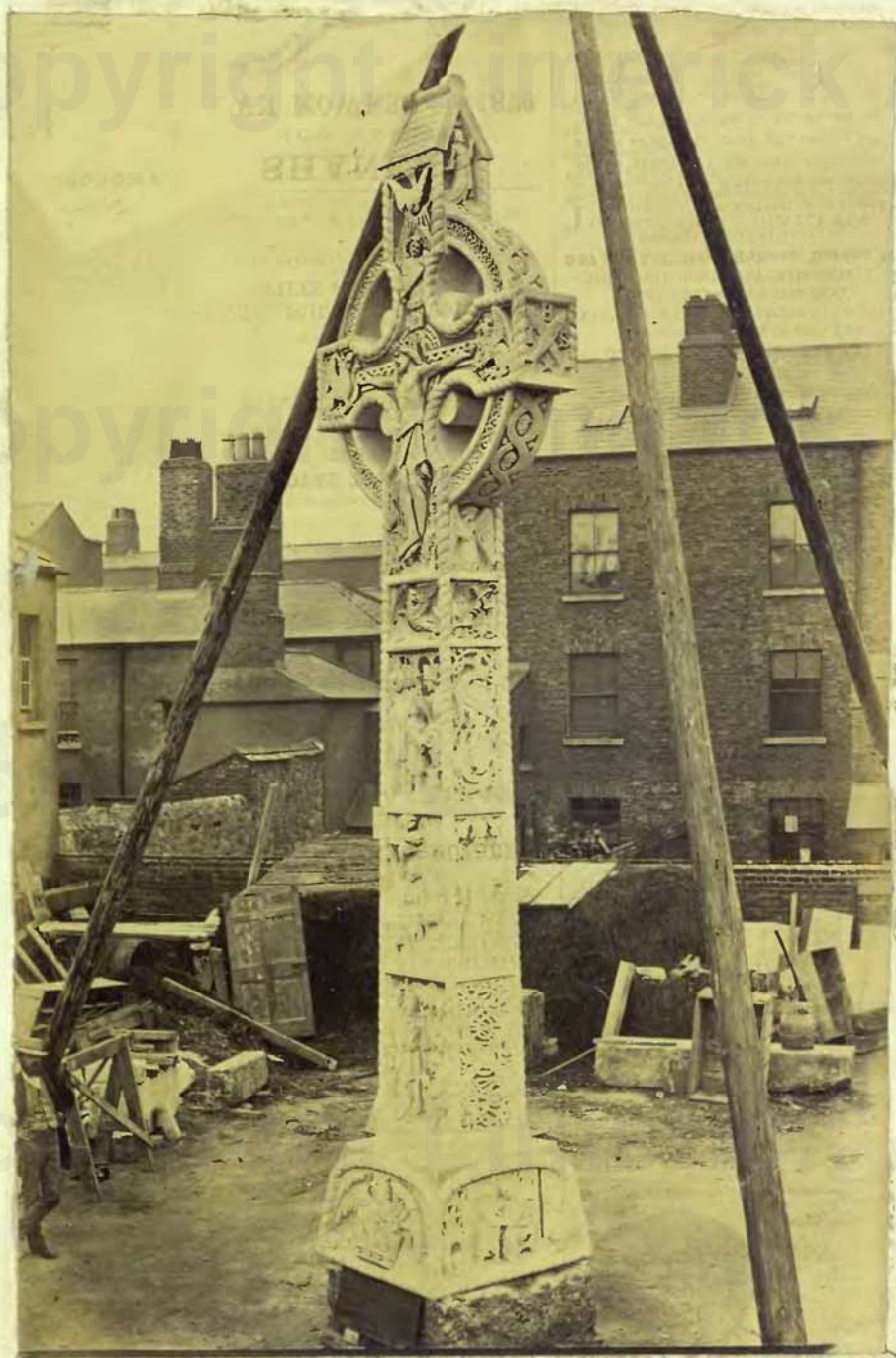


























# ON THE ARCHITECTURE AND ANTIQUITIES OF WESTERN ULSTER.

(By E. GOODWIN F.S.A.)  
(From the Architect.)

## 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 lowly 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—one in each arm and one at the intersection and in all this these 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 Dunlewey and Glen Columbkille. Here we perceive a decided change in the character of the ornamentation. Dunlewey 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. Dunlewey 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 dimension, and of similar kind of stone are scattered 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 “hed” 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 pebble. 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 WADDINGSVS. 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. Rina al gouerno di tutta la Religione Scettica, vengo anch' io come il minimo tra suoi figli a passarne seco ufficio di reuerito congratulatione; 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 degnarsi di ricognoscere in questo morto ritratto il mio uino dolore per si gran perdita. Auguro a V. P. Rina graziezze maggiori corrispodotti al suo gran merito, e le fo profundissima riuereza. Di V. P. Rina Humilissimo e deuotissimo Suddito,

"FRA THOMASO DA S. ANTONIO.

"Rome sup. pmssu.

"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 LENTHAN, 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 oarsmen 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 folk lore; 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 inimitably 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 interments are 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 Church, 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 at Newtown, near Clunna, 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 lofty 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-Danann, or by the Cutbites, or Mr Marcus or Keave 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 Languan, 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 Phœnician 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., 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 aquæ penuriam,  
Quam solebant quo lidie  
In humeris advehere  
Nec grex site deficiet  
Rogant, inquam Pontificem  
Ut consuetum fundens precem,  
Qua nihil non presumeret  
Fons venum aperiret,  
Profusis ergo precibus  
Pro his orat pater pius,  
Fignis que terne baculum,  
Profert fontem dulcissimum  
Quo fratres usi largiter,  
Gentes 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 Limerick, not perhaps in an antiquarian spirit, but aware of the great use the tower has been for several ages to mariners 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. Cannera 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  
Mereatur consortium  
Nempe more impatiens,  
Sequenti die veniens  
Statet laici in littore  
Nec valebat transvadere,  
Et ecce adest angelus  
Qui elevatum protinus  
Deo devotum feminam  
Transportavit in insulam,  
Cum presul, quid femineis  
Commune est cum monachis?  
Nec te, nec ullam aliam  
Admittimus 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 sæculum



No sis nobis in scandalum;  
Et sis casta pectore,  
Sexum habes in corpore.  
Spero, sit in Dominum,  
Quod prius meum spiritum  
De hac carne ejiciat,  
Quam reverti faciat.  
Nec mori redit spiritum  
Dienque clausit ultimum,  
A fratribus insolite  
Celebratur exequium.

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 tomb, 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 any giant. 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 Sane. foram*. Nor can we tell of Cnockanurra, 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 Inis 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 Connar I., King of Ireland.—He was a disciple of St. David, Bishop of Meuvia, (St. David's) in Wales, previous to his settling at Inis Scattery, and he died the same day and year with his master, March 1st, 544.

M. L.

August 26th, 1872.





ROCK OF CASHEL. 1880



ROCK OF CASHEL. TEMPERANCE. 1880





RUINS ON THE ROCK OF CASHEL. 268

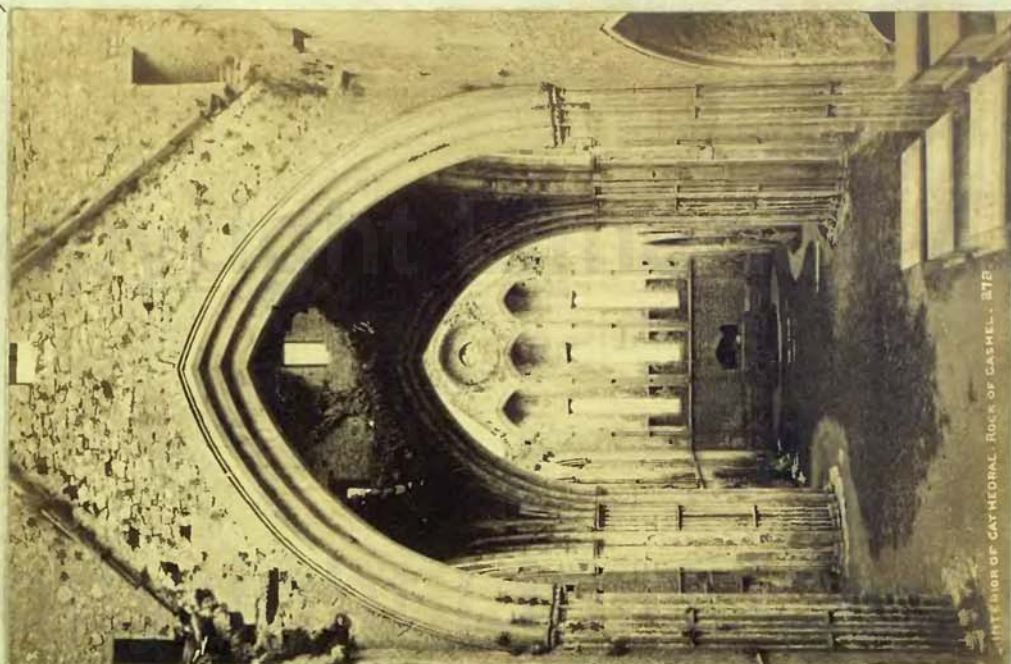


ROUND TOWER CHAPEL ROCK OF CASHEL. 270.



ROCK OF CASHEL. 269





INTERIOR OF CATHEDRAL ROCK OF CASHEL. 878



DOORWAY OF CORMAC'S CHAPEL. ROCK OF CASHEL. 879





Cappoquin.  
County Waterford.  
September 13<sup>th</sup> 1772

Dear Mr. Lewis

Your favour of the 11<sup>th</sup>  
reached the Mountain duly.  
The dear Abbot left there for  
Limerick on the 1<sup>st</sup> 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 others  
outside the Monastery may have  
one but I have no knowledge of such



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



Even if the Abbot had it, or  
knew where to find it, I  
believe he would be very slow  
in allowing it to appear in any  
publication. Perhaps John's  
great influence with him  
might persuade him to consent.

I cannot find any other  
view than the one enclosed.

Giving you assurance of our  
prayers, thanking you for your  
great kindness in our regard  
and hoping that your own life will  
I remain Dear Mr. Lusham

Yours very respectfully  
and gratefully

W. Lusham Esq.  
J. P. & Co.  
B. C. Hays Tilbury  
Rice



Mon 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 Agnes Deis. I will  
avail myself of the first op-  
portunity which I expect is not  
far distant, for sending them.  
Our situation here becomes daily  
more distressing & menacing. God's  
help will be sore.

With kindest respects to Mrs &

Miss Limerick  
I am, very sincerely  
Yours  
J. Kelly



Maurice Limerick Esq  
Undertaker & Reporter Office  
Limerick  
Ireland



Dear Mary Ann to learn  
 from your esteemed letter that  
 the vessel due to have arrived  
 today. As favorable occasions  
 having lately been presented  
 to me I have myself of it  
 to mention to Mr. Stirling that  
 in 1859 years ago had written  
 to me from London to express  
 her kind wishes that to meet  
 to leave their world this day  
 with to join her dear re-  
 turning the figure of Washington  
 to God for the triumph of your  
 "Acting". This seemed to pass  
 by the Authority very much,

Dear Mother & Sister

Anne M. Carey  
 3.4.1872



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 a bright  
be prophesying to you & to  
them, I thought it not amiss  
to make it known to  
you. I thank you very  
much & your good  
letters for their warm  
table invitations to visit.  
Remember me & my many  
wishes to all their loved  
prayers.

