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Parochial History

OF

Waterford and Lismore

During the 18th and 19th centuries.

"Positis meliora caducis."

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Waterford :
N. HARVEY & CO.
1912.

Dedication.

TO THEIR MEMORY—
THOSE MEN AND WOMEN OF THE PENAL DAYS
WHO,
PLUNDERED, BELIED AND HATED—CRUSHED BY CRUEL LAWS
AND DEPRIVED OF CIVIL RIGHTS—WITHOUT EDUCATION OR
POSITION OR POWER,
KEPT ALIVE,
TO HAND IT DOWN TO US, THAT SACRED FLAME WHICH PATRICK
HAD LIGHTED UPON THE HILL OF SLANE.

1368349

PREFACE.



THE compiler disclaims any intention to offer the present work as an adequate history of the Diocese during the period covered. He would present it rather as an ordered collection of material which will facilitate the work of the future historian and save him an immensity of time and labour. For the present it will also to some extent satisfy the general desire for knowledge of our ecclesiastical past. Publication of the material here presented may too, by the way, stimulate the advent of the future historian in question. The compiler begs to plead, moreover, that the idea of the work is not his. He has very reluctantly undertaken the task and if left free he would not, under present circumstances, have attempted it at all; he has not had, he felt, for one thing, the necessary leisure to treat the subject as he should wish and as, he thought, its importance deserved. What he has done he has done in obedience—a fact which perhaps will plead in extenuation of the many defects of which he is conscious and the many additional which the careful reader will discover.

December, 1912.

INTRODUCTION.



REFERENCE to the map prefixed will show that the present Diocese of Waterford and Lismore is exactly, or almost exactly, coterminous with the ancient principality of Decies. It comprises, as the territory of Decies comprised, almost the entire County Waterford with a considerable portion of County Tipperary, and five small townlands of the Barony of Condons and Clangibbon, County Cork. As if to counter-balance the five townlands of Cork County which belong to Waterford and Lismore, five small townlands of County Waterford form portion of the parish of Leitrim in the diocese of Cloyne. For information as to the number of parishes, churches, schools, clergy and religious, see the Catholic Directories, also the Catholic Encyclopedia.

Controversy rages round the first preaching of Christianity in the Decies. It must be conceded as extremely probable that at least the southern seaboard of Waterford had received its first Christian message before the coming of the National Apostle. The Life of St. Declan, which however it would be folly to claim as independently reliable, places the apostolate of Declan in the early fifth century, while Patrick is still a novice at Lerins. We are on firmer ground when we come to St. Carthage, who in 630 established himself at Lismore, founding there a famous abbey and monastic school. Lismore became the ecclesiastical capital of the region, within which there were many other monastic establishments and a number of monastic bishops. Among the more important monasteries may be mentioned Mothel, Clashmore and Molana, and among the notable episcopal or quasi-episcopal cities may be named Kilbarrymeadan, Ardmore, Ardfinnan, Donoughmore, Kilsheelan, and Kilcash.

It is not within the province of the present work to detail at length the early history of the diocese. Let it suffice to say that there are commonly reckoned twelve successors of St. Carthage previous to the Synod of Rathbreasal in 1112. From Rathbreasal onward, however it may have been before, it is universally conceded we have a regular and formal succession of bishops. At the Synod in question the Irish episcopacy was regularly organised in conformity with the discipline of the universal church. The enactments of Rathbreasal were confirmed at Kells forty years later. Misunderstandings and disputes leading to scandal and to violence were the result of the anomalous position of the Diocese of Waterford and these led to the union of the two sees on the death, in 1362, of the last Bishop of Waterford only, Roger Craddock.

The ancient diocese of Waterford is of very small extent ; it was the smallest of the dioceses recognised at Rathbreasal—so small that there would be room in Ireland for two hundred and fifty dioceses of its size. It comprised in fact little more than the city itself and the adjacent cantred of the Danes, and owed its origin to the general conversion of the Danes of Waterford. Between these descendants of the Vikings and their Celtic neighbours of the Decies and Ossory little love was lost and the racial antagonism is reflected in the Waterfordmen's method of procedure, when towards close of the eleventh century they determined to set up a cathedral and a bishop of their own. They chose for bishop one Malchus, a Monk of Winchester, but an Irishman. The ordinary course would have been to have the new bishop consecrated by his Celtic neighbour bishops or by the Metropolitan of Cashel. The Ostmen citizens however sent their bishop-elect to be consecrated by the Archbishop of Canterbury. It is possible, nay probable, that in this course they had the sanction of Rome ; at any rate their policy was acquiesced in, if not approved of or dictated by, the Irish King, Murtough O'Brien. Murtough was a man very zealous in the cause of religion and he had struggled hard to bring Irish church discipline into more perfect agreement with the Roman. It was during the episcopacy of Malchus (1096-1110) that the cathedral of Waterford was erected. This cathedral was re-endowed by King John in the beginning of the thirteenth century. At the latter period too it received confirmation of its statutes and possessions from Pope Innocent III. This also is the period to which a generally received but now utterly exploded opinion attributed the gift to the cathedral of the antique vestments still preserved in Waterford. Among the more noted successors of Malchus up to the union of the see with Lismore may be mentioned—Robert (1210-1222), who commenced a century long dispute with Lismore, Stephen of Fulburn (1273-1286), who became Lord Justice of Ireland and set up a mint and coined money in Reginald's Tower, and Roger Craddock (1350-1362), between whom and his Metropolitan there arose considerable litigation.

Though the sees of Waterford and Lismore were formally united in 1362 they continued to have separate cathedrals and chapters down to the sixteenth century. We have very little information regarding the pre-Reformation bishops of the united diocese. We catch only occasional and passing glimpses of them in the State Papers. The vast majority of them bear English names ; in fact there is only one who bears a distinctly Irish cognomen—Nicholas O'Hennessey. Comyn, the Bishop of the Reformation epoch, had an unusually long reign if as Ware states he was translated from Ferns in 1619 and resigned only in 1651. Apparently Comyn took the oath of supremacy, for John Machray, a Franciscan, was appointed to the see by the Pope in 1550, and in the bull of his nomination he is declared to succeed Thomas Purtil of venerated memory. The next Bishop, Patrick Walsh, has been the subject of much controversy : he was beyond a doubt consecrated by royal mandate, but yet he was not deposed in Mary's time and his name appears in the "Provision" of his successor. We may take it he returned to canonical obedience and that he was absolved by Cardinal Pole. He lived till 1578, having been over sixty years a bishop. Presumption in favour of his orthodoxy

is strengthened by his consistent patronage of Father Peter White, the noted Dean of Waterford, who was the greatest pedagogue of his day and a most strenuous opponent of the new religion. John White was appointed Vicar-Apostolic on the death of Walsh, and henceforth for fifty years the diocese was administered by vicars only. Archbishop Thomas Walsh, of Cashel, a Waterford man by the way, had, some years previously, advised the Holy See that, owing to the difficulties of the times and the poverty of the Church, two bishops would suffice for all Munster. In 1600 James White was named Vicar-Apostolic and in 1629 the episcopate was restored in the appointment of Patrick Comerford (De Angelis), an Augustinian. On the death of Comerford (1652) the Holy See reverted to government by vicars, for twenty years. Again, on the death of John Brenan, 1693, a Vicar-Capitular governed the diocese till 1696.

Nothing in the history of Waterford is perhaps so remarkable as the number of great ecclesiastics which the diocese, and especially the city of Waterford, produced during the dark and evil days of the Penal Laws—Peter Lombard, Luke Wadding, his brother Ambrose, and his cousins Luke and Michael, Stephen White, surnamed polyhistor, "one of the four or five most learned men that Ireland ever produced," and his brother Thomas White, founder of the Irish College of Salamanca, Thomas Walsh, Archbishop of Cashel and first cousin to the Waddings, Bonaventure Barron, Paul Sherlock, &c., &c.

John Brenan was in many respects the most notable prelate that ever ruled the ancient see. He was a native of Kilkenny in which city he first saw the light about the year 1625. With Oliver Plunkett he accompanied Father Scarampo to Rome in 1645, on the latter's return from his mission to the Confederate Catholics of Ireland. He next appears as a brilliant student and afterwards as a Lector of the Propaganda, and as agent in Rome of the Irish clergy. The secretary of the latter congregation was able to testify of him when his name was proposed for the vacant see of Waterford that he had met few men in his time so learned and so pious, and the same time so prudent. One who knew him well describes him as unassuming and very amiable, of ardent zeal and boundless energy. He was nominated for the see of Waterford on May 12th, 1671. As the youthful bishop set out for his distant diocese there were high hopes for the future of religion. Charles II, a Catholic at heart, was well disposed towards professors of the ancient faith. Priests and bishops were tolerated and allowed to exercise their functions without interference, and the Penal Laws, though not abrogated, were suspended in execution. It was soon evident to friends and foes that Dr. Brenan was a great force in his new sphere. He held visitations and ordinations, provided pastors for long orphaned parishes, and held Diocesan Synods. The diocese had thirty priests labouring on the mission and Robert Power, kinsman to the Earl of Tyrone, was Dean. In 1677 Brenan was elevated to the Archbishopal See of Cashel, but, owing to poverty of the latter, he was allowed to hold Waterford and Lismore in administration. The next year saw the culmination of the Titus Oates plot. Amongst the accused in Ireland were the Archbishop and his friend Lord Power, of Curraghmore, against whom informations

were sworn by three wretches, of the character familiar on such occasions—McNamara, Fitzgerald, and Nash. Dr. Brennan however was extremely difficult to track. Extraordinarily active, he was felt everywhere throughout his diocese and beyond, but his retreat or place of abode could not be found. It was, as a matter of fact, never discovered, nor do we to this day know for certain where it was. It is probable that he found temporary asylum at Curraghmore and Kilcash, and in the wood of Rehill. McNamara swears to having seen him at the first named place; an informer's word is of proverbially doubtful value, but this wily wretch would be careful to make his evidence circumstantial. The advent of James to the throne in 1685 gladdened the hearts of the Catholics and set their adversaries ascheming. In October of that year Brennan came still further into the open; he convened a provincial Synod in Thurles at which, amongst other things, it was enacted, that priests should no longer celebrate Mass in the open air, that the faithful were to be instructed how to make good confessions and in the knowledge necessary thereto, that Parish Priests are to keep exact registers of baptisms, marriages, and deaths, &c., &c. Harris makes complaint that James distributed the revenues of Cashel amongst the Catholic Bishops on the death of the Protestant Archbishop Price of that see. Had James done so he would have done a thing imprudent and unconstitutional, but he would scarcely have done anything unjust. What the King really did was to pay pensions or annuities to certain Catholic prelates, &c., out of the Irish treasury and out of church property unjustly seized on by Archbishop Price's predecessors. Dr. Brennan was allotted £200 per annum, and this we may presume continued to be paid from 1686 to 1690. In 1686 the Archbishop paid his respects to Clarendon, the Viceroy, in Dublin, and, four months later, when Clarendon visited Limerick, he made a second call upon him. We next hear of our bishop in connexion with the negotiations preceding the Treaty of Limerick. He was one of the Commissioners appointed to fix the terms to be demanded. Alas, it proved a fruitless task! After Limerick as before Brennan continued to reside in his dioceses and to make careful reports thereon to the holy see. He was one of the very few bishops who remained in the country; he seems, in fact, never to have left his charge except for a short period in 1673 when there was a particularly violent outburst of persecution in the south. Then, Dr. Brennan fled for a while to his friend and brother confessor, Oliver Plunkett, at Armagh. They had both to seek refuge in the mountains of the north, where during a severe winter they lived in a semi-thatched shieling and frequently found it hard to procure enough oaten bread to sustain life. Such were the times, the difficulties surrounding a bishop's work and the secrecy in which he lived and with which he moved about, that his brother bishops in exile after the Revolution could hear no account of the Bishop of Cashel; he was supposed to be alive or to be in Ireland, but none knew for certain. He died in 1693 and was buried in the tomb of Dr. Geoffrey Keating at Tubrid. It was no doubt at his own request that he was interred with Keating; veneration or affection for the historian whom he can hardly have personally known, may have suggested his choice of a burial place—or it may be the latter was suggested by their common retreat at Rehill.

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

Richard Pierse was a native of Ardferd and had been nominated by King James for Waterford as early as 1694. Macauley states that a priest had been bribed by promise of the mitre of Waterford to preach at St. James', London, against the Act of Settlement in 1686. Pierse had been an army chaplain in the service of King James and had followed his royal master beyond the seas. He was a graduate of the Sorbonne, from which he had received a mastership in theology, and was only thirty-five years of age on his appointment to Waterford. This latter fact suggested one of the grounds of an objection to his promotion made by the Bishop of Limerick. Dr. O'Moloney, the Bishop aforesaid, objected to Dr. Pierse on the ground of his youth and inexperience, and alleged that political considerations rather than regard for the interests of religion had influenced the King in this nomination, &c. In Dr. Pierse's brief of appointment to the see of Waterford were faculties or dispensation for consecration by a single bishop. A few months after his consecration the bishop had to fly to France, and there we find him at various periods up to 1715. The statute of 1697 had ordered all bishops and regulars to quit the kingdom. Dr. Pierse must have been in Ireland in 1697 and in 1700 for in those years he held ordinations in Waterford and Thurles respectively. In 1699 a plot of ground near Bailey's Lane was assigned by the Corporation as a site whereon the Catholics might build a church and, we are naively told, that as the place was not on any thoroughfare and the Papists' chapel did not offend the eyes of the Protestant populace, the Protestant Bishop Foy made no objection. In 1702 Pierse was certainly not in Ireland for the Propaganda that year communicated to the French Nuncio its desire that the bishop should return to his diocese. To this communication and to others such the bishop returned the reply that though resident abroad, owing to the dangers of the times, he had made adequate provision for government of his diocese by the appointment of competent vicars. The vicar at that period, by the way, was Bellew. In 1712 we find Pierse acting as suffragan or assistant bishop to the Archbishop of Sens, and it is probable that he remained in Sens till his death in 1736. In 1713, according to the sworn testimony of Tyrrell, the most active priest hunter of his period, Pierse was in Ireland and resident at Kilcash. Tyrrell's evidence notwithstanding, it is not by any means clear that the bishop ever returned. He was appointed Vicar-General of Sens, and Honorary Canon and Treasurer of the Cathedral. By his will his body was interred in the chapel of St. Columba, within the cathedral; it is explained that he had a particular affection for that chapel and celebrated Mass there regularly in his last years.

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

In 1739 Sylvester Lloyd, of the Order of St. Francis, was translated from the see of Killaloe to Waterford. Bishop Lloyd was author of a large catechetical work in English—really a free translation of the great Catechism of Montpellier—printed at London in 1712. He was

also author of a smaller work of the same general character, in English and Irish. In 1744 Lloyd too had to leave the country, but, though in poor health, he soon returned. He died at Waterford in 1747 or the year following.

Thomas Stritch, a native of Clonmel, was recommended by King James, and actually named by the Holy See, as Coadjutor to Dr. Lloyd and Bishop of Teia *in partibus*, 1745. Stritch does not, however, appear to have been consecrated. Symptoms of insanity, it is said, manifested themselves and prevented consecration.