Yours affectionately  
Dear Mother de Sales,  
your very devoted son,  
J. H. Kelly

P.S. Please give my best be-  
liefs to your dear  
P.P. to Rev. Mother & the  
entire community.  
Accept a few little pictures  
of the Holy Patron of our diocese,  
who, 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



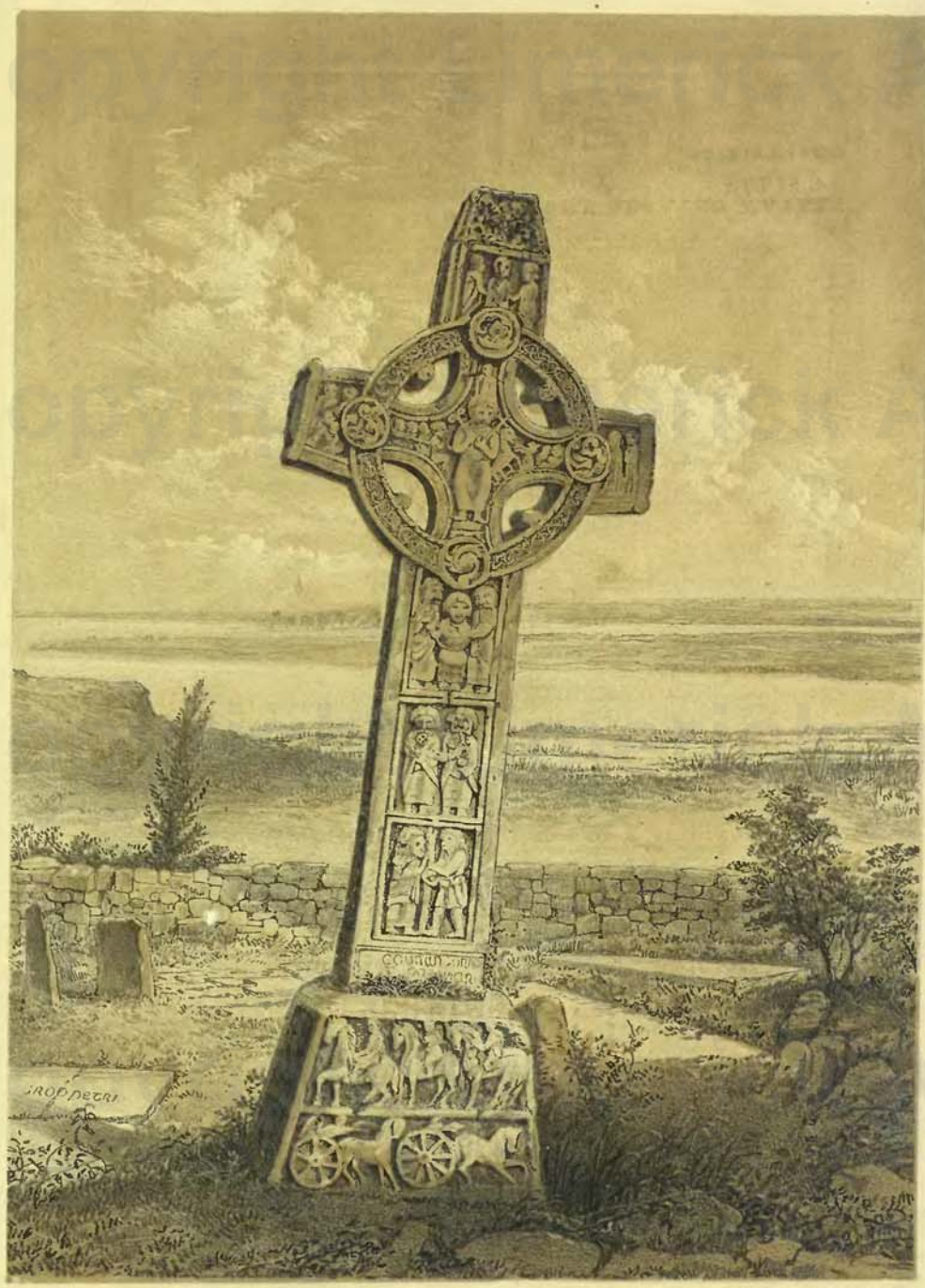
the Fogarty Collections  
which was entrusted  
to you from our Society's  
Library. I want it  
badly just now.  
The Globe Parcel express  
(taking a receipt for it)  
will be a safe way  
of sending it. Please  
address it to Mr  
Prime, Kilkenny  
<sup>at Limerick</sup>  
If you have not, an  
agent of the Globe  
parcel ~~express~~. send

It is reputed book parcel, safely  
made up -

Yours truly  
Grace

Inisnag  
Stourford  
Oct 24/72





Vincent Brooks Day &amp; Son, Lith.



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, Kilcummin  
 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, Annacorney  
 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. Feehan, 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, Kiltelly  
 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. Secarham,

This Address from the  
Clergy of Loshol & Emby you can  
publish as news, if you  
think it worthy of a place  
in your columns.

Yrs. Sincerely,

+ J. Leary -

Mr. Secarham,

Secr. to Rep. & Ward.

Limerick.



36  
Maurice Lenihan, Esq.



Office of Limerick Reporter  
and Tipperary Correspondent,  
Limerick.

Coadjutor Bishop of Waterford

The Most Rev.<sup>d</sup> Dr. Leahy, Archbishop of Cashel, accompanied by his Grace's Secretary, the Rev.<sup>d</sup> Dr. 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 12<sup>th</sup> next day, the 13<sup>th</sup> 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.<sup>d</sup> Dr. O'Brien. The Three who had the greatest number of votes were the following in the order of their names:-

1. V. Rev.<sup>d</sup> Dr. Fitzgerald, P.P. of Camick-on-Suir, V.F.
2. V. Rev.<sup>d</sup> Dr. Siver, P.P. of Saints Peter & Paul, Clonmel, V.F.
3. The Right Rev.<sup>d</sup> Dr. Murray, Bishop of Maitland in Australia.

The Archbishop will ~~soon~~ ~~also~~ 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.

J. R. &

"Vindicator office"

Limerick

*Strictly  
Private*



Seminare de St. Sulpice

Paris 16 Sept. 1872.

My dear Mr. Larkin,

I am very respectfully  
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 Irish  
Church tells me that





the respect due to the  
Ecclesiastical Canons,  
the interests of truth, &  
justice to myself forbid  
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  
Villalbac, 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.

<sup>over</sup> 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  
favour me with a line  
in reply & send request



you to excuse all this  
trouble,

I remain

My dear Mr. Lusham  
Very faithfully yours  
in Christ

+ W. Flannery

Bishop of Killarney

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 serve  
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  
aid, as they are.

Believe me

Yours very grateful Friend

Wm. F. Patrick

No answer required.

Your time is too precious.



Maurice Scrimshaw Esq. 1. 12  
Kew Gardens  
Surrey

Nov. 12  
1872  
My Dear Mr. Scrimshaw  
Will you kindly  
send a good word  
in your paper  
for my friend  
Mr. Bell -



There has been  
an unavoidable delay  
in the completion  
of formal let  
I will be out in  
in about 10 days  
Yours very truly  
H. Hume





Maurice. Laidan - Esq

Reporter Office.

104. Genge 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 there  
 he will pay  
 you for me -  
 I am sure

Long for 10<sup>th</sup> 12

My dear friend

Mrs. O'Leary gave up  
 her poor brother's house  
 to me in the beginning  
 of this week & her story  
 is now happy &  
 for a long time  
 some few weeks  
 the Limerick Stage  
 of your at the

M. Limerick Esq  
 Limerick

16th Nov. 1872



Dec 29

1872

My Dear Mr. Limerick

I have taken the  
liberty to have ~~the~~  
some boxes of  
of small addressed  
to your care for  
my agent, Mr.

Longford 11<sup>th</sup>

My dear friend

Mr. Henry gave up  
her poor mother house  
to me in the beginning  
of the week & her father  
is now happy &  
Mr. a long time  
before you visit  
the Garrison Place  
of your old home  
of Limerick

M. Limerick Esq  
Limerick

16th Nov. 1872.



Conover's Larch  
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. & to I presume 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 16th, when I expect to bring the matter to a close shortly after.





must needs spend on him or two at  
Hoby & 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 disposed  
to think the latter mode of publication  
the one most suited to it, as it will  
preserve none of the dark off 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 & materially  
promote the circulation - I am in a  
great hurry to see you, as with  
kindest regards to James I must abruptly  
close. Adieu me. my dear sister  
very sincerely  
Wm. Denison Esq  
Edmund Spenser



James Limerick Esq. J.P.  
Reported Office  
Limerick

Jan 11<sup>th</sup>

My Dear Mr. Limerick

I cannot help  
writing to say how  
pleased I am to  
hear from you for all  
your kindness -  
may God reward

Yours for it.  
Yours very truly  
J. H. Funnell



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 Week.  
I believe has now gone to the Continent  
for some days.

Whenever it may suit your own  
convenience to visit Cashel, my  
Steward would be happy to meet  
you at Goldsboro, Dundrum or  
Dipperary station, upon receiving  
a short line addressed to  
"Mr. Michael Kelly

Goldsboro  
Cashel."

Next Thursday morning he must be in  
Dipperary for the Fair there on that day.



6 Grove End Road

London N.W.

Oct. 12. 29. 1887

My Dear Sir,

It is very gratifying to me to  
hear that a letter has arrived  
from Mr. Edward French, stating

"The article in the Limerick paper  
"is first-rate. Mr. Limerick is a  
"thorough clever writer, & appears  
"very friendly to our productions."

"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. Shars of 79 Crafts  
Street, Dublin, has photographed  
many of the ancient Irish  
edifices, - including various  
villas of the. Picts & Danes

of Cadred, Holy Cross Abbey,  
the crosses of Monasterboice,  
Gormacnozie &c. &c.

Yours ever &c  
August

Wm. Stoddard

Admiral Lord Nelson



He would bring a good horse. It with a graceful Irish Gao,  
and car, and be at your entire disposal should you wish to  
make any calls in the neighborhood. But this ultimate design is private  
for the present.

As the Monument on the Rock was erected under his supervision, I was anxious that the first  
he can supply all explanations accurately in your Columns,  
about it in the absence of Mr. French, and therefore trouble you  
you will probably regard it as in the matter. Should it  
incomplete as it now stands, appear have the goodness to  
send me a few dozen copies.

Yours Dear Sir  
I am very truly  
Yours  
Priscilla

I hope to be able to answer you

Priscilla Litcham

PL120 (32)  
Dublin 43 North Great Georges Street  
May 25<sup>th</sup> 1865

My dearest Maun

You will be greatly sur-  
-prised on receipt of this <sup>letter</sup> to find me in  
Dublin, when I arrived yesterday  
ev'ing, about half past four 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 make of my journey  
and, altho of course, not very strong -  
I have settled here, in N. G. - Georgia  
which is a lovely country where  
lady boarders are accommodated &  
have formed one of that class where  
I look forward to rest and pleasure for  
the short remainder of my life -

I would have taken this step, long  
before now, only waiting for an  
opportunity when I want to do the  
house in summer to - As I have  
settled to Mr. J. Murphy (of the Western  
Arms Hotel) - he is one of the Murphy  
of Sumner, who we all know

and who is considered a good house  
tenant - I hope to trust to hear,  
that you, my dear Mother, Mrs  
Leland, and all your dear family  
are well, including dear Harold  
& Corrie - Give my most affectionate  
love to all, and take for yourself  
a thousand loves from your  
most affectionate Corrie  
And Godmother

Ch Louisa

If I thought it may use, I would  
say of you my dear Mother most 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 give my dearest Mamma, Mr  
Lenthall, Harriet, James, and  
to all the dear children -  
Praying God to bless them  
when you all, his wishes, and  
chant yours and blessings  
both here and hereafter  
Behave me my dearest Mamma  
Your most affectionate lover  
And God bless them  
C. B. Lenthall

St  
Dublin 43 North Great Georges -  
March 31 - 1864

PA/20(33)

My dearest Maureen

I wish you, my dear Mrs  
Luskhan, Harriet, James, and  
all your dear children a most  
happy Easter from the bottom of  
my warmest heart, and many, many  
returns, together with an abundant  
share of all those graces and things  
which at this blessed season  
are so plentifully poured down



upon the Word — I hope and  
trust to hear that you, and all  
your dear family, have passed  
over the Winter well. I hope  
and trust to hear the same of  
dear Aunt Annabette, to whom my  
my most affectionate love when you  
see or write to her — I have  
been very poorly all the whole Winter  
unable to stir outside doors but  
Christmas, having a long and heavy  
attack of bronchitis, which always  
causes much weakness — I am now

getting better thanks be to God —  
Well and happy it is for me to  
be in Gods Holy House, my dear  
Mamma, indeed, I cannot be even  
sufficiently grateful for this great  
blessing, for, only for the goodness  
of God, and all the care and  
attention, <sup>which</sup> I have received here,  
I think I should long before  
this, be in my grave —  
I feel sometimes displeased with  
myself for not having answered  
dear Annabette'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 dearest Mother  
that I could find even words, to express  
myself towards you for all your goodness  
of heart, in sending <sup>to me</sup> for so many past  
years, your admirable Reports! - But  
as this is to me impossible, I have  
nothing to offer but my poor prayers  
such as they are, which are never wanting  
to you -



75 Pembroke road  
 Dublin  
 Feb. 8th  
 1878



My dear Caroline!  
 When you  
 hear that I have been  
 confined to bed  
 for the last three  
 weeks. I presume  
 you will attribute  
 it to lumbar  
 grief and fear

You will, I am  
 sure, perambulate  
 along with us and  
 in thanking you  
 for the beautifully  
 written and so  
 kindly ~~expressed~~  
 criticisms on the  
 little book of  
 and I beseech you  
 acceptance.  
 I am delighted



to wish for the  
 General's report of  
 your improved health  
 your own health  
 I wish to see you  
 with I trust (I hope) soon  
 continue -

Believe me to be  
 your dear friend  
 your affectionately  
 and much obliged  
 W. J. Gifford

+ Jan<sup>st</sup> 31<sup>st</sup> 93  
J. & M. I. St. Mary's  
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 29<sup>th</sup>. Now  
my own dearest, I must  
now tell you that you  
send me money too often,  
3 times since last June.



that is too bad, I know  
your sincere heart for  
me and that is enough.  
My dear Brother Bernard  
feels that I love it. She  
knows you have no expense  
family. Will she think  
you gave all a glass of  
wine to submerge my  
feast. She tastes you  
all with you. It may be  
my last. I send you a  
letter. I had from dear  
Matthias Bernard Hackett

she is always faithful  
to me, she sent my baby  
Patton to visit me on my  
feast days, which I now  
send to thank you. My  
God grant you all I wish.  
I had not one to visit  
me. The good Pastor  
came on the eve as he  
thought he should not  
be at home on my feast  
I consider this a great  
compliment as it shows  
he wished to honor

me, I have to say with  
thanks that since he  
came to Limerick he has  
been most attentive  
to me, now near 11 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 Teresa's mother  
I hope it he longed to your  
first A Lornal's Mother  
Bernard is very kind  
to you all my good wishes  
here. I feared the musical  
box was out of order, as  
poor Mr Teresa & the crew  
it down off the table one  
night. May also letters  
will be no more to you  
but dear Mother Bernard  
I hope the will the girls

such a nice account  
of her new church  
then it to dearrest  
Elizabeth Harriet  
and the dear girls. I  
thought Margaret and  
Elizabeth would come down  
give this I gave Eli  
to dear Margaret, tell  
dearest 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 & she  
and community were  
praying her & for you  
and unite with me  
wishing you Elizabeth  
Harriet and the girls  
dear nurse & every body  
ing. I am going from one  
fun to another they are  
so hard. Your ever fond  
Aunt M. de Salve Burke



Late letter from home  
 My faithful good news of  
 all the dear ones there  
 Helen is in Dublin  
 with Mr. Gammie  
 was there for 2 weeks  
 and was very happy  
 with them. She &  
 her good friends were  
 here on Tuesday.  
 I see from the  
 paper that you are  
 well & happy.

PL120(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, Nov.  
24<sup>th</sup> - 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 subided into the ordinary  
state until Lent, when some changes of  
hours, and periodical occurrences make  
another variety -

On Thursday last, feast of the Epiphany,  
we had the holy, comforting 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 M. Joseph, de-  
sired 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 Mary -

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 Lincoln - He preached a  
short, but very instructive and con-  
solating exhortation on the occasion.  
Our dear Mother the Bishop is now too  
public 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 finer season.

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 recesses  
 will be statues about five feet high, of  
 our holy patrons St. Augustine, St. Anne,  
 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 Heart -  
 If even I shall have a photograph of  
 this you must see it. To our dear Lady  
 And St. Joseph we commit the care of





Providing Altars for themselves in  
 the same Chapel - 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  
 move on, and the unyielding progress  
 of God, who will enable us then to pro-  
 claim the love and kindness for the de-  
 cad heart of the Divine Son -  
 And my dearest little Mother I have  
 told you out, and come to the end of  
 my time & paper - With my affectionate  
 regards to dear Mrs. Austin Community  
 and our children, and best heart love  
 to yourself, wishing a peace in your  
 future progress, I am as ever, your fond son,  
 a Christ, J. Newman -

*Apprenez de moi que je suis doux et humble  
de cœur, et vous trouverez le repos de vos âmes.  
Saint Matth., chap. 4.*

S. FRANÇOIS DE SALES, fondateur de la Visitation, a été l'ornement de son siècle, l'idée des hommes apostoliques et des prélats, et le docteur universel de la piété et de l'amour de Dieu.  
Son sacré corps à Annecy, et son cœur à Lyon, font encore une infinité de miracles.

S. FRANÇOIS DE SALES  
*Modèle de douceur.*

Le cœur de saint François de Sales a été animé du feu de l'amour divin. Cet amour lui a fait entreprendre tout ce qu'il a cru pouvoir donner de la gloire à Dieu, et contribuer au salut du prochain. Ses prédications, ses entretiens, ses livres sont des preuves de cette vérité.

Ce même cœur n'avait que de la douceur et de la tendresse pour le prochain : il consolait les malades, donnait l'aumône aux pauvres, instruisait les pécheurs; sa douceur lui gagnait le cœur de tous ceux avec qui il conversait, et il se servait de l'affection qu'il avait pour eux pour les porter à aimer Dieu. Ce cœur enfin n'avait que de la haine pour son corps, que de la rigueur pour soi-même : il vivait dans une continuelle mortification de ses sens et de ses passions.

NOUVEAU-1881.

Par les Salles-Salles, Paris.

469





Lady Wetherby presents her  
best compliments to Mrs.  
de Sales Barne & returns  
many thanks to her for the  
very pretty & curious little present  
she was kind enough to send  
her - Lady Wetherby hopes  
that all the good Lams are.

Mr J. Wetherby.

Limerick.

Many,

Dear Sir,

I am very sincerely  
obliged to you for your gift  
of the History of Limerick.  
It will be read most eagerly,  
very many were asking for it.  
I hope to believe our little  
library will one day become  
a great one - Every thing  
must have a start

Yours very sincerely

J. L. Paragott Esq.

quite well & the hopes to  
have the pleasure of seeing  
them in the Autumn -  
At the Westbury & the other  
houses were in the best  
order to speak to Charles &  
John they were

London Feb 20th

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P4/20(36) Jan. 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 disp<sup>n</sup> you desired for C. in sack.

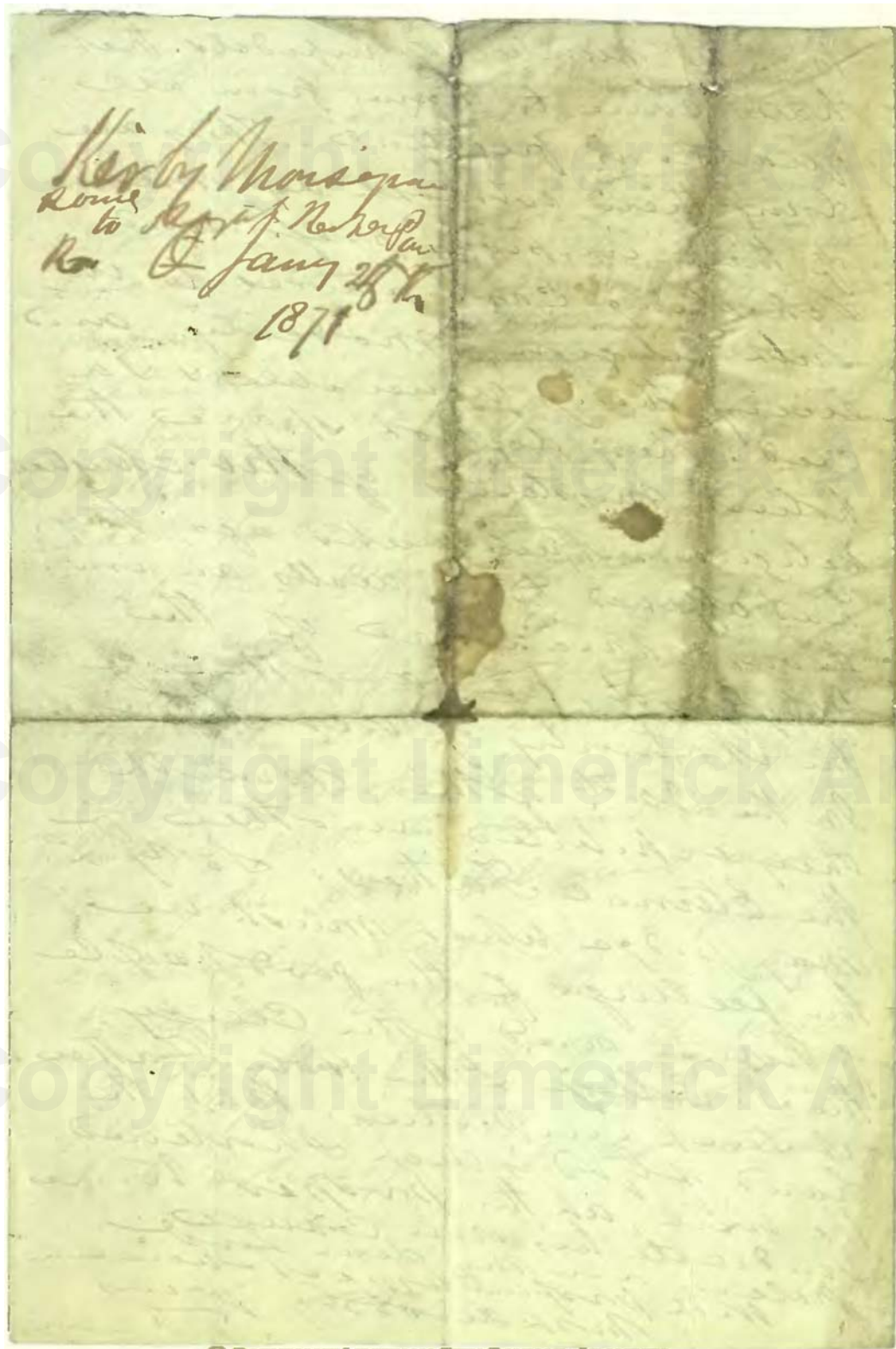
Notwithstanding all his trials the holy Father continues happily in excellent health. Last week a deputation arrived to him from Mecklenburg with a beautiful address, and the handsome offering of about 80,000 frks. Addresses are also pouring in from all quarters of the Christian world, to him. He is 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