Peter Creagh, Dean of Limerick, was next proposed for the Coadjutorship. In 1736, when there was a vacancy in the see of Limerick, Dr. Creagh's was one of the three names forwarded to Rome, but he was then considered too young for episcopal responsibilities. He was nominated Bishop of Avaro *in partibus* and Coadjutor to Dr. Lloyd in 1745. On Dr. Lloyd's death the Coadjutor of course succeeded and during the whole term of his episcopate he continued to reside in Carrick-on-Suir. Probably he chose the latter place because of its central position and because it was a safer place for a bishop in those days than Waterford. Dr. Creagh took no part in public affairs but devoted himself zealously to the work of his office. Some years previous to his death he seems to have been in feeble health, for in 1770 he made application for a Coadjutor. He died in 1774 in the twenty-fourth year of his episcopacy, and was interred in old Carrickbeg parochial cemetery where his resting place is marked by a large table tomb bearing the following inscription:—"I.N.R.I. Hic jacet quod mortale erat Ill^{mi} et Rev^{mi} D.D. Petri Creagh Episcopi Waterfordiensis et Lismorensis. Qualis ille fuerit Triste sui desiderium Quod apud successorem Clerum Populum Exteros, Domesticos fidei moriens reliquit mitissimus praesul vivis demonstrat, posteris testabit. Natus anno 1707 obiit pridie Idibus Februarii anni 1775 Episcopatus anno 30. Requiescat in Pace." It was Dr. Creagh, by the way, who established the Annual High Mass for the deceased Bishops and Priests of the diocese. His residence in Carrick still stands and every intelligent Carrick man can point it out as the quaint two-storey house adjoining Mrs. Dowley's grocery establishment in Main Street. Here that venerable prelate, who had guided his clergy in trying times and amid difficulties that few to-day can realise, met the angel of death and passed to his reward.

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

and in view of the additional evidence which he adduced the decision of the preceding year was reversed and the right of St. Mary's Society recognised. At Father Egan's collation in Clonmel Rev. Darby Ryan, Parish Priest of Kilcash, and Rev. Francis Lane, of Carrick, were present. Probably it was memory of the hardship it had inflicted on himself that prompted the pastor of St. Mary's to pen a pamphlet in 1754 on the practice of papal appointments to Irish parishes. The pamphlet appeared anonymously and was entitled—"The case of Papal Months and Reservations particularly with regard to Ireland, fairly stated. By Romano-Hibernus. Printed in the year 1754." During his pastorate of Clonmel Dr. Egan built the present parochial house of St. Mary's. In 1771 he was named Coadjutor to the venerable Dr. Creagh and Bishop of Sura *in partibus*, and was consecrated privately at Taghmon, Co. Wexford, in the house of his brother-in-law. As Coadjutor and Bishop of the diocese Dr. Egan continued to live in Clonmel. His lot was cast in troublous times. A spirit of lawlessness bordering on anarchy prevailed amongst the peasantry of the diocese. Whiteboys, levellers, and members of other secret societies undertook to redress wrongs and in redressing them they were the cause of greater evils than those they set out to remedy. Arson, bloodshed, murder, abduction, highway robbery and other outrages were events of every day occurrence, as anyone may see who reads through a file of newspapers of the period. The clergy, barely tolerated, or less, by the law, strove what they could to prevent outrages and preached respect for Law, but the ignorant and exasperated peasantry saw in the Law only an oppressor. The well meant efforts of the poor priest too often resulted in exposing their author to suspicion or perhaps to violence at the hands of desperadoes and nocturnal gangs. Rev. Nicholas Phelan's is a case in point. This priest was pastor of Kilcash, but he was forced by Whiteboys, whose deeds he had denounced, to fly for his life and to abandon his parish. During his career as Parish Priest and Bishop Dr. Egan, by his urbanity, gained the goodwill of the local gentry and of the Irish government. Perhaps his gentleness and amiability trenched on timidity. When one of his brother priests, the pastor of Clogheen, was taken on a capital charge the popular voice reproached the Parish Priest of Clonmel that he made no effort to save the priest. In the absence of documents and at this distance of time it is difficult for us to judge with accuracy that which puzzled contemporaries. Dr. Egan lived to see the erection of the present cathedral which was built simply as a parish church, and by the sole exertions of the Parish Priest, Rev. Thomas Hearn. On the death of Archbishop Butler in 1791 an effort was made to have Dr. Egan promoted to Cashel, but the Bishop himself vigorously resisted the attempt, with the result that Dr. Bray—resisting too to the very end—was appointed to the vacant see. Archbishop Bray was, by the way, closely connected with Waterford, his mother being a Power of Bawnfown, a near relative of Rev. Nicholas Sheehy and of the Countess of Blessington. Rev. Francis Power of Maynooth College was, it is of interest to note, of the same family and a first cousin to Dr. Bray. Bishop Egan died in July, 1796, and was buried in St. Mary's Church where his tomb bore the following inscription: "Hic sepultae sunt

exuviae mortales Gulielmi Egan Waterford. et Lismoren. episcop. Docti et illustri. Has unitas ecclesias Temporib. Tempest. solciter prudenter firmiterque per annos 25 rexit, Obiit die 22 Julii A.D.1796, aetatis 75."

Dean Thomas Hearn, of Holy Trinity, presided over the diocese as Vicar-Capitular from July, 1796, to January of the following year, when Rev. Dr. Thomas Hussey, president of Maynooth College was appointed Bishop. In August, 1796, the clergy of Waterford and Lismore had sent a deputation of their number to the Archbishop and Bishops of the province, praying that a priest of the diocese might be appointed. Dr. Bray however postulated in favour of Dr. Hussey, alleging that the latter was much esteemed by the late Dr. Egan who had frequently spoken of Hussey as the priest best qualified to succeed him. Dr. Hussey had been chaplain to the Spanish embassy in London before his appointment to Maynooth, and was well known and highly esteemed by many British statesmen of the day. In 1794 he had refused a Government gratuity of £1,000 for his services in negotiations with Spain. His letters to and from Edmund Burke will be found in the great statesman's correspondence as arranged and published in 1844 by Earl Fitzwilliam and Lieut.-General Sir Richard Bourke (London, Francis and John Rivington, 4 vols., 4to.) Dr. Hussey's fearless pastorals and sermons thoroughly alarmed the Munster Bishops who feared that their confrere of Waterford would provoke the Government to harsh measures. The times they thought were inopportune for such daring avowals. As a matter of fact, as we know from Burke's correspondence, the Irish Government did take great offence at the Bishop's action. Dr. Hussey apparently did more than merely speak or write; he assumed the outward marks of dignity becoming a bishop; he lived too in a house and in a style superior to his predecessors. His residence on the Gracedieu Road, above the present Morley Terrace, still stands. Here however he lived only a few months; he was obliged, owing to various circumstances, to live much abroad, the diocese in his absence being superintended by Dean Hearn. During the Bishop's absence his house was occupied by military from 1798 to 1801, and for damage done he claimed compensation, but, it is probable, claimed in vain. Although Dr. Hussey's income was small—only £300 a year, of which £50 came out of the parish of Clonmel—he managed to build and endow convents, almshouses, and schools. He encouraged Brother Edmond Ignatius Rice in his noble work, and introduced the first teaching orders of nuns into Waterford, and made Dungarvan a vicariate. An instance of the Bishop's fearlessness will bear recital here. A Catholic soldier in Clonmel was court-martialed for refusing to attend Protestant service. At that time to express sympathy with an unfortunate victim of military despotism was to risk one's liberty or life. Dr. Hussey proceeded straight to Clonmel, presented himself at the barracks there and demanded the soldier's release. The officer in charge insultingly refused the Bishop's demand and added he would horsewhip him through Clonmel were it not for his clerical coat. You, replied the Bishop, wear the coat of a brave man but it covers the heart of a coward; only a coward could utter such a threat. "You shall not remain here, sir," furiously retorted the officer. "Nor the soldier, either," quietly added the

Bishop "for I shall report your conduct this day and obtain his release." He did report the whole case to the Duke of Portland and the soldier was liberated. Dr. Hussey had applied for a Coadjutor but before appointment of the latter the great Bishop died at Dunmore East, July 11th, 1803. He had bathed that morning as was his custom between five and six o'clock and while putting on the last of his clothes he was seized with a fit (probably, apoplectic) in which he died, without having recovered consciousness, at 9 o'clock. A tablet to his memory, within the Cathedral precincts, is inscribed :—

D. O. M.

Hic Jacent Sepultae Exuviae Mortales

Revdendis. and Illustris. Dom.

Thomae Hussey S.T.D.

Qui per septem annos,

Ecclesiam Waterfordiens. et Lismorens.

&c., &c.

On Dr. Hussey's death Archbishop Bray strongly recommended Dr. Thomas Keating, of Dungarvan, to fill the vacant see. Rev. John Power, Parish Priest of St. John's, was however chosen and was consecrated by Dr. Bray in 1804. By the way, both Bishops Bray and Power incurred censure by reason of omission of the *professio fidei* at the consecration ceremony and Father Connolly, O.P., agent to the Irish Bishops, under date March 30th, 1805, writes notifying their absolution therefrom. Dr. Power was a native of Waterford and a distinguished student of Louvain. To him is due the formal foundation of St. John's College. He lived as Parish Priest and as Bishop in the old house in the Manor now occupied as the police station, and made both Holy Trinity and St. John's mensal parishes. He died January 17th, 1816, and is buried near the sacristy entrance to the cathedral, where the following inscription appears on his tombstone :—

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

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

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

May He Rest in Peace. Amen."

Dr. Robert Walsh, P.P., Dungarvan, succeeded, by brief dated July 4th, 1817. Before Dr. Hussey's death there had been question of appointing a Rev. Dr. Walsh as his Coadjutor, but whether that ecclesiastic be identical with the successor of Bishop Power there is nothing to show ; it is, on the whole, improbable that they are identical. The new Bishop though a man of absolute integrity and personal excellence seems, unfortunately for himself and the diocese, to have rather

lacked clearness of view, judgment of character, and that firmness of purpose which in a crisis is so necessary for a Bishop. Accusations of inefficient administration were made and the Bishop found it necessary to defend himself before Propaganda. Certain it is, that, especially during the closing years of his episcopacy, there was much unrest in the diocese—innumerable complaints and many accusations, some of them manifestly extravagant. The source and fountain head of the trouble was the poor Bishop's patronage of a certain Parish Priest who had gained his confidence and basely abused it to Dr. Walsh's detriment and the peace of the diocese. Bishop Walsh died at Rome, October 1st, 1821.

Bishop Patrick Kelly, of Richmond, Virginia, United States of America, was translated to Waterford by brief dated February, 1822. When a Bishop dies in Rome appointment of his successor rests absolutely with the Holy See. As the late Bishop had died "*in curia Romana*" and as Propaganda had already, for good reasons, determined on the translation of Dr. Kelly from Richmond, the congregation intimated to the diocese through Rev. Garrett Connolly, V.G., that, if the clergy postulated for Dr. Kelly, the latter would be appointed. Dr. Kelly was a native of Kilkenny city; he had studied in Lisbon and taught theology in Birchfield College. He governed the diocese of Waterford with much energy but, unfortunately, he was spared only seven years. During his episcopate took place in 1826 that memorable politico-religious struggle in Co. Waterford, known as "Stuart's Election," which had so palpable and immediate effect on Catholic Emancipation. Having lived to see Catholic Emancipation achieved the good Bishop died October 8th, 1829, and was buried in Holy Trinity Cathedral where his monument is inscribed:—"H.S.E., Revmus. Patritius Kelly Ecclesiae Waterford. et Lismorensis Episcopus quam cum per 8 circiter annos integerrime rexisset, obiit annum agetis 52, VIII Id. Octobris MDCCC XXIX. Praesul antiquae prorsus fidei amore erga patriam, et singulari admodum religionis studio insignis Illustrissimo Patri ac desideratissimo moerens posuit Clerus populusque Waterfordiensis. R.I.P."

Rev. William Abraham, president of St. John's College, Waterford, was, by brief dated January 23rd, 1830, appointed successor to Dr. Kelly. Dr. Abraham is claimed to have been a native of Glendine (Temple-michael) parish. He had studied in Maynooth. It is remarkable that Bishops Walsh, Kelly, and Abraham, who succeeded in the order named, should have held office for seven years each. Dr. Abraham died January 23rd, 1837, and was interred in the Cathedral, Waterford.

Rev. Nicholas Foran, P.P., Dungarvan, was consecrated Bishop, August 24th, 1837. Dr. Foran, who was a native of Butlerstown parish, was ordained in 1808, after an exceptionally brilliant course at Maynooth. Six years later he was appointed president of the newly established college in Waterford. Later still he was offered and declined the presidency of Maynooth College, and the newly created Bishopric of Galway. He was appointed Parish Priest of Lismore in 1824 and translated to Dungarvan in 1828. During his pastorate of Dungarvan he erected, entirely out of his own resources, the fine schools of the Christian Brothers, which, on their completion, he presented to Brother

Edmund Ignatius Rice. After a long episcopate he died rather suddenly in Dungarvan, May, 1855, and was buried in Waterford.

Rev. Dominick O'Brien, P.P., St. Patrick's, Waterford, succeeded. Born in Waterford city, of which he, his father, and grandfather were freemen, he was educated in the Diocesan Seminary and, afterwards, at the Propaganda, Rome, where he took his degree of Doctor of Divinity. On his return to his native city Dr. O'Brien was first appointed chaplain to the Ursuline Convent and in 1826 he became professor in St. John's College, and in 1834 president of that establishment. Nineteen years later he was promoted to the pastorship of St. Patrick's which he held for less than two years, for he was appointed Bishop in 1855. During his episcopate Dr. O'Brien built the present St. John's College on John's Hill, and devoted to it all his private resources. In days long before the Gaelic Revival Dr. O'Brien was an enthusiastic patron of Irish scribes and a collector of Irish MSS. He died in 1873 and was buried in the Cathedral.

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

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

Rev. John Egan, a native of Killaloe, succeeded. His reign was also very brief. He died in 1891, deeply regretted by clergy and people, and was succeeded, in January, 1892, by Most Rev. Richard Alphonsus Sheehan.

Reference will be found in the following pages and under the various parishes, to a certain early church sites or cills. These represent early Celtic cells or churches of the oratory type, and *oratories* are so called because it was at one time concluded from their diminutive size that these buildings were used by the primitive founder merely for his own private devotions. As a matter of fact they were the churches of the period—the sixth, seventh, and two succeeding centuries. The Irish oratory was generally of wood—a fact which accounts for the comparative absence of survivals. Of the oratory proper there is only a

single example in the diocese ; this, St. Declan's at Ardmore, is of course of stone and it is not of the earliest, but rather of second early, type. Oratory, or early Celtic church, sites are generally found surrounded by a circular fence of earth. Where the fence has been demolished its outline can easily be traced by the practised eye. Probably nine out of every ten early church sites in the diocese are indicated by the circular fence or some trace of it. The subject of these early churches, which has hitherto received little or no attention, is one investigation of which is bound to throw much light on the discipline and practices of the early Church of Ireland. Exclusive of sites, like Clashmore, Ardmore, Killrossanty, Kilcash, &c., &c., which have been occupied by church buildings down to at least the sixteenth century, there are hundreds of church sites altogether unmarked by a church building or cemetery. In many cases nothing survives save tradition and an Irish name indicative of the place's sacred character. The sites are variously known as Kyles, Killeens, Killeenachs—names all derived from the Latin loan word, *citt*, a church. Occasionally they are known by names or paraphrases like *Θεαρχα να ξάρταδ*, significative of burial. Even tradition of the sacred character of the place is sometimes lost. There is, however, a vague dread of meddling with the spot, which remains untilled and untouched, perhaps in the middle of a tillage field ; still-born infants are interred there, and occasionally ogham inscribed stones, "stone chalices," Celtic inscriptions or other ecclesiastical objects have been found connected with it.

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

During the earlier portion of the period reviewed in the following pages the clergy were continental trained. Owing to operation of the Penal Laws a seminary education at home was almost an impossibility. On the other hand the difficulty and expense of education beyond the seas was practically prohibitive except in the case of sons of the country gentry who had saved a little from the wreck, or of the wealthy merchant

class. Hence the majority of the missionary clergy were by birth men of good social position, whose foreign training in famous universities gave them a polish and a culture which seem almost misplaced in the circumstances of their after lives. In touch with foreign ideas and literature their eyes were turned to France and Spain and Italy :—

"The priests are on the ocean green, they march along the deep,
There's wine from the Royal Pope upon the ocean green,
And Spanish ale shall glad your heart, my Dark Rosaleen."