exceptions are for train ~~at~~  
several thousand of the Roman  
Ladies have signed public ad-  
versus to him. Almost all  
the employees in the different  
departments of the state  
have resigned their situations  
rather than take a simple oath  
of allegiance to the new govt. This  
fact, taking into account  
that they were European, &  
members of their societies  
with gamblers is very important.  
Even the Pontifical Legation to take  
Italian troops refused to take  
service with the invaders. Ma-  
ny of the poor fellows are  
actually begging, & prefer  
to be so rather than fight  
under the flag of the new  
gov. This is very consoling  
to A. Rotundo & to us all

But the number of infidels that  
have come to Rome from all  
quarters is frightful. They are  
doing their utmost by means  
of their incipient press, and  
shocking caricatures to in-  
sult Religion, modesty and  
every thing venerable & sa-  
cred. They do not spare the  
holiest mysteries of the Christian  
religion. A few weeks ago, they  
had assailed the walls and  
gates of Rome, and others of  
Holy Ghost, and another of  
the Nativity of our Saviour.  
In the 20<sup>th</sup> of this month  
they exhibited another of  
the Eternal Father. So you see  
may judge what mischief  
the feelings of the poor people  
of Rome and of the Clergy,  
the S. College & the Holy Father  
at such pictures. But the  
hand of God is not shortened.  
He will, as the proper time  
will, create his own Causegi  
and give the proper  
Males with proper weapons  
with proper weapons.









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. Thomas J. Parrott

Thurles 19th Feb.  
Received your kind letter this  
morning on my way home - It  
was too late on yesterday  
Edw

M. Lenihan, Esq. J. D.

Office of Ordination & Reporting

Limerick.

Shrewsbury, Ark. 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 Bishop's Conference  
to consider about Mr.  
Gladstone's University  
Bill. So, you see, even  
if the Salween had  
come, I should not  
go in Dublin today.  
In the house, Mr. Glad-  
stone's Bill is "De-  
lusionary, & a snare."  
Yours ever with respect.

& it are most correct in  
my opinion.  
A young Priest, Rev. &  
Mr. Ryan, is being  
buried today in the parish  
of Killeenale. He was a  
very distinguished student  
in the Papaganda, where  
he made good part of  
his Ecclesiastical studies.  
But, before he was able  
to finish them he had to  
leave home & Ireland  
on account of his delicate  
health & he finished his  
studies in Maynooth & gave

year 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. Limerham,  
With grateful thanks, &  
Sincerest esteem,

Yours very truly  
+ J. Leahy  
M. Limerham, Esq.  
Limerick.



Private

The Editor

16 Jan 73

My dear Mr. Limerick

My letter signed "a Limerick friend" and heading "The vexed question" is about the 3 months notice" to Teachers of National Schools, appeared in the "Freeman" of Saturday last. In it wayward that you would print it in your impression of Friday next. It is an

is such there is very unpleasant.

By the way the portraits of the saints, in your leading matters, is the exceedingly creditable amount of the collection. It is

your paper of today was not sent here -

really very beneath the name that is a great Catholic work with this, it should excused my disown in Ireland, except Dublin  
most faithfully yours  
+ Geo Butler

excellent letter in every  
respect - in style, in temper,  
in argument - All fair  
that your readers should see  
both sides of this question.

I remain  
most faithfully yours  
+ Geo. Butler

The Editor  
16 Jan 73

My dear Sir - I am in receipt  
of your copy of "The Editor's  
Letter" - "The Editor's Letter" -

but I do not wish to send it, as  
I think you will be glad to give  
your readers as good an idea of  
my interesting article of the  
high & the low of the "Editor's Letter".

You will also find an  
paper a very beautiful specimen  
of the paper in reply to the



address of the "Catholics" South

of Italy

I must ask you. to return

the paper to me on tomorrow

evening -

Believe me

most respectfully yours

+ Geo Butler

The Rev William Conway, Curate

of Banastown is appointed

to the parish of Ardara

and was indicated there that

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 am that it

occurred on Sunday last

He was a long time Curate

in Tharles (lived with the

Archbishop. Then he was

appointed J. P. of Holy Cross,

from which he was transferred to Drom

Thurs day  
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, as any mistake



Dublin  
St. Michael & Peter  
Jan. 21<sup>st</sup> 1873

My dear Mr. Leichen,

I am to write on  
Monday next, a copy of your  
bracketed Rev. & Co. to every  
Parish and man - with change  
of address - in England, Ire-  
land 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 subscribers.

Could I ask you kindly  
to insert - if possible in your  
next issue - the prospectus  
nothing or anything better you  
like. I was so worried with  
a variety of matters and cor-  
respondence, I cannot state

Dublin, St. Michael & Peter  
Jan. 21<sup>st</sup> 1873

My dear Mr. Leichen

Your letter to me

and the 2 papers received are  
of too glowing kind and compen-  
sating to nature to leave them  
on momentary grounds. I can-  
not hope to be humbly to ex-  
press my sense of gratitude in  
proper terms, 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 promises are to  
me of great moment. When I  
asked you to publish it, I would  
pay; but I can only promise to run  
them you shall receive a copy of  
any number gratis in the first  
number St. Michael & Peter send

subsequent. Mrs. 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 suggest that an  
advertisement for your next volume,  
I think it will be extremely ben-  
eficial, throughout the south of Ireland  
particularly - I hope it will not be  
formed too long.

May God bless you and  
give you the return of many hap-  
py new years is the fervent  
prayer of your devotedly  
John O'Donovan

Marianne Leachon Esq  
Proprietor and Editor of  
Limerick Reporter  
Office  
Limerick

J. J. Deane and Mrs. Deane of yesterday's  
for which I want - I am sure to an extensive sale, this  
will quote the "Notice": "I thank Deane - Deane  
also, and the spirit of the poet Deane's spirit can  
longy advertisement with the ~~English~~ Limerick and  
lastest best yesterday in Limerick all the Irish  
can well write a fine article worth by a dear friend  
of mine.



Write now to address you. The  
book has already cost me near  
£60. a great share in a poor  
London printer.

Thanking you kindly

Yours, and wishing you  
every happiness and happy

Return of the New Year

I remain, my dear Madam,  
Yours most truly yours

John Aikin

Marianne Lenihan Esq

Superior and Editor

"Limerick Reports"

Limerick

J. A. Aikin forward a copy of two of  
his copies, and of the same

<sup>3</sup>  
Dublin St. Michael & John  
Jan 8th 1873

My dear Mr. Limerick,  
The Papers with no-  
tice came to hand, and also  
the one of protesting with ad-  
vancement. I need not say I  
feel deeply the want of your  
letter and the interest it be-  
gins in my work. I want you  
to set me down as a Limerick  
boy, coming from the begin-  
ning of the year, and making  
pleasure in a post office  
order for 10s.

I think I have extracted  
or referred to every notice of a  
kind in your history; but  
with regard to your "Notes  
and Papers" relation to Limerick  
and Cashel, I am sure that  
you are most valuable. What  
not publish them in the first  
issue in the Limerick Report

<sup>6</sup>  
Dublin St. Michael & John  
Jan 16th 1873.

My dear Mr. Limerick,

Write this very mo-  
ment the most pressing business  
prevented 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 Vi-  
tation Book. The MSS and docu-  
ment you speak of so accom-  
panying on 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 use-  
ful, and give you, what you will



I have all the credit I can get your  
 will make a special provision that  
 your old. and paper may be pre-  
 served after your lifetime by some  
 public institution, say. The Royal  
 Irish Academy. On the other paper  
 I put a little extract from the  
 'Irish' number of the 'Quarterly'.  
 It is got a little worse in your pa-  
 per as a short paragraph. It would  
 be a great opportunity for my effort. I  
 am preparing steadily and will  
 have now 250 subscribers and they  
 have in many instances sent very liberal  
 contributions. The addition to the first  
 notice in 'The Liberator', might make  
 the history of them in most places from  
 the last Examination and English charges!  
 (See 'The Liberator', 18th June 1841)  
 I have it in my power to place it in  
 your notice of the 'Quarterly' and to be  
 with my affectionate regards  
 Yours truly  
 Francis Cunningham

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As my contact with you in  
 an open forum - I am in  
 luck that. Below are a  
 small number of the pictures  
 from your scholarly collection on  
 my page - you can be correct  
 Addressing Butler's invitation  
 of 1950 I have not been  
 and I feel satisfied that our  
 valuable notes of papers in it  
 is it in your possession?  
 The names, variations, origins  
 from an very reliable; but they  
 have a great deal of time to  
 back through. The present of  
 him is quite new, but what  
 life or state would be the  
 to be had there.

I am very much  
 yours, very faithfully,  
 John P. Butler  
 Master, Limerick 200  
 Office Limerick 200  
 Limerick 200



6

Dublin, St. Michael & John  
P4/20(31) Feb. 3rd 1873

My dear Mr. Lemmon,

Last week I was  
down at your Father & Anthony Co-  
gan'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 had in  
hand, at a large banquet given  
by the highly respectable family  
of your Father & Co. His Lordship  
promised on his individual support,  
which I might commend 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  
Marskey, P.P. Toymore, to take a sketch  
of St. Ossian's Church of Clonmore  
for my first number. Then I had  
to collect our Chapel Rents, the last

few days, besides writing many more letters. This must account for my delay in writing.

I shall be eagerly looking for the Dictum Tants of Coahut in some forthcoming number of the Limerick Review. With regard to your Mdd. - 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 Dalcaessians, as a companion Vol. to the History of Limerick & ~~the~~ I am sure with local advertisements, and a good agent in Limerick and Clare you could get many orders. Other friends would help you against Clanchuag, and so far as Dublin is concerned, I should be a substantial 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 in the Dalcaessians, 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 command a little time, I shall speak to Mr. Gilbert and other gentlemen to see if doing your little thing anything could be done to serve your Mdd. 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 persons of you will the R. G. A. get the first Chama of your chosen for a sum, if not adequate to last proportionate to its means, so as to secure the prints of your labours to the country, and to the institution of which you are a member.

I am, Sir, in the last paper, and writing me. As I command you best attention & cooperation through the paper, urges me to add a few additional press notices to the advertisement, and I send



these manuscripts in the order in  
which they might stand. If  
too troublesome <sup>on my part</sup> I pray use the  
editorial right to refuse, which  
is fully yours, and believe me  
to remain, my dear Mr Limerick  
with very true affection and respect  
Yours,

John O'Hanlon

Maurice Limerick Esq  
Limerick Reporting Office  
George St  
Limerick

Dublin St. Michael & John  
Jan 27<sup>th</sup> 1878

PL/20(38)

My Dear Mr. Petrihan,

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 magazine  
hands for my friend N.B.

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. Limerick yours  
John O'Hanlon

Maurice Limerick Esq  
George's St  
Limerick

With ever studious inductions and  
inquiries. He sought information every where  
round him. And having exhausted the core of  
his immediate neighbourhood he rambled  
off to more distant parts of the country.  
Exploring unworking, tramping.

He to Mahan found part of Normanna  
helped and engaged (very at this period  
even though strange the letter and belief  
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 Primat 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 in dispensable 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 sumptuous 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 London*, 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 undertaking,

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 Ordnance Survey, lie entombed in the office of the Commissioners in Dublin, and for aught that we now know, or dare to hope, : doomed to remain there, unless the people assume the expense and responsibility of their publication. P4120(43)

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.

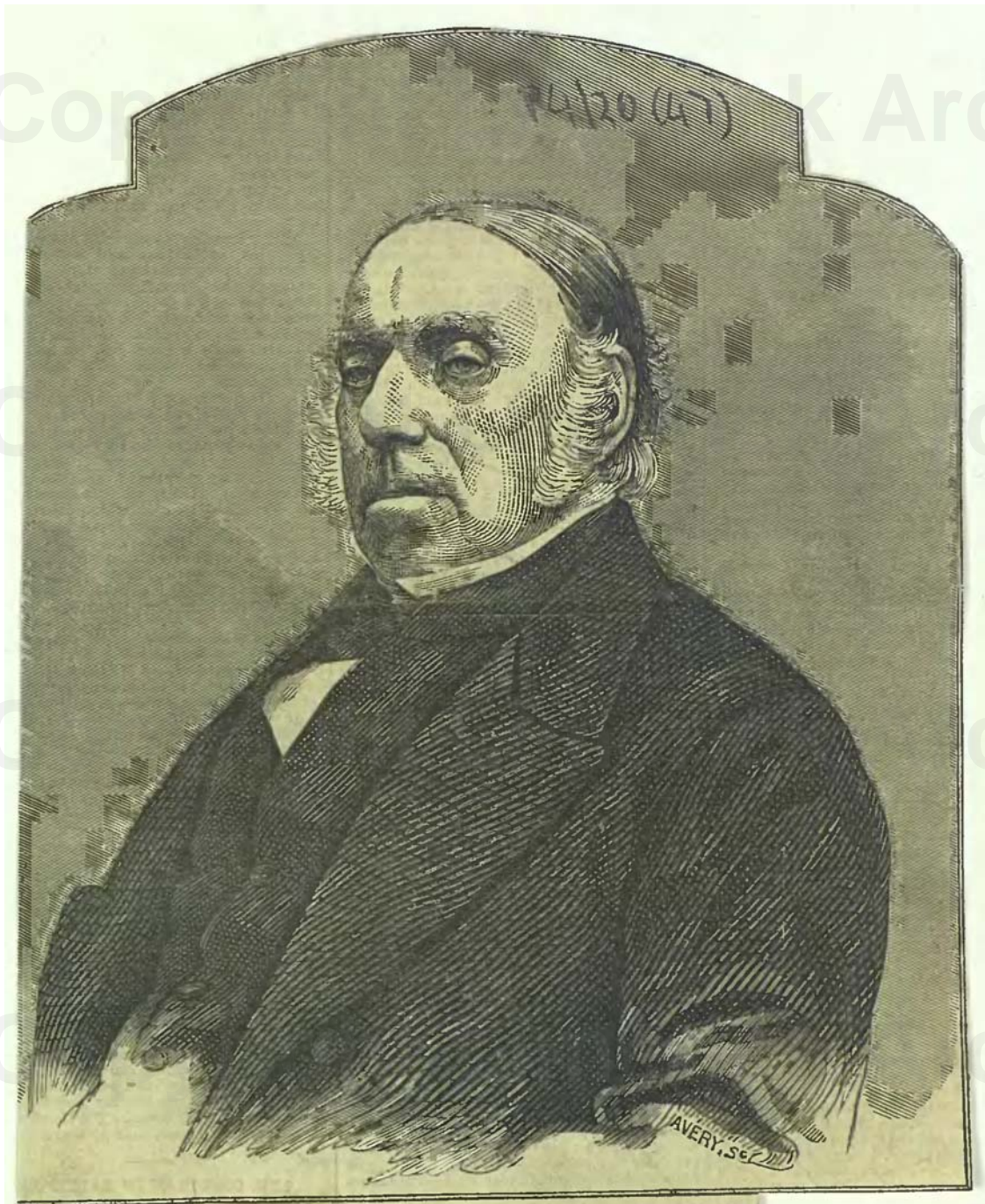
"Like the O'Clerys ceaselessly laboring side by side in the cloisters of Donegal Abbey," justly observes the writer in the *Dublin News*, "those two men have worked with brain and pen for Ireland, investigating, comparing, collating, translating, transcribing; now at the

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 bitter 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 not equal to a menial servant's pay in the house of a British nobleman! The accents of France should know how the British Government requited men whom 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 begun 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 underground 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 dead 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-spaced cranium as it glistened in the streaming sunlight, and when the absorbed scholar lifted up his face, massive as became such a capacious head, and 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 quipped with ink stand, acids and microscope, and covered with half legible voluminous folios, he cheerfully and buoyantly to instruct the ignorant, to correct the prejudicial, or to bear with the petulant, later the first of living Celtic scholars and paleographers, Eugene O'Curry. Some modern scholars, 'the world has nothing of its kind,' and a poet of the world, the Brahmins had written centuries before ours, that 'Great men unseen are wandering in the precincts of the earth.'"

at least Dean Milman translates the Indian. Ideas of greatness may do differ. But if the highest moral purpose, sustained by the highest moral courage, constitute grounds and a standard, if the rarest union 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 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 an humiliating fact, of such really culpable neglect. We should not accuse the 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 Cuillean, 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 *gormae* 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 taxed in dealing with the quotations. Some of them are 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 the greatest value and interest. They furnish the most curious information respecting the mythology and customs of the Gaelic Irish, and put the stamp of genuineness 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 express any doubt of the value of his work. 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 volume of which I have been speaking) must feel, as I do, of the singular public spirit of Mr. George Smith, to 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 completed in a style 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 national work, and worthy of a great, rich, and powerful people, as alone such works have been undertaken in other countries. And the example of so much spirit in an Irish publisher—the printing of such a book in a city like Dublin, so long shorn of metropolitan wealth as well as 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 be long connected with the labor and name of their annotator, Dr. O'Donovan; so, also, I would not of any of you forget what is due to the publisher of the first 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'Clerys."

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 historical tales, the *Cath Maighe Lena*, and the *Tobhuarc Mómra*, which he translated and edited, and which constituted the last volume published by the Society, before its amalgamation with the Archaeological, 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 institutions 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 just opinion of the interest and value, in a historical and social point of view, of this far larger, and hitherto unexplored mass of legal institutions. These are the 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 BSS. 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, to whose private 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 and the provincial kings; of the provincial kings and the hereditary princes and chiefs; of these in turn, and of what may be called the hereditary proprietors, the *Fluiths* (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.

THE unsparing 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 Killaloe, 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 him are still in constant use among the people, as curious maxims, I now remember only two of them, one is *Corran Anghaidh Coir*, Agus Cam an Aghaidh Caim. The other is *Cuid Air Chaid Agus da Chaid Air Chaid*.

But it was not to prove 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 of 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 Tara'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 on 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, be quite sufficient to prove that the plain system of building as testified to by the remains still existing, was of a rotund as 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 prudence 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 in 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 may be also inferred that their object was quite distinct and separate from the ideas of either belfry 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 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 men's 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 only 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 oppose 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,  
Orris.



The Palace

26 Apr 73

My dear Mr. Lenihan

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 accu-  
-rate.

I am ever  
most faithfully yours  
+ Trs Butler  
M. Lushan Esq.

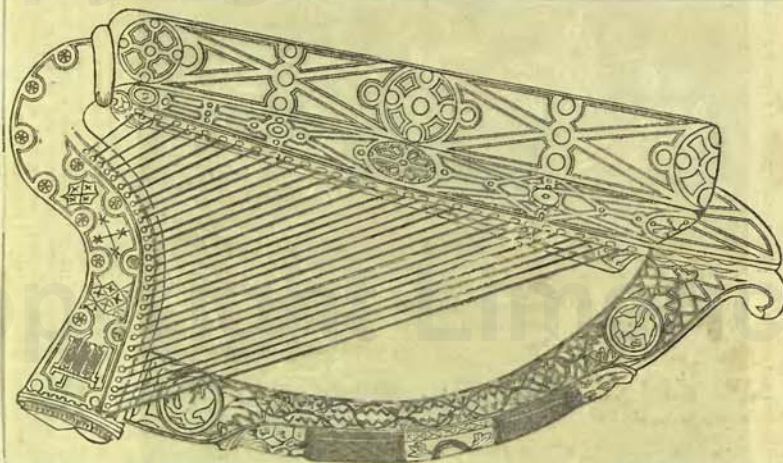
Albert Durer's Small Passion of our Lord Jesus Christ.



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.

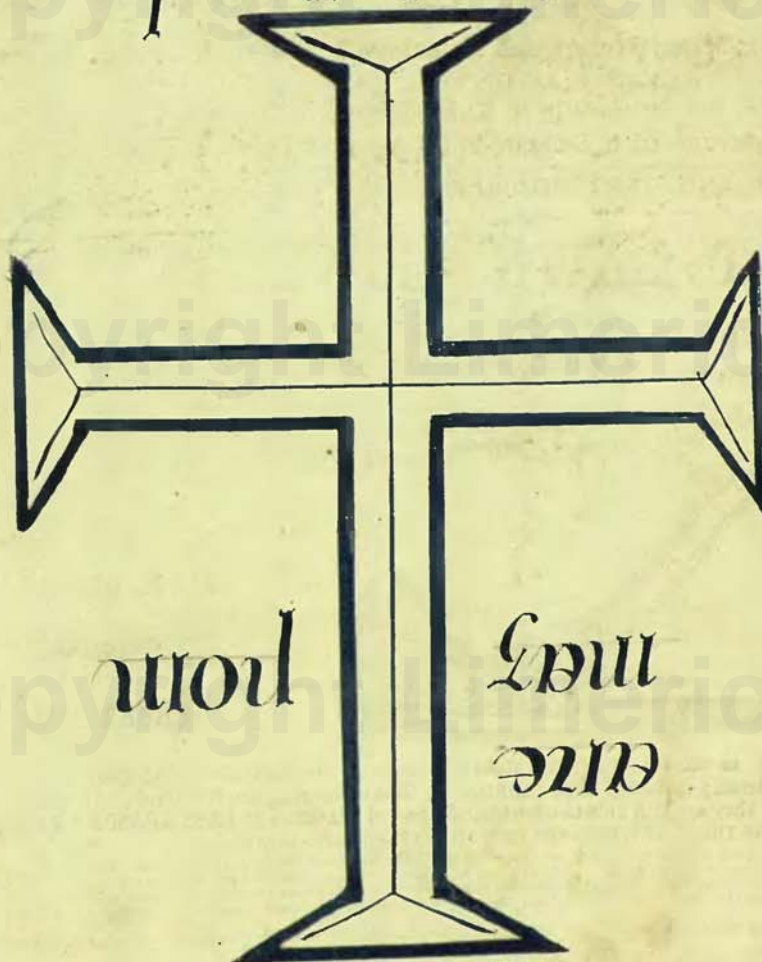






ANCIENT IRISH HARP.