This social status was often of service to the banned or hunted ecclesiastic, ensuring him perhaps a certain freedom from interference or betimes a refuge in a kinsman's mansion. Side by side with the continental educated clergy there laboured priests who had never been inside the walls of a seminary, who had got their knowledge of classics in a hedge school and their theological training, such as it was, from some competent Parish Priest of the diocese, to whose tuition they had been committed by the Bishop or the Vicar-Apostolic. The training given was a poor substitute for the University Course at Louvain or Salamanca, but it was the best that could be done, and when the day of trial came the poor hedge taught ecclesiastic was not found wanting. Very frequently ordination in Ireland preceded the college course on the continent. The clergy were too few for the work ; few parishes had a second priest. When the Parish Priest became infirm he perhaps procured the services of a nephew or kinsman in the ministry who lived with him and helped, and with whom he shared his scanty income. When the pastor went to his reward the helper naturally became his successor. The fewness of the clergy and the want of schools made adequate Religious Instruction of the people an impossibility. Take as a typical example, the parish of Passage in the eighteenth century. The Catholic population was six thousand, spread over an area of about thirty square miles, and ministered to in the beginning of the century by a single priest and, later, by a Parish Priest and one curate. There were no regular schools, though there were a couple of untrained and incompetent peripatetic teachers who, now in one locality, again in another, taught the rudiments to a few children of the more prosperous farmers. The poor pedagogue of the day was a teacher only betimes ; he kept school in the winter and, if not incapacitated by bodily infirmity, he turned farm labourer in summer. There were over one thousand Catholic families in the parish of whom considerably more than half were in such poverty that they were unable to make even the smallest offering towards support of the clergy or upkeep of the poor chapel. Parochial organisation there was none nor possibility of any. Sacraments were received but rarely, and then, with but the bare minimum of preparation. Only persons of the so called better classes were able to confess without aid. In such circumstances it is no wonder the ignorance of the people was appalling, no wonder there were outbursts of savagery and brutal retaliation, no wonder disorder and riot were chronic. The clergy alone possessed any influence over the masses of the population ; they appreciated what the consequences of rebellion were for their poor people, but the latter maddened by oppression and wrong often broke from the control of the priest and occasionally for the

moment turned on him as the enemy, because he preached obedience and restraint.

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

Unfortunately the patrons or titulars of the diocesan churches have been largely forgotten. The popular "pattern" often helped to perpetuate the memory of the patronage. Transplantation, on the other hand, especially in Co. Tipperary, helped to obliterate ancient customs and memories; in other cases the patterns, as being the occasion of glaring abuses, were suppressed generations ago, and so effectually that no memory of their date survives which would enable us to determine the ancient patronage. In recent times there has been an effort to amend rather than to abolish the "pattern." In Ireland the custom of allotting patrons to churches seems to have been introduced by the Normans. The Irish in Celtic times called their churches after their founders (e.g., Kilgobinet, Kilbride), but evidence seems lacking that they had the idea of a formal titular or patron. In old Irish church names, therefore, we find simply the name of the founder incorporated with an Irish word

for church or with some qualifying term as—"great," "small," "white," "of the yewtree," "of the hillock," &c., &c. The Normans appear to have *rededicated* (if the Irish naming can be regarded as a dedication) the churches in the majority of cases; for instance, St Mochorog's at Ballygunner became St. Mary's, St. Otteran's at Killotteran became St. Peter's, and so on. In the confusion and uncertainty of the Penal times when hunted pastor and harassed people built a thatched and mud-walled chapel in some sequestered place they never dreamed of transferring the patronage from the parish church; they expected, and the expectation did not die for a century, to see restoration some day of the old church and its endowments. When at last the successors of the thatched and mud-walled chapels came to be regarded as *the* parish churches with the parish burial grounds attached, the ancient patrons had been, in very many cases, forgotten. Occasionally too, while still remembered, the old were passed over in favour of new patrons. Apropos of titulars, it is curious to note how frequently in the Diocese the name of the Baptist occurs, also the Holy Cross, and Our Lady's Nativity; there are fashions sometimes in devotions as in other things.

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

At its northern end the boundary line in question commences at the mouth of the Clodiagh River, one mile or thereabout to the north-east of Portlaw; thence the line follows up the Clodiagh stream to the meeting-place (just to rear of Portlaw Presbyterian Church), on its left bank, of the townlands of Coolfin and Ballycahane. Coolfin lies on the east of the dividing line—therefore in Waterford diocese; Ballycahane, to west of the line, lies within Lismore. From the point just alluded to the line of division runs south—along the watercourse which passes a few yards to west of the Catholic church and cemetery, Portlaw,—and follows the co-terminous boundary of the two townlands mentioned till Glenhouse townland is struck. Our line next continues south, keeping Glenhouse, Lahardan, and Kilmogemogue on the east, and Ballycahane and Hackettstown on the west, till the south-west point of Kilmogemogue is reached, when it takes a sharp turn to the east along the south boundary of Kilmogemogue (with Ross and Kildermody on the south), crosses the railway line eight and a half miles from Waterford, and desists from its easterly trend only when the north-east point of Ballyduff West is reached. Hence, it runs in a direction generally south, with Carrickanure on west and West-Ballyduff and Coolagadden on east, till the Old Cork road is struck. Here the line turns again, keeps Amberhill on the north and Lower Knockaderry and Johnstown on the south till the north-east point of Johnstown is reached, Then there is another turn to the south; the line continues along the east mearing of Johnstown, with the latter townland and

Smoomore on west, and Amberhill and Raheens on the east, till the north-western angle of Ballycraddock townland is reached. From the north-western angle in question there is, next, another easterly sweep ; the line follows the northern boundary of Ballycraddock, with Raheens on the north, as far as the north-east point of the former townland. Henceforward the line is very regular and natural. From the point last mentioned it runs south, with Ballycraddock and Killone on one side and Loughdaheen on the other, to the southmost point of Loughdaheen townland and Lisnakill parish. Thence the boundary line hugs the Dunhill stream to the sea.

Parishes touching the boundary line on west : Clonegam, Guilcagh, Newcastle, and Dunhill.

Parishes touching the boundary line on east : Kilmeadan, Lisnakill, Reiske, and Islandkeane.

Modern frontier parishes, Waterford diocese : Portlaw, Ballyduff, Butlerstown, Fenor.

Modern frontier parishes, Lismore diocese : Portlaw, Ballyduff, Dunhill.

Parish of Abbeyside, Ballinroad, and Garranbane.

THE ecclesiastical division so named is really composed of three ancient parishes, or rather, of one ancient parish and portions of two others. The whole parish included is Clonea (in two parts) and the two part parishes are Dungarvan and Kilgobinet. Clonea is not named at all in the list of parishes having pastors in 1704, and it is I believe the only parish of the Diocese so omitted. From the omission we are, presumably, to conclude that it was attended from Dungarvan. At what period the portion of Dungarvan (the *Abbey* or east *side* of the Colligan) was united to Clonea there is no evidence to show, but the Garranbane portion of Kilgobinet was added in 1862.

Garranbane Church was built in 1807; it is cruciform in plan. Ballinroad Church, also cruciform, was erected in 1804. Abbeyside Church, a plain rectangle in plan, was built in 1832-4. Improvements were carried out in 1892 by Mr. Denis Creedon, Fermoy, after designs by Mr. Ashlin, architect. These consisted in Gothic ceiling of church and vestry, &c., &c.

The population of the parish in 1894 was 2,007, of whom 1,963 were Catholics. Baptisms number about thirty-seven annually. There was a mission in 1891 given by the Redemptorist Fathers, and a retreat in 1892 by the same Order. A retreat also was given in Ballinroad in 1893 by the Rev. John Maclaughlin.

The Patron of Abbeyside is St. Augustine, whose feast is celebrated here with solemnity on 28th August. The Patron of Garranbane is St. Vincent de Paul, in whose honour there are special devotions on his festival day, 19th July.

There are six National Schools, all under clerical management, viz. : male and female schools at Abbeyside and Garranbane, and mixed schools at Garrynageeragh and Ballynacourty.

SUCCESSION OF PASTORS.

Rev. J. Roche was Parish Priest in 1801. He appears to have been translated to Aglish about 1808.

Rev. Michael Keating; he died in 1820.

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

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

Rev. John Shanahan, after a pastorate of twenty-two years died in January, 1853, aged 71.

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

Rev. Maurice O'Gorman ; died in 1861.

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

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

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

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

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

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

Rev. William Queally, appointed in 1898 ; resigned after a pastorate of six months.

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

Rev. Patrick Byrne, appointed in succession to Father Walsh.

ECCLESIASTICAL ANTIQUITIES, &c.

In Abbeyside are the ruins of an Augustinian Priory whence the place derives its name. Adjacent to the monastic ruin is a large ruined castle which belonged to the Magraths, and, along with some adjacent lands, was given by them to the friars. This Priory was founded in the 13th century by Donald Magrath ; it was patronised by the Earls of Desmond, and endowed partly by the Magraths and partly by the O'Briens of Commeragh. Of the Abbey buildings proper only portion of the Monastic Church survives.

Within the present parish are three more than ordinarily interesting old cemeteries—Abbeyside (attached to the parish church), Clonea and Kilminnin ("My Finnian's Church") ; there are also interesting church remains at Abbeyside and Clonea, besides sites of early (Celtic) churches at Kilgrovan (with ogham inscriptions), Kilineen ("Loinin's Church") and Knockyoolahan. On the townland of Gurteen is a remarkable Holy

Well, marked "St. Gehan's Well" on the Ordnance Map. This ordnance name is very misleading; the real name is Τὸ βᾶρ Ὀία-ἡ Δομή i.e. Friday Well. This is situated at the bottom of a lawn adjoining Glendine House. The well was formerly in high repute and even still "rounds" are sometimes made—especially on Fridays and Sundays; it is composed of two circular basins, ten feet apart, and each about five feet in diameter. The more easterly basin is accounted the "real" well

Parish of Aglish and Ballinameela.

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

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

The present Church of Aglish was built by Rev. John O'Meara in 1856 ; it took the place of a much smaller church on the same site. The present church is a large commodious structure, without any pretensions to architectural beauty. The builder and contractor was a Mr. Sheehan, of the parish of Modeligo ; presumably there was no

architect. It should afford accommodation for about 800 people. It is most probable that its graveyard has been used for interments ever since the erection of the old chapel. There are not, however, any old inscriptions; there are no inscriptions even to commemorate the memory of the good priests who laboured in this portion of the Lord's vineyard before the beginning of the present century. It is to be feared that at the erection of the present church, any tombstones, which came in the way of the builder, received rough treatment. Even the flag which points out the spot where the ashes of Father Roche lie, is half covered by the sanctuary railing. Flags bearing inscriptions, which are now illegible, have been put down at the entrance, to serve as threshold stones.

The present Church of Ballinameela, commenced but left unfinished by Father Moran towards the close of the 18th century, stands where before it stood a small thatched chapel. It is a serviceable cruciform structure capable of seating about eight hundred people, and, although one hundred years old, it shows no sign of decay. One of the chalices bears the following inscription:—"Donum Edmi Cashman paroc. albi templi. Orate pro io (sic) 1749." In the attached graveyard is a tombstone:—"Sacred to the memory of the Revd. Martin Phelan, R.C.C. Unaffected piety and unwearied zeal in promoting the glory of God and the salvation of the souls committed to his care, distinguished the short period of his labors in the vineyard of his Lord. After a tedious illness, which he bore with exemplary resignation, he resigned his soul into the hands of his Maker on the 4th of July, A.D., 1829, in the 34th year of his age, amidst the regret of all who knew his worth. Requiescat in pace. Amen." From reference to the Baptismal Register, it appears, Father Phelan was curate of the parish, of which also he was a native.

About half a mile from the village of Aglish is, or rather was till recently, a Franciscan Convent. At what period the Franciscans arrived here it is impossible to say. It is, however, probable that they came immediately upon their expulsion from Youghal, or at least when they could stay no longer in the latter place. Most probably the migration took place in the time of Father Archdekin mentioned below. There is preserved in the Franciscan Friary of Cork a small silver chalice bearing Father Archdekin's name and an inscription to the effect that it was made by him for the Convent of Friars Minors of Youghal. This chalice was taken possession of by Rev. Dr. Hally, V.G., on the death of Father Lonergan in 1862 and presented by him to the Presentation Convent of Youghal which stands on site of the ancient Franciscan House. There was usually only one friar in residence but occasionally there were two. In a return made in 1801 by Bishop Hussey to Lord Castlereagh it is

stated there was a house of Franciscans with two subjects at Curraheen. The little oratory was open to the public on Sunday for Mass. The last Friar was the Rev. P. D. Lonergan, who died in 1862, and was buried in the old graveyard of Aglish. The people still remember him ; many of them attended his funeral, and some of the men often served Mass for him. It was he who built the present "Friary," surrendered by the Superiors of the Order after his death. The conferences of the Dungarvan Deanery were held here for a long period. A recumbent and inscribed flagstone in Aglish graveyard marks the last resting place of the fraternity and commemorates some of the members :—

"Anno Domini 1766
me fieri fecit f. Bath. Archdekin.
Jesus, Maria S. Francis
Here lieth ye body of ye Rev. Father
McCarthy a Franciscan who died ye 22
September
Requiescat in pacc. Amen.
Also the Body of the Rev. Bnt. Cody
who died May 10 1739 Aged 84 years."

Since 1841 the Catholic population of the parish has decreased by more than fifty per cent. In 1834 there were 7,001 souls and in 1890 but 3,012; no doubt there has been some further reduction during the last twenty-two years. There are, altogether, eight schools—three male, three female, and two mixed, and all under the National Board and clerical management.

SUCCESSION OF PASTORS.

Rev. Terence Sheehy, as we have seen, was Parish Priest in 1704. The next pastor of whom we have any account is a Father Fraher who is said to have been Parish Priest of Dungarvan before his translation to Aglish ; then come in succession Rev. Dr. White, Father Fitzgerald, and Rev. William Moran. The last named was alive in 1801, when he had Rev. Robert Prendergast as curate. Rev. J. Roche, who resided at Coolalest, was Parish Priest in 1808 and died in 1840. A monumental slab marks his last resting place within the present church of Aglish. During the term of his pastorate he had in succession the following curates or quasi-curates: Revs. Michael O'Brien, D. Morrissey, J. Hickey, J. Brown, P. Ronayne, J. Walsh, James O'Brien, P. O'Kearney, Michael O'Keefe, Patrick De Courcey, John Walsh, Thomas Boyle, O.S.F.,

M. Phelan, D. Quinlan, Michael Larkin, W. Wall, J. Curran, Thomas Burke, R. Murphy, Michael Clancy, and Michael O'Connor. Father Lonergan, O.S.F., also occasionally performed parochial duties.

Rev. John O'Meara became Parish Priest in 1840. He had been curate in Tallow and St. John's, Waterford. During his curacy of St. John's he had taken an active part in "Stuart's Election." He built the present church of Aglish in 1856 and died September 7th, 1870. Father O'Meara was a man of considerable intellectual attainments and a zealous and devoted pastor. During the thirty years of his pastorate he had as assistants for periods varying from one year to ten:—Revs. D. Quinlan, Michael Power (he was half brother to Bishop Pierse Power), John Lenihan, Patrick Walsh (he died curate in Ardmore), Thomas Walsh (brother to the last) David Morrissey, J. Hickey (who retired and was placed on the Sick Fund), P. Wallace, G. Power, John Shanahan (he died Parish Priest of Ardmore), and P. Treacy. Upon Rev. J. O'Meara's death in 1870, Rev. Garrett Long was translated from the pastorate of Clashmore to Aglish. Father Long, a very excellent priest and a man of much force of character, survived till 1890 when he was succeeded by Rev. Wm. Sheehy who, four years later, was transferred to Dungarvan. From 1870 to 1894 the following curates were for varying periods attached to the parish: Rev. Thomas Walsh, above-mentioned (who became later Parish Priest of Knockanore), Matthew Walsh (died, Parish Priest of Aglish), Pierce Coffey (later, Parish Priest of Abbeyside and, later still, of Tramore), Pierce Walsh (died Parish Priest of Kilgobinet), Michael Casey (died Parish Priest of Killrossenty), P. Lonergan (later, Parish Priest of Knockanore), J. Cremens, &c.