Inscription on old tomb in Inis Cahy Churchyard,  
O'ri do monach



nom

Emu  
me

on do monach



Letter from the author of *Moncontour, Côtes du Nord, France.*  
"Adelaide", the Catholic History of England February 187, 1870  
and various other works, *published by*  
My dear denikan, P4120(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 then for, 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 indifferent  
as to whether it is 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 bread  
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 price 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 thus 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 Byron - some Carlyle - 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 - Flaubert, Balzac, Cardinal Scribe, nor Dr Newman, nor Lady Georgiana Fullerton; for Griffin comes more home to the heart than any one of them, or all of them put together. In this respect he is a Homer, and they are all very wonderful, even first rate 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 filling me, as it did, with admiration for him as to how he lived, and still more how he died, and how he has 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 now I tell you 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 I shall not turn over another page, or I might exhaust your patience. Even my dear old and somewhat eccentric M. Graham in



# 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 Saussey, brother of the late Sir Matthew Saussey, 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 Saussey, 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, £1,600, 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 Superioresses 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.

P4/20004/1

Killaloe

July 13<sup>th</sup> 1869

Dear Sir

I send you by this post  
my reading of the inscription  
on O'Brien's tombstone at  
Castletown Anna Churchyard  
and I consider it the inscription  
a sublime specimen of  
pedantry. Yet the inscription  
on the other side just now  
from Mr. Landon a May-  
nooth student.

I remain  
Dear Sir  
Yours Obedt Servt  
Bernard Quilty



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PL1/20(50)

Deemore East, (o. Waterford,

August 14, 72.

My dear Mr. Limerick,

The (Suffernan, whom I  
intended asking that he  
would become your  
Correspondent, is the  
Rev.<sup>d</sup> William Meagher,  
S. J. Drangan. 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 corner for  
early news, shorter notice.

- instead a secular. If we find  
it so, we must only look  
out for some other more  
central correspondent.

My dear Mr. Leachman,

Yours very faithfully  
+ J. Leach

Warrice Leachman, Esq. J. S.  
Limerick.

Shurles, July 2, '72.

My dear Mr. Limerick,

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 Limerick, Esq. J.P.

Limerick.

PL/20(51)

Mr. Limerick, Esq.

THURLES  
JY 2  
72

42

Office of Reporter & Vindicator,

Limerick.





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PL 120 (53)

Dublin, July 4, 73.

My dear Mr. Lemmon,

It was only today I received your letter of Wednesday, the 2<sup>nd</sup>, along with that written last evening. You must have been somewhat surprised that I yesterday made no reference whatever to your letter of the 2<sup>nd</sup>. 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 some time ago spoke  
about Father Macaulay's protest  
his Executor, the Rev. Wm.  
Macaulay, D.D. of Downham,  
with a view to getting  
them for you. See an anti-

quarian point of view he said  
they were of little value, and  
lost any title of them remain-  
-ing, if ever there was some.  
He added that they are  
-lined personal documents, 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 inscription taking  
place on the 25th inst. as  
appears from a letter I have





Nov 3 Dec. 1872

My Dear Lord

Your esteemed favor of the  
25<sup>th</sup> Ultimo. duly arrived enclosing  
two drafts to the amount of £1272.7.1  
the contribution 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 Yr. L.  
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  
(521)  
B  
THURLES  
JY  
1873

Maurice Lenihan, Esq.

Office of Reporter & Vindictor,

Limerick.



well as of their filial devotion and  
affection to himself, coming especi-  
ally at the present time in which he  
is suffering so much for the cause  
his divine Master and the liberty  
of his sacred Spouse the Church.

It is a convenience that the good Catho-  
lics of Limerick will appreciate that  
his Holiness received their pious of-  
ferings with such sentiments of grate-  
ful emotion, after having <sup>nobly</sup> sustained,  
only a few days before, the millions  
which the sacrilegious usurpers of  
his throne, and the despoilers of the  
Convents and religious institutions  
of Rome had dared to offer him.

He replies to them through his Eminence  
Cardinal Antonelli, if not in the pro-  
per words, certainly in the spirit of St  
Peter to Simon Magus: Pecunia tua  
te cum sit in perditione: Ne p[er]das  
money to yourselves to perish with  
you thought that the gift of God —

the sacred independence of the Vicar  
of Christ may be purchased with  
money. But <sup>what</sup> thus repeating with con-  
tempt the useless gold of the en-  
emies of religion, he accepts with  
joy and gratitude the humblest of-  
ferings of the faithful, knowing as  
he does that they flow from the pure  
sentiments of Catholic charity, and  
filial devotion towards the Father  
of the faithful to sustain him in the  
arduous contest in which he is engag-  
ed against the impious, the selfish  
and the demoralizing spirit of  
the age. At the termination of my  
address his Holiness was pleased  
to charge me with the gratifying com-  
mission of conveying to your Lordship,  
the worthy Clergy and entire faithful  
of the diocese of Limerick his Aposto-  
lic Benediction. Since then —



I was honored with the enclosed letter  
from His Eminence Cardinal Anto-  
nelli who is pleased to express in  
the kind ~~expressions~~ <sup>words</sup> which Your Lordship  
will see the consolation which  
his generous offering of the diocess  
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 diocess  
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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Klause  
The Reverend Francis M.  
D.D.  
Cloulara P.D.  
County Clare  
Ireland near Limerick

Autograph letter of Cardinal Cullen Dublin 21<sup>st</sup> Febr. 1871

My Dear Dr Hartigan

I have received post  
office order £10- 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  
family. I remain

Your faithful servant  
J. J. Hartigan Esq  
M.D.  
+ Paul Cardella



PL/20(54)

Almo e Pmo Signore

Il Santo Padre non ha potuto non accogliere con gradimento l'offerta di Lire italiane trentasei mila cento quindici, che V. S. Illma rassegnavagli nella mattina di ieri a nome di Monig<sup>o</sup> Giorgio Butler, Vescovo di Limerick in Irlanda e del suo Clero e popolo. Siffatto contrassegno di devozione e di amor filiale, accompagnato dalle più affettuose espressioni, commosse l'animo di Sua Santità, la Quale appressando il pemiore 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 Santità Sua ad un atto così ossequioso e devoto, mi pregio di confermarle i sensi dell'armia più distinta stima.

Di V. S. Illma

Monig<sup>o</sup> Kirby  
Rettore del Collegio  
Irlandese

Roma 3. Dicembre 1872.

San Giovanni  
G. Butler



Oh

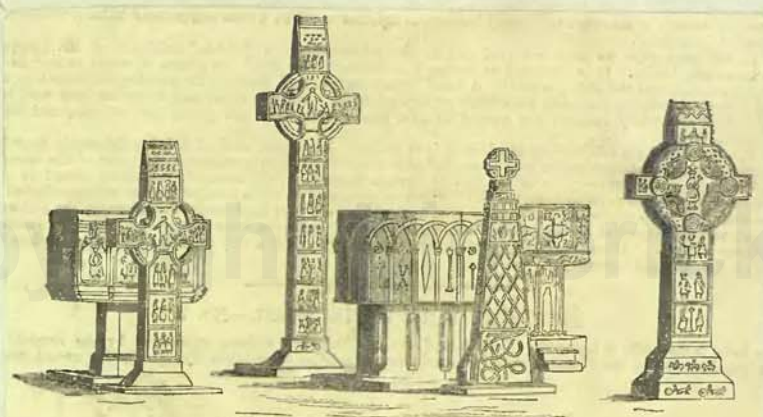
Ann Dr. Cole.  
4 Dec. 1868

Oh dear Valued Friend

Oh 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 & gratified 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  
ability & true Catholic  
spirit with which you do







MODELS OF IRISH CROSSES AND FONTS, BY CHARLOTTE LIMOUSE.











Letter from my amiable  
mother  
Mrs De Sales Burke,  
in the 86th year of  
her age, and the  
66th of her distance  
into a convent.

July 16th 1873



7 AL/RO(55)  
Dublin W. Michael & John  
Feb. 20th 1873

My dear Mr. Lenihan,

I carefully set your  
letter 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 touch  
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. Linche - same name  
- patroness of Taghbirney in Meath. The  
5th October one is daughter of Fergan



of Crusachan Maigh Aonra (Choyhan, Co. Lifford), not in Kenney's Limerick, as the Calendar of Donaghy has it. She is buried in the Field of Kenney at the Old 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 me by Mr. F. Wakeman, of Rosary, Co. Wick. Managh, for St. Patrick's life; one is now beautifully engraved of Clonmacnoise old church, Co. Louth, from a sketch taken by myself, two weeks ago for the Dublin St. Patrick's - both saints 1st Jan. Now, I should like for St. Managh's Acts (2 Jan.) to get a subject; I do not think the Protestant Church in Limerick would do that; it is clear Managh was his foundation or place; besides it is Mr. Mrs. O'Connell's land. There is an illustration of it. What about St. Margaret's church in Limerick, would it be effective? - if not better omitted - tell me your candid opinion. A Photograph is drawing ought easily be got in Limerick, and my engravers here are clear enough to do it very prettily. The work after next, I go down with Captain McEnnis, a first class drafts-

man to get a sketch of St. Managh, the town (I think) of Donaghy (his church) a charming old town in the Limerick Co. I take Mr. MacCaffrey (St. Anthony's Church) Co. Wick for all for 2nd Jan. In the parish of Down, Co. Limerick, the patron St. Anthony of a noble ancient town of Down, by Field (Kenney) I am promised by the same gentleman of Managh - 2 is I expect for engraving; first now I go with a young artist to have him sketch Donaghy - St. Patrick's Church drawn from a beautiful sketch of Donaghy - O. S. Records - all three at 3rd of Jan. So you see I am not idle, not a touch a parish work & mainly growing in mind, and which records.

I send you a notice from the Catholic Directory of you; if you could find room for it I should feel very greatly obliged. I remain very dear Mr. Limerick very respectfully yours John O'Hanlon

Manner Limerick Esq  
104 George's St.  
Limerick

Archevêché  
DE TOURS

PL/20(56)  
Tours, le 26 Dec. 1870.