On Rev. Wm. Sheehy's translation to Dungarvan in 1894, Rev. Matthew Walsh succeeded. Unfortunately (for he was a very earnest missionary, a good catechist, and an excellent Irish preacher) his reign was very short; he died in 1899 and was succeeded by Rev. Tobias Burke, translated from the pastorate of Kilgobinet. During Father Burke's incumbency new clergy houses for the two curates have been erected at Aglish and Ballinameela respectively.

ECCLESIASTICAL ANTIQUITIES, &c.

Aglish (Aglis̃), from the Latin *ecclesia*, signifies "church." The present Aglish was called (*e.g.* in the Taxations) "na ñsal̃ (of the foreigners)," to distinguish it from other places of similar name; it is also popularly known as Aglis̃ na ñD̃eireac̃ ("Aglish of the Decies") to distinguish it from a second Aglish in an adjoining barony and parish. The ancient ruined church, close to the village of Aglish, is extremely

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

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

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

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

At Bewley, within the present parish bounds but quite close to them, are the very scant remains of a supposed house of the Knights Templars. Neither Ware nor Archdall, Allemand nor De Burgo makes any mention of Bewley. Its name is generally regarded as Norman French—*Beau Lieu* or "fair place," but it is certainly Irish—from *Uéat* (a "mouth" or "opening"), as local pronunciation of Irish speakers will prove. There are practically no materials for the history of this house and the

architectural remains are almost as unsatisfactory or non-existent as the materials aforesaid. A single gable, probably the east end of the church, is practically all that survives; this is pierced by an ivy covered ope. Half buried in a mound formed of *debris* from the fallen building is a holy water stoup.

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

Parish of Ardfinnan, Grange, and Ballybacon.

THIS modern ecclesiastical division really embraces six ancient parishes scil.:—Ardfinnan, Ballybacon, Derrygrath, Neddins, Rochestown, and Tullaghmelan. Of these six, two—Neddins and Rochestown—are each in two parts, separated by the River Suir. With the exception of Ardfinnan the names of all appear to be non-ecclesiastical. Ardfinnan derives its name from St. Finian, the Leper, who, it is claimed, founded a church here in the 7th century. No traces of this early church survive but a series of grass grown mounds on the hill top mark the site of a once considerable ecclesiastical establishment.

The present church of Ardfinnan was erected in 1838 on a part of the Commonage appropriated for the purpose; the first Mass in the new church was said on January 6th, 1839. It was intended as a chapel-of-ease for residents of Ardfinnan village and neighbourhood who otherwise should walk on Sundays to Ballybacon or to Grange. The church itself, of quadrangular plan, is a rather poor building and suggests makeshift and hasty erection.

Ballybacon Church is only a few years older than Ardfinnan. It replaced a thatched chapel of the 18th century which occupied the same site, and was allowed to stand till the shell of the present fabric was completed around and over it. The present is a very serviceable building—of a type characteristic of the Emancipation period—plain, substantial, commodious, and easily cleaned. Forty perches or so from the modern church, and at the opposite side of the road, are the remains of the pre-Reformation parish church, early English in character. The name Ballybacon is of purely secular origin, scil.:—*Baite uí Beacáin* ("O'Peakin's or O'Beakin's, Homestead") and is not shared by the parish with any townland. It should be added that the actual date of erection of Ballybacon is 1830, and the builder, Rev. Pierce Walsh, P.P.

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

Derrygrath ruin has a beautiful transitional chancel arch. Unfortunately only the nave of the once sacred edifice survives. Within the demolished chancel is the burial place of the Keatings of the historian's line. Although it is the local belief that Maolan was the founder of Tullaghmelan ("Maolan's Height") the latter name does not appear to be ecclesiastical. An effigy in stone preserved in the ruined wall is supposed to be Maolan's. It is possibly, a carved corbel or piece of chancel arch ornament from a pre-existing Hiberno-Romanesque Church.

SUCCESSION OF PASTORS.

In the beginning of the 18th century the present Ardfinnan, Ballybacon, and Grange was divided into three distinct parishes. William Hurru (? Hearn) residing at Ardfinnan was registered in 1704 as Parish Priest of "Ardfinane, Ballypekane, and Neddane," while Denis Fogarty was Parish Priest of Cahir, Deregrath, Rochestown, and Mortlestown, and resided at Knockagh. Again, Gerard Prendergast residing at Garranavilla, was Parish Priest of Tullaghmelan. Rev. Nicholas Muleahy was Parish Priest of Ardfinnan half a century earlier and was hanged by Cromwell from a tree before his own door. Rev. John Doyle, D.D., was Parish Priest of Ardfinnan in 1762, for in that year, on June 16th, he, together with Rev. Nicholas Sheehy of Shanrahan and Father Daniel of Cahir, was presented by the Grand Jury at the Clonmel Assizes as an unregistered popish priest. He died May 27th, 1773, and lies buried in Ardfinnan (old churchyard) where an inscribed tombstone marks his resting place.

Rev. Thomas Burke succeeded and died November 8th, 1794, aged 57 years. His grave stone is to be seen in Ballybacon old cemetery.

Rev. David Farrell presumably came next in succession; at any rate, he died Parish Priest of Ardfinnan in February, 1816, and was buried in Tubrid. Tubrid was at a slightly earlier period, and possibly continued till this time, a favourite burial place of the clergy. Even the Archbishop of Cashel desired that he should be interred there. Rev. David Farrell was probably a brother to Rev. Edmund Farrell who died in 1787 and to whose memory there is an inscribed headstone in Tubrid, and possibly both were brothers or relatives of the James Farrell who was hanged in Clogheen in 1766—paying with his life for his temerity in giving evidence in behalf of Rev. Nicholas Sheehy.

Rev. Pierse Walsh, a native of the parish, succeeded. He was translated thither from Ardmore, and during his incumbency, as we have seen, built the present churches of Ballybacon and Grange. In his time also was erected the present church of Ardfinnan. I say *in*

his time rather than by him, for the church of Ardfinnan was erected by the parishioners on their own initiative and, I believe, with only the reluctant assent of the Parish Priest. Rev. Pierse Walsh died December 21st, 1844, aged 74 years, and was buried in Ballybacon Church where a mural tablet marks his grave.

Rev. James O'Connor came next in succession. His pastorate was of nine years' duration; he died in Carrick-on-Suir towards the close of 1851 and lies buried in Grange without a monument or other memorial to mark his resting place.

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

Rev. Walter Cantwell whose name and memory are still treasured throughout the length and breadth of this extensive parish, succeeded Father Burke. He came to Ardfinnan from Tramore where, for many years, he had been curate to his uncle. His long pastorate of twenty-six years was signalised by uncommon zeal. His solid preaching and edifying life are still producing fruit in the vineyard that once he tilled. He died March 19th, 1883, and was laid to rest in Grange in the place indicated by a mural tablet to his memory.

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

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

Father Phelan's place was filled, by the appointment thereto in November, 1902, of Rev. William Sheehy, D.D., President of St. John's College, Waterford.

ECCLESIASTICAL ANTIQUITIES, &c.

Foremost amongst the ancient church remains of the parish is Lady Abbey, within a mile of Ardfinnan village. This was apparently a Carmelite house although there is no reference to it in the ordinary authorities. The existing remains are practically confined to portion of the monastic church. This latter was of small size and is divided into nave and choir with a square tower over the chancel arch. The early decorated east window seems to postulate for this foundation, at any rate for erection of the church, a fourteenth century date.

There are pre-Reformation parish church ruins—at Ballybacon, Derrygrath, and Tullaghmelan as already stated. In addition there are insignificant remains of the ancient parish churches of Rochestown and Neddins. The Rochestown ruin is still surrounded by its cemetery—very ill kept and bramble overgrown. In connexion with Rochestown and Neddins it is to be noted that both parishes were bisected by the Suir; the two parts of Neddins maintained however a quasi-connexion by a river ford, while Rochestown was furnished with a second church—in the transfluminal portion of the parish. The western portion aforesaid was at some subsequent period cut off and added to Tubrid, for we find it under the latter head in the Down Survey, or, at any rate, in the Ordnance Survey. Besides the ruined churches enumerated there are many early church sites throughout the parish, scil.: at Ardfinnan, Ballindoney, Kilmalogue (C. Mo Luag), Killaidamee (C. Áiríe Míré), Kilballygorman, Kildanoge (C. Doimnóis), Kilmaneen (C. Mo Fínshin), Lodge (C. na bFhaochan), and Kilmurray (C. Múipe) and the list does not profess to be complete.

Among the noted places in the parish is Lodge, where lived, in the house still standing, Edmund Sheehy known locally as Buck Sheehy, who was legally murdered in 1766 for his temerity in appearing as a witness on behalf of his cousin, Rev. Nicholas Sheehy. Edmund Sheehy was grandfather on his mother's side to the gorgeous Countess of Blessington. At Clocully was possibly held in 1677, under Archbishop Brennan, the famous Synod commonly credited to Curraghkiely, Co. Waterford. Cardinal Moran prints the name of the place *Clockeily*, a form more likely to equate with Clocully than with Curraghkiely. The question could probably be settled by a reference to the original document. Clocully, at any rate, where there is the site of a small castle, was a general meeting place of the clergy at this very period as may be proved by a number of sworn depositions in connexion with the Titus Oates plot. On the other hand there is nothing to show or even render probable that Curraghkiely was a likely place for an assemblage of ecclesiastics. Through the whole length of this parish for some twelve miles runs the legendary Rian Bo Phadraig or Track of St. Patrick's Cow, an ancient roadway connecting Cashel with Lismore and the latter with Ardmore. (See *Journal of the Royal Society of Antiquaries*, vol. xv, fifth series, p. 110). Amongst the altar plate of the parish is a small hexagonal-based chalice inscribed:—"Gulielmus McCarty de Clocully Medicus et uxor Anastasia me fieri fecerunt. Anno Domini, 1717." In possession of Mr. John S. Mulcahy, Neddins, is a second ancient chalice inscribed:—"Pray for the soul of Nicholas Blakefite Peters, who died 19th of June, 1686."

Parish of Ardmore and Grange.

ECCLESIASTICALLY the district embraced within this parish is one of the most historic localities in Ireland. Here, according to many authorities, St. Declan established himself as bishop some years previous to the advent of St. Patrick. The question of St. Declan's exact period is one of the great unsettled problems of early Irish church history, into which it is not our business now to enter. Most probably it will be found, when the materials have been more critically examined and their evidence sifted, that Declan's mission was more or less independent of Patrick's and of Welsh origin or inspiration. Whether Declan was really predecessor, cotemporary, or successor of the National Apostle his period was undoubtedly very early. His Irish "Life" preserved in a MS. of Michael O'Clery's in the Royal Library, Brussels, attributes to Declan the conversion of South Decies. On the other hand there is no evidence that St. Patrick ever entered the latter territory. The annals throw but little light on the succession of Bishops at Ardmore. Ultan is commonly stated to have succeeded Declan. One Eugene was Bishop of Ardmore in 1174, under which date his name is found as subscribing witness to a charter granted to the Abbey of Cork. Finally Moelettrim O Duibhe-Rathra, Bishop of Ardmore, is recorded in the Annals of Inisfallen to have died in 1203. It is to this Bishop Moelettrim that we owe the erection or restoration of the cathedral now in ruins and most probably the ruined church known as Disert-Declan. St. Declan's Oratory in the graveyard certainly antedates by centuries the two buildings referred to, and even the Round Tower, though one of the very latest specimens of its class, is probably a century or two older than the cathedral. The Feast of St. Declan is still celebrated with much solemnity at Ardmore on July 14th. At the request of Most Rev. Dr. Sheehan and at the instigation of a late Parish Priest, Rev. John Walsh, the Holy See has attached a Plenary Indulgence on the usual conditions to church and feast. There is an immense influx of pilgrims on the Feast Day and on the Sunday nearest to the 14th. In 1847 it is estimated the number present was fourteen thousand, and in 1894 it had fallen to five thousand.

The present churches of the parish were erected by Rev. Patrick McGrath during his pastorate, scil.: Ardmore in 1837 and Grange in 1837. Both buildings are of the plain, spacious, and substantial type, characteristic of country churches of the second quarter of last century. The builder of both churches was Mr. Mullany of Cahir.

The dimensions of the Ardmore Church are—length 88 ft., width $31\frac{1}{2}$ ft., and the corresponding dimensions of the church of Grange are 97 by $32\frac{1}{2}$ ft. In the latter church is a marble altar consecrated on September 7th, 1890, by Most Rev. Dr. Egan.

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

SUCCESSION OF PASTORS.

Rev. Richard Power, residing at Russinns (Rusheens), was registered Parish Priest of "Ardmore, Lisguenane, and Kinsalebegg" in 1704. He was then aged 56 years and had been ordained in Spain. Rev. Philip O'Hahassey was (on authority of an Irish MS.) Parish Priest in 1765.

The next pastor of whom we have account is Rev. Walter Moloney, who was Parish Priest of Ardmore and Grange towards the close of the 18th century. He resided at a farmhouse in Ballyeelinan.

In succession to Father Moloney came Rev. Pierce Walsh who was translated in 1816 to Ardfinnan and Grange (see under Ardfinnan Parish). His immediate successor was Rev. Michael Tobin ; he too was translated (in 1836) to Cahir, where he built the spacious church which is still in use.

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

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

The Rev. Patrick Wall was appointed Parish Priest of Ardmore and Grange in the year 1857. He governed the parish with great prudence

and energy for eighteen years, and built a National School, which was afterwards swept away by the encroaching sea. He also furnished the churches of Ardmore and Grange, which were mere shells at his appointment; on account of the great poverty of the people nothing could be done to furnish them by his predecessor, Father Prendergast. Father Wall died in 1875 and was buried in the church of Ardmore, and to his memory the people erected by subscription a side altar of marble dedicated to the Sacred Heart of Jesus. A slab inserted beside the memorial altar is inscribed: "Pray for the soul of Rev. Patrick Wall, P.P., to whose memory this altar was erected by the parishioners of Ardmore and Grange."

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

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

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

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

Father Casey was succeeded in 1911, by Rev. John O'Donnell.

ECCLESIASTICAL ANTIQUITIES, &c.