Dear Reverend Sir,

I answer in english, praying you  
to excuse the inaccuracy 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  
19<sup>th</sup> of December, which was enclosed  
the half of a draft of £22. 5s.  
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 solicitude  
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 medium 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. Hipp. Archbishop of Cocy

and fond Aunt  
M. de St. E. Burke

PU 120 (57)  
+ July 13) 73

J. M. J. B. Convent  
Limerick in 'Irish'

My own beloved Maurice  
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 do, 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 has a fine heart  
good sense & governs  
the Diocese. I thought our  
good Pastor would be  
the Bishop, but well  
far from not to have so  
many to account for he is

happy and always doing  
good. Our Priests go to the  
retreat in Waterford on  
tomorrow. Our retreat will  
commence on the 7<sup>th</sup> of  
August. I saw Anne B  
and Mr. By on last week  
they are fond of you all.  
Tell dearest Margaret  
that I & Mrs. Hackett is  
going to a Nun to her dear  
sister, Mother Bernard  
at St. Mary's Waterford  
she fear her Mother  
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. Lament

Linnick on Snir

My beloved Annie

you must  
have heard how ill  
I have been a dreadful  
Stomach & Headache  
gave me for some time  
me I never thought  
I could write again

I am a wonderful  
what woman, I am  
much better but  
I think <sup>to</sup> stay for a  
short time, I hope to  
see Mrs. Hamilton  
that day or year, I  
was drafted 1890 in  
the 23 of my age down  
Harriet is in the pool  
The Paris gave her  
a short vacation but  
I told her to conform

She is always about  
to my wife, we don't  
not be fond of summer  
with, I am good with  
and the Bernard were  
most kind to offer  
she will be with you  
next week, I suppose  
on Saturday we ~~at~~  
tell about it. I wish  
how much I thank  
for taking her dear  
down to place at the  
Argonne that will  
please God to help



each other, they got  
off with splendor  
You must forgive  
all the faults of this  
as I am, <sup>not</sup> a strong giver  
My love to dearest Eliza  
and to the Boys and  
Girls. And Mother  
and Mother Bernard  
Send their kind  
respects to you. As  
ever your fond Aunt  
Mae Sales Burke

Mountcharles, Belfast,  
26<sup>th</sup> Oct., 1868.

Dear Sir,

In your very interesting account of the  
 Fee-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 3<sup>rd</sup> Viscount  
 Montgomery or 1<sup>st</sup> 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 <sup>any</sup> light  
 about this ~~Doctor~~ Doctor, and a contemporary Dr. Fennell  
 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

New - School

11 July 1852

Dear Mr Kent,

I have rec<sup>d</sup> 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<sup>d</sup> 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 he 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<sup>l</sup> has been already expended.

You will have the goodness to return 2<sup>l</sup> 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. B. 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. Lenihan,

I am very greatly  
obliged for your kindness in  
sending the 2 rough sketches  
which with the notes I sent  
to William F. Wakeman  
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 return the  
notes to be returned to you.  
In any case I copied them  
in substance for Mr. Cera's

Maurice Lenihan 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 Dollard hopes 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

Georges St R.I.A.  
Limerick



PL/20 (60)

Rome 13 July 1874

My dear Lord.

I have great pleasure in acknowledging your  
kindship 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, &c., 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 receive the  
generous donors, as silvered gold for this fresh attesta-  
tion of their filial devotion to this truly illustrious  
Pontiff, as well as of their undying 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. <sup>Trusting</sup> ~~Assured~~ that Your Grace

will find your Lordship in good health

I have the honor to be

with profoundest reverence  
your Lordship's most obedt. devoted servant

J. Kirby

The most Rev.

Richard Bishop of Lincoln.

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. Illma rassegnavagli il 13. del cor.<sup>o</sup> di lire 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 le porta quel Sacro Pastore insieme al suo gregge. E nel partecipare che il S. Padre concede ad essi di tutto cuore l'apostolica Benedizione, le confermo i sensi della mia distinta Affina

Di V. S. Illma  
Roma 14. Luglio 1874-

Monsig. Kirby  
 Rettore del Colleg.  
 Irlandese in Roma

Leone XIII  
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 13<sup>th</sup> 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; for he regards  
this act as prompted by the filial love & devotion  
towards himself  
= edness of that venerable Pastor & his flock.

His Holiness imparted 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.

Believe me, Sir,  
Respectfully & devotedly  
in Rome

J. Card. Antonelli



M. Leminhan, Esq.

C  
THIRL  
MR 17  
'3



Office of Vicar, Vicar,

Limerick.

Shurles, St. Patrick's day,  
'79.

Dear M<sup>r</sup>. Leminhan,

In the audience given  
to the Catholic Mission  
in Rome the other day  
were M<sup>r</sup>. George Smig-  
ton, Sac<sup>r</sup>., and Count  
de la Paer, M. S. Water-  
ford, as representatives  
of Ireland. They were  
set down as English,

as the Irish are too often  
called in the particular.  
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  
+ I Leach

Mr. Limerick, Esq.

Limerick.



Maurice Limerick, Esq. J.P.  
 Office of Reporter & Visiter,  
 Limerick.

Shrewsbury, Saturday in Holyweek, 7<sup>th</sup>.

My dear Mr. Limerick,

The Salutation came to hand all in good time, and was very acceptable to myself and to my Clinical 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. & Samuel O'Connell  
about the notes respecting our  
Diocesan History which I sup-  
posed had remained among  
the papers of his Brother, the  
Rev. Thomas O'Connell. He  
assured me that nothing of  
any consequence remained  
after him. He was just setting  
about the work of collecting  
local histories when he died.

I will speak to the Secretary  
of the Rev. Samuel O'Connell.

best I see him, & get my little  
that may have been written by  
Thomas O'Connell.

Your "Rock of Cashel" - no  
"Casket of the Kings" - is full of  
interest & information.


Let me wish you a very  
happy Easter, with every bless-  
-ing.

Very dear Mr. Denham,

Yours faithfully  
+ J. Leahy

Maurice Denham, Esq. J. P.  
Limerick.



M. Lenihan, Esq.   
Office of Reporter & Visiter,  
—  
Limerick.

Thurles, March 12, 73.

Dear Mr. Lenihan,

So the Ministry are left in  
a minority of 3 on account  
of that unfortunate Uni-  
versity Bill. It is all  
their own doing.

I observe two or three  
mistakes in yesterday's  
Visiter, which you  
would do well to cor-  
rect, before putting your  
valuable Historical Notes

of the history of Rachel with  
a permanent form.

1. You say that the late  
Rev. Wm Morris, D.D. of  
Borrisleigh was succeeded  
"by his nephew, the V. Rev.  
Canon Morris, D.D. &c."

He precent D.D. of Borris-  
leigh is not the nephew  
but the Brother of the  
late D.D.

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 Downhane  
stone "is almost as easily  
"worked as Caen Stone."

That is by no means the  
case. It is difficult to  
work Downhane Stone, far  
more difficult to work it  
than Caen Stone, or even  
Scottish 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 Downhane



Stone has been extensively used in  
"the magnificent new Cathedral"  
"at Thurles, &c."

Not a particle of Drombane  
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 Histo-  
riographer,

Very dear Mr. Leuchan,  
Yours faithfully  
M. Leuchan, Esq. & J. Leach,  
Limerick.

Shawles, June 6, 71.

My dear Mr. Lumsden,


I have succeeded in forming a respectable Committee for purchasing & restoring the Rock of Marshal. I send an Address to the Freeman the Post - rather very soon Adolphi, with the names of the Committee. I hope to be favored



is that the Church form - I think if I am getting looked  
-business, rather than  
sell it to us, as they  
can do, may hand it  
over to the Board of  
Works, & keep it upon  
a par with the public  
expense. We must  
only try & form a  
strong public opinion,  
& what they may be  
obliged to yield. Better  
take them pretty at first,  
visiting upon the season. Mr. Leachman, M.P. & Ed. A. Leachman,  
Limerick.

I draw your attention  
to this, that you may not  
only give - place to my  
Admiral in the Director  
but come out in your own  
admirable way in exp.  
-post from national  
project of restoring the old  
Rock. My dear Mr. Leachman,  
Yours faithfully  
Mr. Leachman, M.P. & Ed. A. Leachman,  
Limerick.

Sealy, West Cork,  
Charles  
Maurice Leminhan, Esq.  
J. P.  
Office of Vicarinate & Reporter,  
Limerick



Limerick, Oct. 31, '70.

My dear Mr. Leminhan,  
I will thank you to  
send me carefully  
parcelled up the original  
of the Triumphalia Sto  
Lucis, which I lent  
you some time before  
my going to Rome.

My dear Mr. Leminhan,  
Yours faithfully  
+ J. Sealy  
M. Leminhan, Esq. J. P.  
Limerick





London, July 12, '72.

My dear Lucinda,

Excuse my delay in  
sending you these. I  
have been away in Sep-  
-tember, attending a

Conference of the Clergy there.

I send you also the only  
thing I have in the shape  
of Memorial Endurers.

There is a very large co-  
-loured one here, somewhat



S. J. When you speak of  
"a Sketch of Holy Sepulchre"  
I don't know what you  
mean - a print, or a  
printed description.


There is a description of Holy  
Sepulchre, published by Mr.  
Clore, with which no doubt you  
are acquainted. The title is -

- "Holy Sepulchre, Co. Lippinham, a  
series of measured drawings of the  
Church with descriptive letterpress,  
by Samuel J. Clore, A.R.S.A.S."
- "Reprint, lithographed & published by  
W. B. Clutter, & printed by Messrs Ward & Co.  
Westminster, 1868."

similar to this. If you  
wished I could get one of  
my friends 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 Sir,  
Yours very truly  
+ J. P. Clutter  
Marine Deschamps, Esq. S. J.  
Limerick.



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To Maurice Lenihan Esq. J.P.  
Georges Street  
Limerick

Copyright Limerick Archive  
+ Nov<sup>r</sup> 23<sup>d</sup> 72  
J. M. J. St Marys  
P<sup>r</sup> Vincent Limerick Esq.

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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 Shepherd  
never forget me; and I never

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offer him and all his to you  
may you bless them and  
keep them in your holy keeping.

I will not have many more  
returns of my happy fears.  
I will think to you he has given  
me a long life to know him. Our  
truly good Pastor wished me  
joy on my holy profession  
62 years. When we were young  
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  
Harriet on Thursday, as usual

dear Mother 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  
Mother 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 don't  
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 Heret in high respect  
to you dearest Eliza James  
Margaret Eliza and all your  
ever fond and affectionate

Sunt Mude Sles Burke

Will you get the two last  
lines printed for me if you  
can? Best wishes to 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 Visiteur for  
Lenigan and my daughter  
and 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. Samuels Esq.,  
Photographer, 30 West-  
moreland St, Dublin.

I think it highly  
probable, that he has  
some copies remaining  
on hands, 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 vituperation 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 ways 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, Hilly Wells, Saint's Bells, 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 science, 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, which occupied Ireland long before the Christian era, "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 more primitive than 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 stone roofs of which had fallen. The dilapidations were repaired, and with some alterations they were converted into Christian churches, in pursuance of the policy of assassination 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 did not castles; woods serve them for fortifications, and mosses 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, "from me to be Cromlech, for the worship of the Sun, in the open air, some circular mounds known by the name of 'Calli,' or 'Lia,' 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. To the exception of these, however, 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 the sagacity of the nineteenth century."—(P. 343)

There are many other remains like the Cashel Temple, built of cut stone, admirably joined and decorated, having doorways and windows ornamented with the most beautiful sculptures, representing in relief human heads, horned divinities, serpents, and other devices, in a style of art which has not been equalled since in modern times. These buildings are generally called 'Norman,' with Irish peculiarities. Some of the Irish peculiarities consist of symbolic ornamentation, demon-trails, 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 no living 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 Celtic faith; 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 by 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 Baal, 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 tenacity to their most ancient customs and superstitions. Mr Keane has given copious illustrations of these monuments, 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, nevertheless, have ascribed to him much of the legendary history which originated in Heathen Mythology."