The antiquities of the parish are of surpassing interest; some of them have been already alluded to. At Ardmore itself are the ruins of three churches, a perfect round tower, a famous holy well, some ogham inscriptions, a boulder popularly called St. Declan's Stone and another stone that seems to have been the pedestal of a Celtic cross. Of the three churches the most important is the Cathedral, consisting of a Romanesque nave and a Celtic cyclopean choir joined by a transitional chancel arch. The external face of the west gable is broken up into a series of arcades and panels, filled with sculptured figures of the style familiar to students of the Celtic crosses. The second church, sometimes called St. Declan's grave, to east of the cathedral is really a primitive oratory, the only example of that class of building surviving in the Diocese. On the edge of the cliff, half a mile from the cathedral and tower, is the third church. This was erected, probably by Bishop Moelettrim already alluded to, on the site of a little cell built here for himself by the great founder of Ardmore in his last years. In this cell which, says the Saint's "Life," he loved very much St. Declan breathed his last, consoled by the ministrations of his disciple Moliach or Liach. "St. Declan's Stone," lying on the beach a few perches to east of the village, is a rough boulder of conglomerate resting on two slight projections of rock. Wonderful virtues are attributed thereto, and on the Saint's feast day hosts of pilgrims from far and near resort to it. The 12th century, "Life" thus chronicles Declan's connexion with the stone: as the Saint was on his way homewards from Rome he paid a somewhat lengthened visit to his friend, St. David, in the latter's city of Menevia. When the visitor was about to embark for Erin one of his *miuntir*, Luan, by name, handed the Saint's bell to a brother monk with the intention that the latter should see it safely on board the ship. In the hurry of embarkation however the monk forgot the bell which he had temporarily placed on a rock by the shore. It was not till half the voyage across the Irish Sea had been completed that the bell was remembered. Declan was exceedingly grieved and troubled at the loss. He had recourse to prayer and soon the stone supporting the precious bell was seen floating towards them on the waves. Thereupon the Saint directed his companions to steer in the wake of the floating rock, for wherever, he declared, the boulder should come to land there he should build his city and there should be the place of his resurrection. The boulder, which is the subject of the foregoing legend, is to be distinguished from another stone of St. Declan—the "*Ṯuḃ ṮeasṬáin*," for which curative powers were also claimed and a heavenly origin. The latter object was of small size—only a few inches square—and was

last heard of, some fifty years ago, in Dungarvan. Its subsequent fate I have been unable to trace. In the grounds of Monea House, Ardmore, is a dressed block of limestone, known as *Clóic a' Dáta*, in which Marcus Keane and other fanciful people see an object once connected with Phallic or other pagan worship. This is apparently the plinth of an ancient cross and the mortise for reception of the shaft came, in a later and less reverent age, to be used as a dye bath—hence the modern name. Allusion to the cross suggests the observation that in the parish are places called, respectively, Crossford (in Irish, *Ác na Croire*) and *Croir Aodá* (Aodh's Cross)—so named, presumably, from Termon crosses marking the limits of St. Declan's sanctuary lands. On the townland of the same name stand the rather insignificant remains of the ancient church of Grange, called also Lisginan. The remains in question consist of portion of the north and south side walls and a moiety of gable of a plain early English church. In the graveyard attached are a stunted ogham-inscribed pillar stone and two diminutive headstones curiously inscribed with a series of peculiar geometric figures of similar character to those alluded to under Aglish. Other ecclesiastical antiquities of the parish are a holy well (*Tobar na mBan Ríagáta*) on the townland of Ballylane, and primitive church sites at Grallagh and Kilnockan respectively.

Parish of Ballyduff.

THIS parish is of quite recent formation as a independent pastorate. Up to the year 1866 it was portion of Lismore. On the death of Rev. Dr. Fogarty in the year named, Ballyduff became a separate parish with the Rev. David Power as its first pastor. The latter had been successively curate in Carrick-on-Suir, Touraneena, and Trinity Without and was a man of extraordinary energy and rare ability. During his time as curate in Touraneena he built the pretty church of the Holy Cross at Nire, and the present schools and teacher's residence at Touraneena. During the four years of his pastoral charge of Ballyduff he built a very handsome schoolhouse in a remote corner of the parish adjoining Ballyporeen. His death took place in the month of June, 1870.

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

Within the parish there are four schools, scil. :—male and female National Schools at Ballyduff, and male and female National Schools at Ballyheafy. There is but one church in the parish—affording accommodation also to some parishioners of the neighbouring parishes of Kilworth, Castlelyons, and Conna in the Diocese of Cloyne; and of Tallow and Lismore in Waterford. The church was built about one

hundred years ago, during the pastorate of the Rev. Edmond Wall, Parish Priest, Lismore and Ballyduff. It is cruciform in plan, and since its renovation presents exteriorly a very good appearance—the facade being much admired. The plans for the renovation were given by Walter Doolin, Esq., Architect. Mr. Newstead was the contractor. In 1894 a very successful effort was made to beautify the church interiorly. The Parochial Committee entered into a contract with Messrs. Murray & Sons, Youghal, for the following, viz.:—A porch and organ gallery, forty benches to seat church, communion rail, also barriers between nave and transepts, wainscotting of nave and erection of two confessionals. A sanctuary lamp was presented at the same time by the Parish Priest.

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

The population of the parish is between eighteen and nineteen hundred. The baptisms are only about thirty-four annually. A mission was given in the parish by the Franciscans, Killarney, in 1886, and another by the Passionists in 1892.

SUCCESSION OF PASTORS.

The first Parish Priest of the newly constituted parish was, as we have seen, Rev. David Power, appointed in October, 1866. Father Power was succeeded, in 1870, by the Rev. Patrick Slattery, who had been many years connected with the parish as curate of Lismore, and had a thorough knowledge of the people and their customs, &c. About four years before his death, scil. in November, 1890, he resigned the parish, when the Rev. John Casey was appointed Adm., and so continued till death of the pastor on the 21st February, 1894. Rev. P. Slattery bequeathed a sum of nearly £116 to the church to be expended on improvements.

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

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

Rev. Edmund Meagher was inducted Parish Priest in April, 1901. His short and uneventful pastorate terminated in February of the following year by his translation to Kilsheelan.

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

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

Rev. Thomas Condon succeeded, July, 1912.

ECCLESIASTICAL ANTIQUITIES, &c.

As greater portion of the parish is mountain, till recently unoccupied, there are few traces or remains of early ecclesiastical settlement. There are Holy Wells at Tubbernahulla above-mentioned, at Ballyheafy (Τοβάρ Νεομήτα), and at Tobber. The latter, called "Tobar Mochuda," is of considerable depth and is situated on a hill top. In addition there are two early church sites on the townlands of Garrison and Tobber respectively; the former, known as "Cill Breac," has a circular enclosing fence and within the latter, beside St. Carthage's Holy Well just alluded to, stood till sixty years ago a rude and ancient stone altar. Hardly any remains of the ancient church of Moccollop, in the cemetery of the same name, survive.

Parish of Ballylooby and Tubrid.

THIS modern ecclesiastical division includes the ancient parishes of Whitechurch, Tubrid, and Tullaghorton and extends from summit of the Galtees on the north to summit of the Knockmaeldown range on the south. Tubrid, one of the parishes comprised in the union, is remarkable as the place of Dr. Geoffrey Keating's pastoral labours and trials. Here the historian ministered as vicar or curate to the Franciscan Father Eugene O'Duffy. O'Duffy and Keating sleep together in the little mortuary chapel which, notwithstanding the troubles of the times, they built at Tubrid. The parish has at present two churches—at Ballylooby and Dunhill respectively, and three schools, viz. : a mixed National School at Duhill, otherwise Castlegrace, and male and female National Schools at Ballylooby.

The present church of Ballylooby was built in 1813 by Father Burke, and is dedicated to the Blessed Virgin and St. Kieran. The old church ran east and west, that is, nearly at right angles to direction of the present church. Ground being limited for erection of the new church it became necessary to purchase an extra twenty-six perches of land from one Patrick Burke. at a compensation of £60 per acre. When the church was built Burke would not give up possession of the land ; he actually erected a wall within the church so as to cut away the portion of the building standing on the land purchased from him, alleging that he had not been fully paid for the ground. As a matter of fact the amount specified had been given him. Writs were served on the members of committee for trespass beyond the boundary wall. This state of things continued for three or four years, when the matter was finally settled by arbitration. The Burkes carried this animosity so far as to throw stones at the people going to Mass. A short time afterwards there did not remain a single member of the Burke family in the parish. The last (surnamed the Barrister) was found dead in a quarry. Duhill Church, which is situated about two miles from Clogheen, is stated to have been built by Rev. Patrick O'Donnell about the year 1828. Father O'Donnell however does not seem to have become Parish Priest before 1830.

At a Mission given by the Redemptorists in August, 1900, Father O'Gorman established in the parish the Association of the Sacred Heart. Father Foran had, before that, established the League of the Cross, and the Society of the Living Rosary.

SUCCESSION OF PASTORS.

Father Eugene O'Duffy, a Franciscan, was vicar of Tubrid in 1644. He was author of a biting satire in Irish on the Apostate Miler Magrath. A literal translation of this production was published in 1864 by the late John Davis White of Cashel.

Rev. William English died Parish Priest of Tubrid in 1669. From his will, in the Record Office, Dublin, it appears that in latter half of the 17th century Tubrid was a favourite burial place of the clergy. Archbishop Brennan, of Cashel, a most distinguished prelate and a Confessor of the Faith, desired also to be interred beside Dr. Keating in the Tubrid Cemetery.

Rev. William English, II. was registered as Parish Priest of "Tubrid, Tullahortan, and Whitechurch" in 1704. He was then sixty years of age, and resided at "Knockcananby" (Knockan-buidhe, one of the sub-divisions of Knockan townland).

Rev. M. Condon, of whom we know nothing further, died Parish Priest in 1779. Rev. John Hearn was Pastor in 1802.

The Father Burke, already alluded to as builder of Ballylooby Church, was probably the immediate successor of Father Hearn; he died in 1822. Rev. Timothy Flannery seems to have succeeded. He was foster brother to Rev. Dr. Flannery, V.G., and died probably in 1830.

Rev. Patrick O'Donnell succeeded. He is said to have erected the church of Duhill; he died 1846. In a list before the writer the names of Fathers Fitzgerald and Condon, who are stated to have been Parish Priests, appear between 1822 and 1846.

Rev. P. McGrath, translated from Ardmore, succeeded Father O'Donnell. He was again translated in 1846 from Ballylooby to Cahir.


Rev. Stephen Lonergan received induction in 1846 and lived till 1873. when he was succeeded by Rev. John O'Donnell who himself died in 1874.

Rev. Robert Foran promoted from the Administratorship of St. John's was appointed Parish Priest in 1874. He was a nephew of Most Rev. Dr. Foran and a priest of great piety and profound humility. He died in 1893. Rev. Richard O'Gorman succeeded, and lived till 1901. During his incumbency a new curate's residence on an admirable site was erected at a cost of about £800. Father O'Gorman was succeeded by his former curate, Rev. David O'Connor, translated from Ballyduff. Father O'Connor induced the parishioners to purchase the present parochial house from the representatives of Father O'Gorman. Thus he made it altogether parochial property, whereas, up to that time, each incoming Parish Priest had to buy the house from the representatives of his predecessor. For the purchase of the house Father O'Connor

raised £500 in the bank, and this added to the debt due for the curate's house, made altogether a charge on the parish of £674 10s. The last instalment of this debt was paid off in November, 1906. About £90 was also paid for furniture of curate's house. Father O'Connor was re-transferred at his own wish to Ballyduff in the next year and Rev. Richard Mockler was appointed his successor.

ECCLESIASTICAL ANTIQUITIES, &c.

The Mortuary Chapel erected by Rev. Dr. Keating and Father O'Duffy has already been alluded to; only the roofless walls survive. The site of the ancient parish church is occupied by a modern Protestant Church now disused or used but seldom. Over the door of the Mortuary Chapel is a slab bearing the following inscription:—

I I—I S		Maria. I—R
ORATE, PRO Aiab9 P. Eugenij : duhy vic. de Tybrud : et D. Doct. Galfr. Keating hui9 sacelli Fundatoru : necno et Pro oib9 alijs ta sacerd. quam Laicis quoru corpa. in eod. jacet sa A ^o domi 1644.		

Relieved of contractions the foregoing inscription is expressed:—

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

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

On Keating the following epitaph also has been written:

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

Although the name and fame of Dr. Geoffrey Keating are well and widely known in connection with his history of Ireland, and the romantic and almost insuperable difficulties under which it was written, whilst the author was an outlaw in the woods of “dark Aherlow,” strange to say scarcely anything is known traditionally of him in the parish of his birth and of his missionary labours. The house in which he resided with his mother still stands in a good state of preservation and is a comfortable farmstead in possession of a family named Cahill. It is

situated in the townland of Burgess, about a mile from the old church at Tubrid. Young Keating evincing a disposition for the priesthood at an early age found his way, like many others of his young fellow-countrymen of similar predilection, to the famous College of Bordeaux. Here he pursued his studies with zeal and assiduity for a period of twenty-three years when he received his ordination to the Sacred Ministry, and had conferred upon him the degree of Doctor of Divinity. On his return home, after an absence of twenty-four years, he was received with great respect and *ccad mile faillte* by all classes. Fame of his eloquence and learning spread far and wide and crowds flocked to hear him from all parts of the surrounding country and the neighbouring towns of Clonmel, Cashel, &c. Among others, says the Editor of "Clanricarde's Memoirs," came a gentleman's wife, whom common fame reported to be too familiar with the Lord President of Munster. "The preacher's discourse was on the sin of adultery, and the eyes of the whole congregation being on the lady she was in great confusion, and imagining that the doctor had preached that sermon on purpose to insult her she made loud complaint to the president, who was so enraged that he gave orders for Keating's apprehension, intending to punish him with all the vigour of the law." Before the soldiers reached his house the good priest, however, warned by his friends, had fled for safety over the Galtee Mountains, which lie on the northern side of Tubrid, into the Glen of Aherlow, that before and since was the refuge of the rebel and the outlaw. In these days of religious freedom, that a priest should be compelled to fly for his life at the behest of an immoral brute for simply discharging a solemn duty of his sacred office, impressing upon his flock the enormity of a most loathsome and grievous sin and its certain evil consequences, is not without interest as affording a glimpse of the fierce persecution to which a zealous pastor was liable to be subjected, even in what was regarded as a time of modified penal laws. That Dr. Keating had contemplated writing his history of Ireland for some time previously may be inferred from the fact that his labours were indefatigable in collecting from all sides the necessary materials for his work. The manuscripts which would throw light on his subject were the property of individuals, and it often required much address and persuasion to induce them to part with such treasures even for a brief period; added to this was the difficulty of finding out in the first instance where such MSS. were to be found, but his great enthusiasm enabled him to overcome all these difficulties. To his hiding place in the woods of Aherlow, Dr. Keating had the materials conveyed to him that he had been collecting for years, and surrounded and aided only by those time-stained parchments, he completed his great work and

gave to his countrymen, his well-known and important History of Ireland, written in his native language and completed about 1625. The work begins at the earliest period and extends to the Anglo-Norman invasion. Dr. Keating's writings prove him to have been a ripe scholar, a graceful poet, a skilled writer in Latin and Irish, and a patient enthusiast in the collection and study of the annals and bardic works of his country.

Adjacent to the Tubrid Cemetery is a noted holy well, sacred to St. Kieran, whose name we find, along with reference to this well, in both the Irish and Latin Lives of St. Declan. According to the lives in question it was with the waters of this well that the future Saint of Tubrid was regenerated through ministry of the Apostle of Decies. There is also a holy well, now dried up, at Kilcoran, and another (St. John's) on the south boundary of Magherareagh. Exclusive of the remains at Tubrid there are four ruined churches in the parish, scil. :—Tullahortan, otherwise Castlegrace (considerable remains), Whitechurch (considerable remains), Ballydrenan (in fair preservation), Burgess (insignificant remains). With regard to Ballydrenan it is to be observed that this church formerly belonged to Rochestown, that ancient parish being cut in two parts by the Suir. In course of time two churches—one on either side of the river—were built and, later on, the western portion (beyond the river) was merged in the present Tubrid parish. The church ruin of Burgess is, or was, known to the Sheanachies of the locality as *Teampul binn Deasáin*. The Irish martyrologies give two saints named Dagan, but there is nothing to indicate which of them, if either, is here commemorated.

There are also early (Celtic) church sites at Kilcoran (St. Cuanan the Wise), Killinure (*Cill an Iubair*), Kilgaimy (*Cill Gaimme*) on the townland of Kilroc, Killballyboy (*C. Baité Uí Búirde*), and Ballylaffan (*Baité an Iocáin*).

Parish of Ballyneal and Grangemockler.

THE modern parish comprises the medieval parishes of Kilmurray, Ardcollum, Moclaire or Grangemoclaire, Templemichael, and Garrongibbon. There are two churches—one at Ballyneal and the other at Grangemockler, otherwise Muillionagloch. The present church of Ballyneal was erected in 1840 by Rev. P. Morrissey on the site of an older church built half a century before. There is no evidence before the writer to show when the church of Grangemockler was built; it was however re-roofed and practically re-edified by Rev. Michael Power, Parish Priest, in 1897, at a cost of over £2,000. Rev. C. Flavin while curate in the parish procured the erection of a parochial hall, attached to the church, at Grangemockler.

There are four National Schools—two (male and female) at Ballyneal and two (male and female, also), at Grangemockler.

Amongst distinguished ecclesiastics born in the parish or connected therewith may be named Most Rev. Dr. McCabe, formerly Bishop of Ardagh, who was educated at a classical school in Grangemockler, and Right Rev. Dr. Maher, first Bishop of Port Augusta, South Australia.

SUCCESSION OF PASTORS.

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

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

A Rev. Nicholas Whelan stated to have been *formerly* Parish Priest of Ballyneal died at Carrick, June 19th, 1797. He may have been Father Brunnock's immediate successor. Apparently he had ceased active missionary work some time previous to his death; he was buried by charitable subscription.

Father Darcy is given as the next Parish Priest, and is stated to have been appointed in 1781, a statement which the present writer confesses himself unable to reconcile with the alleged pastorate of Rev. N. Whelan, as above. Father Darcy built a new church at Ballyneal; the church had hitherto been at Curraghadobbin. The account given of Father Darcy is unsatisfactory and puzzling. One is driven to suspect there is some confusion of him with a Rev. Mr. Darcy at that same time Parish Priest of Carrick-on-Suir. The alleged Father Darcy of Ballyneal is stated to have died in 1790, and the Rev. Mr. Darcy of Carrick certainly died that year.

Rev. Thomas O'Connor succeeded. He lived at Templemichael where he built a residence still standing and now occupied by Mr. Jas. Cahill. Rev. Mr. Ryan was appointed coadjutor to Father O'Connor in 1809 and afterwards succeeded him as Parish Priest, dying himself in 1824.

Rev. P. Morrissey comes next in succession. His long pastorate concluded with his death in 1864. He it was who erected the present church of Ballyneal in 1840.

Rev. John Dee succeeded in January, 1865. He died in 1886 and was succeeded by Rev. Robert Power, Adm., Waterford.

Father Power died in 1895 and had for successor Rev. Edmond Foran, transferred to Ballyneal from the pastorate of Ring. Father Foran lived only eleven months from his induction, and was succeeded by Rev. Michael Power, translated thither from Ballyduff. Since Rev. M. Power's appointment he has, as we have already seen, renovated the church of Grangemockler, besides decorating and improving Ballyneal Church at a cost of £800.

ECCLESIASTICAL ANTIQUITIES, &c.

Under this head come no fewer than seven ruined churches, scil. :—Grangemockler (east gable and portions of side walls), Templemichael (scarcely any remains), Garrangibbon (insignificant ruins), Kilmurray (considerable remains of comparatively large church), Curraghdobbin (scant remains), Maccreary (scant and unprotected remains of what—judging from its fine ashlar masonry—looks like a late Celtic Church), and Dovehill (very ruinous and neglected). In Kilmurray graveyard a 17th century grave slab bears the following legend, decipherable now only with difficulty :—“*Hic Jacet generosi Conju[ges Con]stantinus Neale et Honora Purcel de Ballyneale. Ille obyt 12 Mart, 1629 : illa 4 Mart . . . quorū filius et haeres D. Joannes Neale ejusque uxor Honora Walsh pro se suisque hereditari jure pro posteris hoc monumen-*”

tum extruxerunt Apr. 9, 16 . . . Orate pro aetr. victoribus ejus." There are also, in the parish, a couple of semi-sacred wells, viz.:—*Ῥοβάρ na cailíre* (Chalice Well) on Curraghdobbin, and *Ῥοβάρ ῤάσθριμνις* ("St. Patrick's Well") on Garrangibbon, as well as early church sites (independent of the later churches) on the townlands of Curraghdobbin and Grangemoekler. Templemichael Church by side of the Lingaun Stream probably marks the site of the "Ford of the Chariots" of Celtic hagiology and early civil history. Local seanachies aver that the road leading north from the ancient cemetery is the way by which St. Patrick travelled, and this tradition is almost certainly a faint echo of the former importance of the place.

Parish of Ballyporeen.

LIKE Ballyduff, *antea*, this is a parish of comparatively late formation. There was indeed a corresponding pre-reformation parish of Templetenny but this had for years been merged in or united with Shanrahan. The early 18th century church of the parish was at Carrigvisteale where its foundations are still traceable. On completion of the church of Burncourt, or shortly afterwards—in 1810 according to one account and 1816 according to another—Ballyporeen, *alias* Templetenny, *alias* Carrigvisteale, was created a separate pastorate with Rev. Peter Sexton as first Parish Priest. The thatched chapel of Carrigvisteale continued in use as the only church of the parish down to 1828, when the present commodious church of Ballyporeen was erected. The parish, notwithstanding its largely mountain character, has suffered less proportionately by emigration, &c., than many of its neighbour parishes more generously dowered by nature. The population in 1841 was 4,877, in 1894 it was 3,157. A branch Convent of Sisters of Mercy to take charge of the female National School, was established in Ballyporeen in 1887, towards foundation of which, Mr. Thomas Fogarty donated a sum of £500. There are four National Schools in the parish, two (male and female) at Ballyporeen, and two (male and female) at Skeheenarinky. The two latter are under lay management.

SUCCESSION OF PASTORS.

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

Rev. Peter Sexton appointed Parish Priest in 1810 or 1816, resigned in 1828 and died in retirement at Tallow some years later. Rev. Patrick Burke succeeded and administered the affairs of the parish till his death in 1847. Under him the present church was erected in 1828 as already stated. Rev. Patrick De Burke, who had conducted a private school in Clonmel, became Parish Priest in 1847 and held office till his death twenty years later; he proclaimed himself an enemy to the Irish Language, the use of which he vigorously combatted. He was immediately succeeded by yet another of the De Burgo stock, Rev. Michael Burke, who survived only eight years from appointment. Then

came Rev. Patrick Delaney, D.D., formerly president of St. John's College, Waterford, who, after a nineteen years reign, was in 1894 translated to Kilsheelan and succeeded by Rev. Thomas Walsh. Father Walsh died in 1903 and had as successor Rev. John Everard, transferred a few years later to Clogheen. Rev. Patrick Keating succeeded in 1910.

ECCLESIASTICAL ANTIQUITIES, &c.

The only items to be catalogued under this head are the rather featureless and uninteresting church ruin of Templetenny (*Teampall Tuinne*, i.e. "Church of the Swamp," in evident allusion to its position on an island of dry land in what must have been anciently a marsh), a holy well (*Tobarín Doimnais*) at Curraleigh and early church sites at Kiltankin ("Taincin's Church"), and Sheheenarinky (*Cill-mhe-Ćairín*). To the foregoing must of course be added the remains of the later Penal Days' Chapel of Carrigvisteale already alluded to.

RELIGIOUS HOUSE.

The Convent of Mercy, Ballyporeen, is a branch of the Cahir house of that institute. Its erection was commenced in 1887, during the pastorate of Rev. Dr. Delaney and under the supervision and direction of Mr. Thomas Buckley

Parish of Cahir.

THE parish, which is popularly supposed to be under the patronage of the Mother of God, is the equivalent of the ancient parishes of Cahir, Mortlestown, and Outeragh. There is only a single church: this was erected in 1833 during the pastorate of Rev. Michael Tobin as an inscribed slab inserted in the church wall (exterior) testifies—"Hujus ecclesiae primum lapidem Jecit Reverendus Michael Tobin, 7 Maii 1833, Reverendis Stephano Lonergan et Geraldo F. Long cum multis aliis adjuvantibus." The church was rapidly approaching a state of ruin when half a century later compelled thereto by stern necessity the Parish Priest, Rev. Maurice Mooney, took the work of repair in hand and erected the present chancel. An older church, the immediate predecessor of the present spacious and substantial edifice, was founded on the same site by the Rev. Geoffrey Keating in 1791. Previous to 1791 the parishioners worshipped in a thatched chapel situated close to the modern gate entrance to Cahir Park. The Catholic schools of the parish number five, all under the National Board, viz.:—Cahir Convent, Cahir (male and female), Ballingearry (mixed), and Garrycloher (mixed). The Convent School and the Ballingearry mixed school are under clerical and the others under non-clerical management. There is also a military school attended occasionally by a few Catholic children. The total Catholic population is about 3,500. Confraternities established in the parish are the League of the Cross, Holy Family, and Society of the Sacred Heart. In 1895 a plot of ground, three quarters of an acre in extent, was obtained under lease from Lady Margaret Charteris, for use as an addition to the burial ground. A curate's residence, one of the finest of its kind in the Diocese, was erected in 1904 mainly through the efforts of Rev. W. P. Burke, C.C.

SUCCESSION OF PASTORS.

Rev. Denis Fogarty, residing at Knockagh, was registered Parish Priest of "Cahir, Deregrath, Rochestown, and Mortlestown" in 1704. He was then only 38 years of age and had been ordained at Carricktohall by Dr. Slyne, Bishop of Cork. During part of the penal period the parish of Cahir enjoyed the protection and patronage of the Catholic Lords of Cahir.

Rev. Geoffrey Keating, D.D., was Parish Priest in 1777. The baptismal register commenced by him is still preserved at Cahir. In this register he invariably and suggestively names illegitimate male children presented for baptism—Oliver. He died in 1791 and was succeeded by his brother, Rev. Michael Keating, who held office till his death, April, 1809. A third brother, Rev. Thomas Keating, D.D., next succeeded to the pastorate. He had been Parish Priest successively of St. John's (Waterford), and Dungarvan, before his promotion to Cahir. He died in 1814. A Rev. James Keating was pastor of Templetenny (Ballyporeen) in 1779. These Keating brothers were of the same family as the historian and were buried, the writer has reason to think, in the Keating tomb at Derrygrath.

Rev. John Power succeeded. He died in September, 1830, and was succeeded in turn by Rev. Michael Tobin, translated from Ardmore. Father Tobin died March, 1852, having built the present church of Cahir.

His successor was Rev. Patrick McGrath translated, like his predecessor, from Ardmore but—unlike the latter—indirectly, *via* Ballylooby.

Rev. Maurice Mooney was appointed Parish Priest on the death of Father McGrath in 1865 and survived till 1891. His successor was Rev. Patrick Sheehan who had been Administrator of the Cathedral. He survived but a very short time and was succeeded by Rev. Robert Power in 1892.

ECCLESIASTICAL ANTIQUITIES, &c.

Under this heading are, to be enumerated a ruined Augustinian Abbey at Cahir, ruined churches at Cahir, Mortlestown, Outrath, Loughloher, Ballylegan, and Ballymacadam (a dependency of the abbey of Cahir), two holy wells—"Our Lady's Well" and "Τοῦ αἱ ἰοῦα" (Jesus' Well) on Cahir Abbey townland, and five early church sites, scil. :—Clonmore (Cill Šobnair), Kilcommon (C. Comáin), Killeenbutler, Killeigh (C. Uaé), and Killemlly (C. Eimlíš).

"St. Patrick's Stone" on the townland of Grangemore is a roadside boulder of limestone regarded with much veneration and believed to have been used by the National Apostle, the impression of whose knees local credulity sees in a couple of circular indentations on its surface. Through the eastern section of the parish passes the Rian Bo Phadraig or Track of St. Patrick's cow, presumably the ancient ecclesiastical roadway from Cashel south to Lismore, &c. Knockagh, another townland of the parish has been identified by O'Donovan as the Ard-Feirchis of the Leabhar-Gabhala and therefore the residence of Feirchis the poet. The last named it was who killed Lughaidh MacConn, Monarch of Ireland, as the latter stood by a pillar stone distributing gifts to the poets of Ireland near Derrygrath in this neighbourhood.

RELIGIOUS HOUSES.

The Sisters of Mercy founded their Convent at Cahir on Whit-Monday, 1863. They came from Cappoquin under Mother M. Teresa Phelan as first Superior, and took up their temporary residence at Cahir in a partially furnished house on the Mall. Their slender means at the time were augmented by a bequest of £50 in cash with some house property, bringing in about £40 per annum. Immediately on their arrival in Cahir the Sisters opened private schools and commenced the other pious works of the institute—visitation of the sick, &c. The present large schools were built by the parish in 1864, and five years later they were placed under the National Board of Education. Through mediation of the tenants (especially of Samuel Burke, Esq.), the site of the present Convent was in 1876 obtained from Lady Margaret Charteris, and after manifold difficulties the community in 1877 commenced the work of building. The contract price of half the present magnificent Convent was £6,000 but this included fees of architect and clerk of works. The building, minus the present wing, was completed in 1878 and dedicated to the Holy Trinity. In 1881 building recommenced and the present completed structure was the result.

The list of Superiors is as follows :—

Mother M. Teresa Phelan, 1853—1876.

„ Bernard Vaughan, 1876—1887.

„ Louis Halpin, 1887—1890.

„ Gertrude Foran, 1890—1894.

„ Josephine Brown, 1894.

In 1883 a foundation was sent to Portlaw where a branch house was opened on June 29th. This foundation was largely due to a large bequest for the purpose of the late Parish Priest of the latter place, Rev. John McGrath. The same year a second colony went out to take charge of the Workhouse Hospital, Clogheen, and yet a third to undertake a similar work of mercy in Clonmel. In 1886 was opened the branch Convent of Clogheen and the following year another branch Convent in Ballyporeen, for a fuller account of which, see under their respective parishes.

Parish of Cappoquin.

THIS, like Ballyduff, is a parish of comparatively late origin cut off from Lismore. It is however more ancient than Ballyduff but unlike the latter it represents no ecclesiastical division of pre-reformation date. Geographically it is of great length extending from the summit of the Knockmaeldown range to the River Bride, or about sixteen miles. It has but one public church situated about midway in the parish longitudinally. The present church dates from the first quarter of the last century; its lease or rather the lease of its site is dated June 13th, 1819, and is made out to John Hely, Esq., and Michael Kerrissy from Sir John Keane for use of the parishioners, for ever, at one shilling rent per year, if ever demanded. The building was completed in 1822 and opened under the patronage of Our Lady's Nativity. At what date Cappoquin came to be erected into an independent parish we do not know. It was certainly some considerable time previous to the erection of the church of 1822 for Rev. Thomas Flannery died Parish Priest of Cappoquin in 1810. In Father Flannery's time the church, an humble thatched structure with three galleries and a sacristy, stood at a place called Glenwheelan about a mile to west of the town, on the Lismore road. The present church has been repaired and renovated several times—by Rev. M. Spratt in 1856, for instance, when the surrounding wall topped by iron railings was erected, and in 1872 when the church floor was tiled and benches introduced.

The schools of the parish are eight in number, scil. :—A Boarding School or Seminary conducted by the Cistercian Fathers at Mount Melleray, an Infant Industrial School conducted by Sisters of Mercy at Cappoquin, a Private Male Primary School conducted by the Cistercians at Mount Melleray, a Female National School at the same place, Male and Female National Schools at Cappoquin, and Mixed National Schools at Toorin and Camphire. Of the foregoing all except the school at Toorin are under clerical management. The estimated present population of the parish is 3,500. There is a semi-public church at Mount Melleray Abbey wherein a considerable portion of the congregation fulfils the obligation of hearing Mass. As portion of the

parish is quite adjacent to Lismore and correspondingly distant from Cappoquin, another considerable part of the flock attends Sunday Mass in Lismore.

The Confraternities in the parish are the League of the Cross and the Sacred Heart Association.

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

SUCCESSION OF PASTORS.

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

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

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

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

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

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

Next in succession came:—(a) Rev. Francis O'Brien, translated from Kill in 1881 and transferred, eleven years later, to SS. Peter and Paul's, Clonmel, (b) Rev. Thomas McDonnell, translated from Tooraneena and transferred in 1894 to SS. Peter and Paul's, (c) Rev. Patrick Spratt,

translated from Kilsheelan, built the present parochial house, raised to a canonry on formation of the Diocesan Chapter in 1906, and transferred to St. Mary's, Clonmel, and (d) Rev. Philip Dunphy, Bishop's Secretary for many years, appointed in July, 1906.

ECCLESIASTICAL ANTIQUITIES, &c.