The effect of this primitive 'Irish succession' is sometimes very ludicrous. For example, we have in Irish *St. David*, but it is St. David, the Irish word being a corruption of 'Dia-Baal,' literally, 'the God.' There is also *St. Salathiel*, derived from a heathen god is a similar manner. In fact the Irish Hagiology is very much made up of the olden mythology blended 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 testimonies 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 afterwards made or erected by Christians. Nevertheless, he holds that they have had their origin in great primitive truths, of which the Christian system is the development;—that they were perceived by the first idolaters by tracing predictive and symbolical facts, representing those

by symbols, then, representing their own inventions, and ending with the decorations of the mystics.

Mr Keane remarks:—

"Numerous quotations from different authors have led me to conclude against the opinion of David, 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 pages of O'Neill's "Irish Crosses." The Yew-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. Gendagh, 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. Cuan, who had also a temple in the island of Aran. He was baptized by St. Columba (Cronos the Centaur) and ordained by St. Lughaidh (Luna the Moon). He was brother to St. Dagan (the Fish-god). St. Kevin's Bed 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, and attentively examining the beautiful engravings with which it is copiously illustrated. His 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, 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 civil war called the War of the Sexes, "one party worshipping Nature as the Great Father, the other as the Great Mother, as supreme. The Cutli, or Scythians, hence Scythians, 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. Wherever they settled they erected temples and towers in connexion with their worship, the Cyclopes' ruins of which (as mentioned) were found with a stratum of ruins belonging to another race by which they were conquered and succeeded) have excited the astonishment of posterity. The Round Towers, and all such detached symbols of an antiquated and depraved worship, were destroyed or roughed out by the Roman Empire when it became Christian, but the Roman Empire never embraced Ireland. Probably the Irish Cutlites had nearly perished or were much weakened by civil war or famine, when the Celtic immigrants arrived. At all events these predated 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 Cutlites or Masons. Another of their demigods who still lives in popular tradition is Fin Mac-Culle. There were many of these Finian heroes, from whom the modern Fenians derive their name.

However unpleasant the result of this inquiry may be, the fact must be stated—its Round Towers, Stones, and Crosses, were connected with the Phœnician worship, and the first gods of the Island of Saints were Baal, 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 creans*—and that as the Generator and Regenerator, the symbol being filled 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(61)

Hollywood Adair  
July 19<sup>th</sup> 20<sup>th</sup> 1872

My dear Sir

I found your card here  
on my return home from Ballybunn  
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 too 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.

work making a drawing to scale  
with so much intricate tracing on  
it and my difficulty to do so under  
light, I have been so long in doing  
since going down to an out frame  
and getting my drawing, that I have  
never been able to do a single thing to  
the drawing except to (and to 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  
bar thumb of an inch to a foot -  
I am sure that I was in such a  
hurry that I could not do it  
any light, it would have been much  
better if I could - The cross as it  
now stands is supported by four

to which the different parts are  
such 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 small  
plate of plate with a Latin inscription  
was let into it by Bishop Maut in  
1724 when he moved it from Kilmore  
thence I have not shown as I think  
it better to leave it as much as  
possible in its original state - it  
however must probably have a stone base



which is not now without but  
this I have not attempted to  
restore as I do not ~~reappear~~  
of guess work restoration. &

I hope the drawing might not  
be any more your property  
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

Yours truly

James Thomson

The Limerick {

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P.S. They are the  
only ones of  
this color left.

Baltimore House  
Cash 10 July 1872,

My dear Mr Limerick,

I send you the  
colored photographs of  
both your deceased  
friends and hope you  
will like them.

Believe me to remain

Truly yours

William Limerick Esq.

Francis Limerick Esq.



**DEATH OF THE REV. JAMES O'CARROLL, C.C.  
CLONOUTLY, CO. TIPPERARY.**

We very deeply regret to record the death, at a comparatively early age, of the Rev. James O'Carroll, C.C., Clonoutly, 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 Brotherly, 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. As 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 has 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 Monamium, the residence of his friend and relatives, Miss Mackey, sister of the late erudit and patriotic Rev. John Mackey, P.P., Clonoutly, 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., Clonoutly; Very Rev. Canon Cahill, P.P., Knockavella; Very Rev. Canon Morris, P.P., Borrisleigh; 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 Fennelly, 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. Maher, 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., Templemore, and Rev. John Stanley, C.C., Killadysart, 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 Clonoutly, 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 thunderclap 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 Clonakenny, the patrimony of the Mahers 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. Michel 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 Bournia; 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 Templemore, 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 30th year of age. My father attended the classical school as I have just said in Moyne at Templemore 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 remote 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.

Limerick, 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!





23 Glommagein, Sir P. O'Neill with 4000, of which a brigade charged the B. heartwork, under Sir R. Howard. Chittos also led the biggest was shot

24 <sup>about</sup> 10000 Scots under Leslie & Montrose landed at Crumfry, at least 10 Regiments - attack on Irish Trench outside of their quarters killed all save 3; then marched to Mullin (!)

26 Clinton's escape

27 O'Donoghue's death and that of Murray by S. In Tyrone the Scot Army of 10000 were joined by 2800 ft & 7 troops of horse Owen Roe who had only 1000 men - 2 troops of horse charged them, beat their horse & killed many

28 O'Rourke with 1000 ft & 2 troops of horse <sup>Spent some time</sup> 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 ft & 100 h. attacked by 2000 ft & 200 h. <sup>ambushed</sup> & horse <sup>by species</sup> shrank off, but beat them. got some Irish prisoners. The Irish then took

32 In October Donaghenry taken by I.

33 <sup>Victory</sup> Battle near <sup>won by Roe</sup> Portlister of 1000 against Lord Moore & 3000 E.

36 The "Smart Irish" of Monaghan Castle. The Scot E. burnt waste the cessation of arms from <sup>Sept</sup> 1643 to <sup>20p.</sup> 1644, The E. & S. beat the Cessation

41 <sup>attempts</sup> Castlehaven with Lincolns Army of about 4000 ft & 800 h. goes to Dromore. The E. & S. opposed to them were 7000 ft & 800 h. The Irish horse beat the En. horse at Dromore. The Irish, more to strength & neither party w<sup>d</sup> fight. The I. got diarrhoea from eating meat & bread - Castlehaven committed a horrid blunder to go to a waste country! not in the planted country of his enemy.

45 Mr. St. John with Castleh. with 2500 Ulstermen as chief Counsellor, but his ambition made him not give advice as old soldiers knew he was not the worst of them

46. In 1645. The Scot. marched to Glanard 6000 ft & 900 h.



our horse refuse but to take ground.

Black & white. Main 7 Reg. & 5 troops. Half the Reg. had pistols  
2 guns, half the horse had pistols & 1 cannon; so he ~~was~~ <sup>w<sup>d</sup></sup> have it

37. Monroe's Force & Book written by M. H. T. + 1900 value at Ben. h. <sup>18th cent. E.</sup> <sup>all Ben. h.</sup>

64 600 ft. h. near 1200 E. - All 200 near Redman

18. Preston <sup>fine man</sup> ~~and~~ <sup>and</sup> better at Morgan Hill by 2. Because he liked  
the advice of Blisset wanted to do all himself 23 Aug. 1847.

July 300 of *P. unipuncta* - 7

To Mr Pitt Rivers a provision at Castle Jordan

74 The Council orderd it not to waste Quarter the refuse but must.

76 2000 I. destroy a pavilion of 700 E. at Koll, in Westmead.

78. M. Gurnarky the notorious spy. 5000 cows lost

82 The Commissioners of Leinster <sup>applied</sup> ~~represented~~ to Water.

83. The Kincir, priest hat, old hat deserted

85 Kuckmas .380 f 2700 h. under Tariffs beaten by 3500 f  
+ 700 h. by Saligui

88 Mc Donnell, the Comet will go by every year for 1000 years.  
First of March is full & 2nd home lost.

91 The author was next officer to Major Dunbar sent on special mission by Jones & Howell

93 Cavalry skins 500 L

97 \$50 of <sup>original</sup> but 200 of heliogen, but 90 increased with heliogen

918 The Baltimore <sup>referred</sup> ~~case~~ of demurrer, ~~passed~~ by O'Neill. They were assigned by protestant. Droghead taken from parliament by Archibald.

102. Inghen. goes from ship of Dublin, the parson defect that  
who remained the grand Army. Mac Ark's position  
Ballyshannon Irish

186 - O Mill sends 5400 to join against Brunswick

1888 Douglas tekar. <sup>110</sup> Favos ride

114 Wiford 115 Ross, Honally & 118 Honally, Durb

- 122 The Lady of Strabane & Sir Phelim  
 134-<sup>144</sup>9 Clannell Jan. 1649. One 1000 killed in an hour  
 147 the Election of General in Chief  
 157 Skirmish between Bp. M. O'Mahony with 4400 men & Crote's Army  
 Crote's have been run  
 161 the Witches <sup>23rd June 1650</sup>  
 163 the fight - the Bishop General / Battle 1000 killed  
 165 Crote the cruel! & ungrateful  
 167 The Bishop hang'd by Crote  
 169 Chelmsford defended. 178, 179.  
 180 O'Mahony  
 181 He mentions the year 62 & the Irish & Killing Irish  
 173 The Engl. lose 500. Crote smokes  
 175. O'Mahony's Irish vilified by E.  
 177. Hugh Duff <sup>will!</sup> 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 Arbutnot  
 190 Sir Phelim & Neill! & 192  
 195 O'Mahony!



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[illegible]

The Five Ends of Ireland.

[illegible]

BRITISH COLUMBIA. NOV. 14, 1868.



FROM THE JOURNAL OF THE  
KILKENNY ARCHAEOLOGICAL SOCIETY.

Mr. Michael Mullally of Ballycullen, Mullinahone, sent the following ancient inscriptions:—

*Hic jacet Thaddeus O'Meagher de Ballidin  
& Anastasia Puria eius uxor qui me fieri fecerunt  
20 Martii. anno salutis 1600.*

"This tomb lies in the Abbey of Fethard. This Thaddeus 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 Cloncen 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 Kearney 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 Cloncen; they had another residence at Knockinglass, near Killenale. 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 evi longinqua valet mutare vetustas."  
—Vinc., *Æneid*, iii. 413.

*Here underfoot lyeth interred the body of Robert Jolly formerly of Theobalds Herefordshire 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 Kilenale; 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." *One of the ladies who married to Cornelia Callaghan, the daughter 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 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 Maries, one on each side.]

*Dama Euerardes alias Roche relicta Joannis Euerardi Junioris hac insigni erecit quæ Euerardi fundatores patronis ædificij apponi voluerunt atque morte præoccupati non potuerunt affigi Quæ obiit die xii 1646.*

*Vis in rebus actisqve 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 ensigns 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 xxix die decembris ano domi 1615 Ejus per dilectus 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 Heney,

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 Garzette July 1st 1865.*

\* These are my signatures *W. J. Henes*