There are within the parish the remains of two ancient churches, at Okyle and Relig Deglain respectively. The former is a very interesting ruin, furnished with a decorated Gothic (14th century) east window and an external angle cell of unique character. At Relig Deglain only the foundations of the church are traceable; the early church here is presumed, on the evidence of the Saint's life, to mark the place of Declan's birth. Teste the Justiciary Roll, 35, Ed. 1., M. 52, the Templars held one messuage with buildings, lands, and tenements at new Affane within this parish. There are two holy wells—Our Lady's, above the town on the hill slope, and *Тобаръ а Тураръ*, still occasionally visited, near Camphire. In addition there are early church sites at Okyle (distinct from the ruin just referred to), Kilbree (C. *Urise*) and Cappoquin (within the demesne and close to the holy well above mentioned).

In the church of Cappoquin is preserved a small silver chalice once owned by Dr. Geoffrey Keating; it is now transformed into a ciborium and is in constant use. It bears round its base the following inscription:—"Dominus Galfridus Keathnige, sacerdos. Sacrae Theologiae Doctor, me fieri fecit 23 February, 1634." The Rev. Dr. Keating of the inscription is assumed to have been the historian, who, moreover, on the evidence of this chalice, has been erroneously claimed as parochus of Cappoquin. Three small antique silver chalices, two of them of the 17th century, likewise belong to this church. They are inscribed respectively:—

"Pray for the soul of Hugh Flynn and Margaret His Wife. Amen. Anno Domini 1684."

"Orate pro aia D^{ae} Catharinae Shee quae hunc calicem fieri fecit, A^o 1629."

"Jacobus Launder me fieri fecit in usum parochiae de Cappoquin, 1803."

Sometime in the first decade of the last century a school was opened in Cappoquin by Patrick Denn, well known in his day and remembered ever since as a writer of religious verse. A distinguished Bishop of Waterford, Dr. John Power, was a pupil of Denn's, at Cappoquin. Denn's school was situated in the Main Street, near the present Protestant Church, and it was attended by a large number of grown boys. Amongst

the pupils were also a few girls. Our poor schoolmaster, poet also, acted as parish clerk, and taught Christian Doctrine in the church on Sundays. To aid him in the latter work he published a number of small instruction books in Irish. His best known productions are "Aighneas an Pheacutig Leis an mBas" and an Irish translation of Bishop Challoner's "Think Well on It." The former work has been several times published. Denn ended a good and useful life by a holy death at the age of seventy-two, and was interred in the churchyard at Cappoquin close to the north boundary wall, wherein an inset tablet marks the grave. The tablet bears the following eulogistic inscription:—

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

The pious guardian of the poet's memory was the Rev. P. Power, P.P., above alluded to.

Among the ecclesiastical antiquities of Cappoquin ought perhaps be included the legendary Rian Bo Phadraig or Track of St. Patrick's Cow, which runs north and south through the parish for a total distance of perhaps ten miles, and for an account and description of which see *Journal*, Royal Society of Antiquaries of Ireland, vol. xxxv., pp. 110—129.

RELIGIOUS HOUSES.

I.—MOUNT MELLERAY ABBEY.

Mount Melleray Abbey is situated on the southern slope of the Knockmealdown Mountains, at a distance of about three miles from Cappoquin. It is a Monastery of Cistercians of the strict observance, and the first house of the Cistercian Order erected in Ireland since the suppression and confiscation of religious establishments during the reformation and subsequent times. It was founded in the year 1832 as a filiation of Melleray Abbey in Brittany, France, but the founders were all Irish Monks, though professed members of a French Community. The parent house, one of the most ancient of all the Cistercian monasteries,

had been itself suppressed and confiscated to the State during the Reign of Terror in France, and its community had to fly to avoid imprisonment and death. In the year 1817 it passed once more, by purchase, into the hands of the community of which the Irish Monks were members. This community was not the original body that held it before the Revolution, but the survivors of another house of the Order that had also been suppressed by the Revolutionary Convention. They had been wanderers in several countries of Europe after their dispossession, but they could find no suitable place in any of those States to permanently establish themselves. Having come to England to embark for Canada, where they hoped to be more successful, they were detained by an unlooked for accident, and fortunately met nearer home with the object of their search. The ship in which they had intended to embark had already set sail when they landed on British soil, and they were, in consequence, obliged to seek a temporary resting place till the sailing of the next vessel. During the delay Providence sent in their way a noble-hearted, Christian gentleman, who was both willing and able to assist them in obtaining the object of their desires. This pious and truly charitable gentleman was Thomas Weld, Esq., of Lulworth Castle, Dorsetshire, father of Cardinal Weld. Moved by compassion at the recital of their sufferings, he, at once, with princely generosity, placed at their disposal Lulworth Castle and estate for the establishment of a Monastery of their Order. The generous offer was gladly accepted, and a Monastery was founded which was subsequently raised to the dignity of an abbey. At first and for a considerable time after the foundation, although the period was long before Catholic Emancipation, no hostility towards the Monks or their establishment was manifested by the Government or the people of England. Towards the end of the twentieth year of its existence, however, prejudices were revived by various incidents and the Prime Minister, Lord Sidmouth, found it good policy to issue an injunction to the superior forbidding him to receive in future any new subjects. In consequence of this harsh measure, which must needs in the course of time lead to the extinction of the community, they were obliged to seek some other place, outside the United Kingdom, where they might enjoy perfect freedom of action. For two years no suitable site offered, and they had to endure for the time being their invidious position, now aggravated by hostile manifestations on the part of the populace and bitter attacks made by persons who wished to pander to the popular passions. Providentially at the end of that period the ancient Abbey of Melleray was put up for sale by the person who had purchased it from the revolutionists. The Abbot of Lulworth having heard of the matter entered into negotiations

with the owner for the purchase and had the good fortune to find his offers accepted. Lulworth, where a beautiful monastery had been built by Mr. Weld, was accordingly abandoned and the community transferred to Melleray. At the time of the transfer, which took place in the year 1817, the majority of the community were Irish, a large number of Irish youths having joined its ranks in Lulworth during the twenty years preceding the prohibitory injunction of the Prime Minister. The number of Irish was still further increased as soon as it became known that the Monks of Lulworth had settled in France and that there was no longer any restriction against fresh receptions. In fourteen years during which the restored abbey of Melleray continued to flourish so many found their way from Ireland and made profession there that the Irish element still outnumbered all the other various nationalities represented in the community. This period of prosperity was followed by a time of fresh trials and sufferings. In the year 1830 a new revolution took place in France, and the Revolutionary Government, like its predecessors, little favourable to religion, determined to dissolve the community. This design, though directed against the whole body, was intended rather as a punishment on the Abbot. It signally failed in its main purpose and only produced results which its promoters would have been very loth to bring about had they foreseen them. This was largely due to the prudent and courageous action of the Abbot, but in a still greater measure to the foresight, energy, and indomitable perseverance of the Prior of the monastery. Their combined action on this occasion forms the history of the foundation of Mount Melleray Abbey, for if that auspicious event was a consequence of the crisis, it was also, and not the less, the result of their united counsels and labours. Some account of these two great and holy men who were so providentially united for the accomplishment of a great design, will not be out of place here ; but will, on the contrary, help to make the facts to be subsequently narrated more clearly understood, inasmuch as it will enable one to comprehend the motives which inspired them. Dom Anthony, the first Abbot of Lulworth, in England, and afterwards Abbot of Melleray, in France, was a man truly great in every sense of the word. Illustrious by the nobility and prestige of his family, which was allied by blood with the Royal Family of France, he was as distinguished for his great mental endowments and his high attainments in every branch of ecclesiastical learning as for the extraordinary powers of oratory with which he was gifted. His family name was Saulnier de Beauregard, and he was called in baptism, Anne Nicholas Charles. Born at Joigny, the family seat, situated in the Diocese of Sens, on the 20th August, 1764, he embraced the ecclesiastical state at an early age, and entered

on his studies at Paris. The most brilliant success attended his every course, and he successively attained the degree of Bachelor, of Licentiate, and Doctor in Sacred Theology at the Sorbonne, the most famous seat of learning at the time in France. Ordained at the time prescribed by the Sacred Canons, he was immediately appointed to a Canonry in the Cathedral of his native diocese, which dignity he held till the outbreak in 1793. Unwilling to take the oath and be enrolled amongst the constitutional clergy, he went into exile, and was a refugee for two years in several European capitals, till he finally came to England. It was while an exile in London that he heard for the first time of the Monastery of Lulworth, then recently founded. Proceeding thither without delay he entered the Community, and proved, by the fervour and exactitude of his life, that his vocation was a true one, inspired of heaven. When the Monastery of Lulworth was raised to the rank of an Abbey the choice of the monks fell on him, and he became the first Abbot, receiving the abbatial benediction at the hands of Dr. Painter, the Vicar Apostolic, in London in the year 1813. During the remainder of the time the English house continued to exist he governed it with rare prudence and with the greatest advantage, both spiritual and temporal, to the community. To his unceasing and untiring efforts were due the acquisition and restoration of the ancient Abbey of Melleray in France, and its flourishing condition at the time the French Government designed and sought its destruction. An example of every virtue to his spiritual children, he was the soul, the inspiring spirit of the great fervour and devotion which marked their lives and made them worthy of the golden age of monasticism. The Abbot was assailed simply because he was connected with the dethroned Royal Family, and because he was known to be both loyal and devoted to them. One fact went a long way for proof against him. He had discharged a duty of piety towards them which in his eyes was doubly sacred and even for many reasons obligatory. The Duke de Berri, son of Charles X, was assassinated in Paris in the beginning of the year 1820. Dom Anthony was present at the solemn obsequies of the murdered prince, and, at the request of the Duchess de Berri, who was his cousin, he preached the funeral oration. The Revolutionists had, no doubt, reason to remember the burning eloquence with which he denounced the crime and they did remember it, but only to seek revenge when the opportunity came. Dom Vincent Ryan, the Prior of Melleray in France, and subsequently the founder and first Abbot of Mount Melleray Abbey in Ireland was, as his name indicates, an Irishman. Like Blessed Christian, the first founder of the Cistercian Order in Ireland, and subsequently Bishop of Lismore, he was a native of Waterford, having been born in that city

of respectable and virtuous parents, in the year 1788. He received the best education the means at the disposal of his parents and the circumstances of the times afforded. In his twenty-second year, he entered the Monastery of Lulworth, and in due time was professed and ordained priest. A model of every Christian and religious virtue, he was beloved by all the brethren without distinction, French and English as well as Irish. At the same time he was esteemed and trusted by his Abbot, who consulted him in every matter of importance, and confided to him every charge with the greatest reliance on his prudence and discretion. It is a striking testimony to both his capacity and merit that when comparatively young, he was chosen out of all the priests of the Monastery, twenty-six in number, for the responsible office of Prior at the time the ancient Abbey of Melleray was restored. The Abbot and Prior were singularly alike in many respects though there was that difference of character which difference of Nationality and education could not fail to create. Both combined the apparently opposite, but by no means contradictory characters of the recluse and the man of action, but each had his own peculiar mission and seemed specially fitted for that rather than for another. Dom Anthony was the Bernard of the second advent of the Cistercians to Ireland, training up her sons to the discipline and life of the cloister, while Dom Vincent was the new Abbot Christian, who was to lead them to the new Millifont where they were to revive the glorious tradition of the old one St. Malcahy raised for their predecessors by the banks of the Boyne. It had been unfortunate for the Abbey of Melleray if Dom Vincent had been its Abbot when the second crisis in its history occurred; and it would have been equally unfortunate for Ireland had he not been at hand on that occasion. In the one case, the French house would have ceased to exist, and in the other the large Irish community would have been dispersed, and no foundation would have been made in Ireland. Yet the re-establishment of the Cistercian Order was, through the guidance of Providence, to result from the unjust aggression and evil designs of the enemies of religion in France. It is a very remarkable fact in the history of the persecution of the Monks of Melleray, that the final measures adopted against them by the infidel rulers of France were an afterthought. They were never so much as once thought of or suspected even by the religious themselves. The design at first was to suppress the house altogether, and to disperse the whole community, as is evident from the entire course of the proceedings. Divine Providence, however, which was directing all the events turned them to the accomplishment of its own purposes without permitting them to attain the evil consequences intended and so much desired. The blind hatred of the enemies

of God led them to overdo their work and so to assist in the frustration of their own plans. Dom Anthony stood on the rights guaranteed to him in common with every Frenchman, and he won his cause by the very force of its justice. On his appealing to the law the higher courts decided that the charges brought against him and his subjects, contained nothing contrary to any provision of the code or any article of the Constitution then in force. It was a great triumph for the Abbot ; and he was naturally led by it to believe himself secure. His enemies, however baffled in their first attempt, now resolved on another course. The expulsion of all the Monks of foreign nationality was decreed, but the execution of the design was deferred and the design itself kept secret that it might be carried out more effectively and surely at another time. Dom Anthony had frustrated the first attempt of the French Government ; it was reserved for Dom Vincent to foil them in their second and last effort for the ruin of Melleray. To him belongs the honour and praise of having been the first and only one to conceive and propose the design of founding a Cistercian Monastery in Ireland. That was his plan to meet the crisis caused by the Government, and that it was the right one, meeting all the exigencies of the case at the time, the course of events have every day since only more firmly established. The project was not a new idea of his, though it presented itself to him this time in a somewhat different aspect. For many years the most earnest desire, the most charitable hope of his heart had been to see his Order back once more in some of the many spots in Ireland which it had hallowed and made famous by its presence before the spoiler put forth his desecrating, destructive hand, to plunder and raze to the ground its hallowed sanctuaries. Again and again he had proposed such a foundation to Dom Anthony, now earnestly urging him to undertake it for the sake of restoring the fallen fortunes of the Order in one of its former most flourishing seats, and again pleading on behalf of his fellow-countrymen, the persecuted children of faithful Ireland. He became all the more pressing when he saw that in the near future all resource must fail him, and admission be denied them at Melleray, already taxed to the utmost limit of its accommodation. Dom Anthony was not to be moved. In the proposal and the arguments brought forward in its support he saw nothing but the fond dreams of an enthusiast and the fervid aspirations of a mind weary of exile. The expense, labour and trouble involved in so great an undertaking were sufficient to deter him, not only from entering upon it, but even from considering it seriously. Such was invariably his answer, but it told only half of his reasons for refusing. The fact was he would have been unwilling to part with Dom Vincent

and his other Irish children, even if the establishment of a monastery in Ireland were to involve neither expense nor trouble. He had designed that Dom Vincent should succeed him in the government of Melleray, and nothing but an unavoidable necessity could ever induce him to consent to a proposal which would interfere with the fulfilment of that intention. Notwithstanding that he was aware of the dignity and honour awaiting him in France, Dom Vincent's heart was in Ireland. His love for his native land kept him alive to her interests and made him quick to discern her opportunities and advantage. Watching and waiting in patient expectation for the fulfilment of his hopes, he was the first to see that the unavoidable necessity for the much desired foundation had come at last. There was, without doubt, no other resource, no other way to meet the existing difficulties than by creating a monastic establishment to serve as a retreat in case of danger. Dom Anthony, however unwilling he was to see that, was yet forced in the end to make the admission. Still he would not consent without consulting God by prayer, so little did he see the issue to which Providence was leading things, and so slow was he to depart from the ordinary course he had been so long pursuing. He, accordingly, took some days for prayer before giving a decisive answer, and recommended all the brethren to join with him in imploring the light of heaven. The result answered all the expectations of Dom Vincent, and corresponded perfectly to his unhesitating faith and confidence in Divine Providence. Dom Anthony became convinced that it was God's will the foundation should take place. Without further delay, he gave his sanction and blessing to the project, and sending for the future founder, told him to prepare without loss of time to proceed to Ireland to enter upon his arduous undertaking, as he had chosen him for its execution. A singular incident at this time served to strengthen the Abbot's conviction and to confirm the views and hopes of the future founder. Two letters arrived from Ireland relating to the very subject then under consideration. One was from an ex-novice, who, in consequence of the troubles in France, had lately returned to Dublin, his native city. The second was from a gentleman whom the novice had met and interested in the events transpiring at Melleray. Both letters held out the brightest prospects of success for a foundation in Ireland; gave assurances of help from certain quarters which they named, and recommended that immediate steps should be taken to avail of the favourable circumstances. Each corroborated the other, and yet the writers seem to have acted independently and without collusion; for one made mention of a most desirable site that was actually on sale in the County Dublin, and could easily be secured through the co-operation of a certain

wealthy Catholic family, a circumstance which was not referred to in the second letter. Not all the expectations held out were to be realised. The foundation was assured by Him whose works cannot fail, but Dublin was not to prove this time the destined home of the exiled Monks. Dom Vincent on arriving there found, somewhat to his disappointment, that the great promises contained in the letters just mentioned, were not likely to be realised. The mansion and estate mentioned as a suitable site, were a reality; but the aid so strongly assured, was pure speculation. On his arrival in England a few days before, Dom Vincent found himself master of one shilling and sixpence, and now he was expected to pay down £6,000 for the property in question, if he wished to secure it for a monastic establishment. As Dom Anthony was unable to give any pecuniary aid, his own monastery being still heavily burdened with debt, the purchase could not be thought of any longer. In this dilemma Dom Vincent had recourse to the Most Rev. Dr. Murray, Archbishop of Dublin, hoping to obtain some assistance as well as advice; His Grace, who received him with the greatest charity and sympathy, gave his warmest approbation to the undertaking, and encouraged him to proceed with it, though, as he frankly declared, he was assured it would be attended with the greatest difficulties and embarrassments—a prophecy that was fulfilled to the letter. It was an unfavourable time for an undertaking of such magnitude. The Irish Church had just emerged from the long dark era of her cruel sufferings, and was now only beginning to build up again her ruined temples and to create new seats for sacred learning instead of those of which she had been so ruthlessly destroyed. Stripped of all the possessions which were theirs by right, the Bishops were everywhere embarrassed by the demands made on their slender means for the work of reparation. Everything had to be provided anew as if the Church had been only recently established. Under these circumstances, it is not to be wondered at that the good Archbishop could give no pecuniary assistance, much less devote adequate means to the purposes of the projected monastic establishment.

At length, when nearly worn out with anxiety and fatigue Dom Vincent received an offer of a small property, which he was obliged to accept as a temporary expedient, since time was pressing, and nothing better then promised. This property, situated at a place called Rathmore, about twelve miles from Killarney, consisted of a farm of twenty-five acres, a moderately-sized dwellinghouse, and some out-offices.

In November, 1831, the new foundation at Rathmore commenced. No work of the kind was ever entered on with greater zeal, and few such

ever began in greater poverty. Cistercian observance was resumed in Ireland, just two hundred years after it had ceased at Holy Cross, the last of the old Monasteries. Alas, it soon became evident that the place would not be suitable, and could be availed of only till Providence provided a permanent abode. Dom Vincent, who was now the regular Superior, made every effort to obtain additional land and a tenure that would warrant a permanent establishment, but he could see no hope of either, and so he was obliged to resume his anxious quest for the desired site. It cost him six months of almost incessant travelling before his efforts were rewarded with success; it came then in a way which made it appear doubly valuable in his eyes. In May, 1832, he obtained possession of Mount Melleray from Sir Richard Keane, a landlord who resided near Cappoquin, County Waterford, and held extensive property in the immediate vicinity. For this timely acquisition Dom Vincent was indebted to the Rev. P. Fogarty, Catholic Curate of Dungarvan, who, having much influence with Sir Richard, had used it successfully in favour of his friend, the Prior. The property formed part of an extensive wild waste plateau of unreclaimed mountain land, known by the expressive name of "Scrahan," or rough, barren place,—a title which it fully deserved. Not a tree or shrub of any kind was to be seen—nothing but stretches of bog, or scraggy patches covered with furze and heath, save where huge boulders bursting through the stony surface formed bits of desert, that seemed beyond the power of reclamation.

Humble, simple, and obscure were the first beginnings of Mount Melleray. On the 30th May, 1832, the eve of our Lord's Ascension, Dom Vincent, accompanied by a secular friend, quietly entered into possession of his newly acquired property, by taking up his abode in the only house in the place—a little cottage, containing two small rooms and a kitchen, capable of affording accommodation to, at most, but six persons. For furniture the cottage contained a bed, a table and a couple of chairs—all provided by the charity of the good people of Dungarvan. Yet it was with joy and satisfaction Dom Vincent saw himself in possession of this humble establishment. On the following day, the Feast of the Ascension, he dedicated it to the Religious purposes for which it was in future to serve—celebrating Holy Mass for the first time within its walls, and naming it Bethlehem, because it was the birthplace of the Religious life of Mount Melleray. The little cottage which was the scene of that solemn act has long since crumbled into ruins, despite every effort to preserve it as a memorial of him who first consecrated it to Religion. If its stones could live and speak, what a history they could tell of the heroic deeds of faith, and of the extraordinary life of patient endurance they witnessed from

that hour on the part of the founder, and subsequently on the part of the valiant band of monks who came to share his arduous labours ! With the place but half prepared, the Superior was obliged to summon some twenty of the brethren from Rathmore. When they arrived they found, besides the little cottage before mentioned, a rudely built stable, with a loft above, and a small wooden chapel, both new and hastily constructed.

The cottage, which had to serve almost every purpose by day, at night afforded shelter to the Superior and five of the brethren. The rest had to make their couches on the loft in the stable as best they could. They had no other accommodation till the beginning of winter, and great were the inconveniences and hardships they had to endure till then. Often in the night the occupants of the loft had to rise and change their wretched pallets from place to place to save themselves from the rain, which poured in through the gaping roof and through the chinks in the wall of loose stones. In winter, they more than once on awaking in the morning found themselves covered with snow, which the wind had carried in and spread over them while they lay sleeping.

Yet despite the unfavourable surroundings, not the smallest of the long monastic services was ever, day or night, omitted by these fervent servants of God. In their wretched circumstances, they observed as regular a life as if they were within the most stately and best appointed Monastery. They rose at two each morning, and, after reciting the Office of Our Lady and meditating for half an hour, sang a portion of the Divine Office. At the Community Mass, celebrated in the early morning, all assisted ; and then the little chapel was turned into a chapter room, where voluntary penances were sought and performed, as if their life of appalling severity was not enough to satisfy their thirst for sufferings. All day long, prayer and work alternated ; the various "Hours" of the Office being said at appointed times, no matter what employment was interrupted or task left undone.

During those first days the monks' food consisted ordinarily of potatoes and sour milk. Gradually news of their being in a straitened, famishing condition spread far and wide among the people, evoking amongst them the deepest sympathy with the distressed Religious. Similar feelings had been created amongst the secular clergy of the diocese by the Bishop, who, at a public conference of the Clerical body, had earnestly recommended the new foundation to their support and patronage, as a work of great promise for religion in the diocese and of deepest interest to himself. It only remained for someone to set these good dispositions in movement to free the monks from their distressed and embarrassed state. This praiseworthy office

was discharged by the curate of the neighbouring Parish of Modeligo, Rev. Father Queally, who entertained a great reverence and affection for Dom Vincent. He raised his voice among his parishioners on behalf of the monks with such effect that the whole parish became inflamed with a desire to help in every way possible. These good people, though struggling themselves with poverty, gave quickly and liberally of their little all; and then, dissatisfied because their means had not permitted them to do all they wished, they conceived the generous design of assisting with the labour of their hands and the sweat of their brows. On the 17th July, 1832, four hundred men, each of whom carried either a spade or a shovel, assembled at the Parish Church of Modeligo, and having fallen into rank, marched thence in a regular body for Mount Melleray, under the leadership of their good curate, and with a band of musicians at their head. Up to the hour of their arrival the monastic land had remained in its primitive state of wildness, untouched by any instrument of labour, save the turf-cutter's "slane," and without boundary or division of any kind, even the rudest. The practised eye of these peasants saw the defect, and at once their quick intelligence told them its removal was a business of the first importance. Accordingly, they set to work to erect the boundary or enclosure, toiling with an enthusiasm which shewed that their voluntary task was to them truly a labour of love.

In all the neighbouring parishes, and even in the more remote districts, working parties were organised to assist in the completion of the work which had been so well begun. Parish vied with parish to send the largest number of workers, and thus to give the greatest aid to the monks. Nor did a single day suffice for their zeal: some of these bodies came on two or three occasions, and each time with increased numbers. Generally they arrived in the early morning, and continued working till late in the evening. To do so they had to suffer much inconvenience; but it seemed only a pleasure to them. In one instance when the Parish—the Parish of Ballynoe, County Cork—was remote from the Monastery, the men had to leave their houses at midnight in order to march the distance in time to give a full day's work. Yet they cheerfully made the sacrifice. On reaching their homes the following midnight they met another party that was setting out to replace them. The contingents varied in number, according to the population of the Parish. In general, they counted from two hundred to eight hundred, but on one occasion the figure reached two thousand. It is calculated that fully ten thousand persons took part in raising the monastic boundaries alone. These numbers were not made up of men only, nor exclusively of the strong and healthy. Weak and suffering

men, young persons of both sexes, married women and mothers of families, were amongst the most zealous workers. A poor blind man was one of the most diligent of the assistants in carrying stones for the men who were putting them into position. He had himself led about by a little child from place to place wherever a stone was to be had, and then having taken it up he staggered along with his burden, under the same guidance, to the place where the material was needed. A poor labourer who happened to be sick, and so could not come with his Parish, sent the price of a day's work, though he had been unable to earn anything that day himself. If he could not take part personally, he wished to have the merit of doing it by a substitute. The completion of the boundaries alone saw the end of these admirable deeds of Faith and Charity on the part of the poor peasantry; the spirit that prompted to these generous exertions did not cease then, for often since that time till the present it has shown itself in acts of devotion and good will towards the Monastery that were in a way not less admirable. In September, 1832, the whole vast work of enclosure, which should have taken the monks years to accomplish by their own unaided efforts, was finished.

A new period may be said to have opened for the community. They were still however located in their first miserable hovels, and their sufferings on that account were still very keen. To pass the whole winter in such circumstances must have proved fatal to many of them. It was, therefore, necessary, in order to avoid such consequences, to attempt erecting something of a larger and a better house. Relying on Providence and the charity of their kind friends, they accordingly began, and though they did so with empty hands, they were enabled to complete the house before mid-winter. The structure was a plain building, 120 feet long, 17 feet high, 16 feet wide, and of two storeys. It contained a chapel, dormitory, refectory and other departments—all on a smaller scale than was desirable, could it be helped. On the 19th November, 1832, Mass was celebrated in the new chapel for the first time, and on the same day all but Dom Vincent removed into the new quarters.

They were months of much progress; within a year, the place could scarcely be recognised, so great was the improvement. The new house was gradually furnished, and additional buildings erected in connection with it; some twenty-five acres of the land were broken for tillage; extensive tracts were fenced in, and seventeen thousand trees planted in them; gardens were laid out around the buildings, and the cultivation of vegetables was commenced, with some success. Hardships and privations still however, continued the daily

lot of the community. During the winter of 1832-33 and the following spring they suffered from the cold and dampness of their new house, which they had been obliged to occupy before it was in a fit state for habitation. At the same time their food was of the poorest kind—barely sufficient to preserve life, while their clothing was scant and threadbare.

It seems incredible that men in their wretched condition could entertain the design of erecting a great Monastery, and have the courage to enter at once on its execution. But such design they did entertain. No sooner was the spring work in the fields completed than they began their preparations for building. A suitable site was selected, cleared, and made ready; the materials for building, such as stones, lime and sand, were collected, and the plan prepared. The extensive scale on which they projected their new Abbey speaks volumes for their reliance on Providence, their confidence in the generosity of their countrymen, and for their own courage and enterprise. To-day, as one views the fine buildings then projected, he can hardly conceive that he is looking upon the completed design of a poverty-stricken community. The Monastery, like all the ancient houses of the Order, forms a quadrangle, enclosing an open space—the cloister garth or garden. It is not a perfect square, as two of the sides extend further than the others—the one to complete the transept and the other the head of the Cross, which the church forms. The entire building is of equal height—32 feet; a difference in the number of storeys and a rise in the ground give an appearance of irregularity in the elevation. The North wing, containing the common refectory, kitchen, etc., below, and the common dormitory above, has only two storeys. The South wing, forming the church, is of course only a single storey; the East wing, with Chapter Room beneath and Library overhead, forms two storeys, while the West wing, which forms the Guest House, is three-storied.

On the 20th August, 1833, the first stone, which had been blessed by the Most Rev. Dr. Abraham, the Bishop of the diocese, was laid by Sir Richard Keane, Bart., the landlord of the estate, in the presence of His Lordship, the community, a large number of secular clergy, and an immense concourse of people. A powerful appeal in the Irish language was addressed to the vast assemblage by the Rev. Roger Murphy, curate of the Parish of Aglish, and promised to have the great results anticipated. But an unforeseen event—a sudden storm, which, scattering lime and sand in all directions, compelled the people to disperse—marred the collection, and so deprived the monks of the resources they had relied on. A similar sad experience fell to their lot nearly two years later, when the Monastery, which was then, after herculean

labours, about half completed, was raised to the rank of an Abbey, and its Superior to the dignity of an Abbot. It was arranged that the Superior should receive the Abbatial Benediction in public, and that a public collection should be made on the occasion ; but almost at the last moment the Bishop, fearing to give offence to the Government, at that period very hostile to Religious, decided that the function should take place in private. After the ceremony, which took place on the 17th May, 1835, in the private chapel of the Bishop, in Waterford, Dom Vincent, now regular Abbot, returned empty-handed to the mountain, to make known the miscarriage of all their arrangements to the community, and to continue his arduous task under all the disadvantages that had previously attended its prosecution. The end of trials was not yet reached. The greatest of all was still to come. He had hoped to have the Monastery completed before the establishment at Rathmore was abandoned ; but in May, 1837, he was obliged to arrange for the immediate transfer of the community to Melleray, and to deliver up the Kerry house and farm to the former occupant. It was not till the 21st October, 1838, that the new Monastery was occupied, so that its erection entailed a period of trials extending over six years. The principal trials have been mentioned ; but how tell the full story of the sufferings endured by the brethren, and falling with double force on Dom Vincent ! It was a terrible struggle against poverty and helplessness. Often the devoted Superior found himself on Thursday night without a shilling in hand of the money required on the following Saturday to pay the twenty tradesmen—masons and carpenters, etc.—whom he had employed. In these extremities, his only resource was patience and a more unreserved trust in Divine Providence, which never failed to come to his assistance in the hour of need. By the time he required the money it had come into his hands, and not seldom in ways that seemed extraordinary. Thus on one occasion, when in great need, he received twenty pounds from an humble working man, the Bishop's servant, who felt so urged to make the donation that he arose from his sick bed, and travelled in his weak state from Waterford to Melleray, a distance of some forty-two miles, to place the money himself in the Abbot's hands. Sometimes, when the struggle with poverty was extreme, Dom Vincent did not hesitate to go out himself to seek for assistance, for this purpose proceeding from house to house, and appearing in the pulpit wherever the opportunity was afforded him. It was in this way most of the money to build the Monastery was obtained, either by the Abbot himself or by others of the community, whom he sent questing ; but there were some few instances of large-hearted generosity, which were due to the spontaneous liberality of the donors or to an

impulse of goodness prompted by some friends of the monks. Two such instances deserve special mention. The Duke of Devonshire, at the very beginning of the foundation, sent a donation of one hundred pounds, in answer to an appeal made to him by the Rev. P. Fogarty, Dom Vincent's great friend. The second instance was the noble act of Mr. Keating, a Catholic merchant of Dungarvan. The monks from the first were invariably largely in his debt for building materials; on one occasion the bill seemed in their eyes to pass all bounds, and they felt ashamed to add to it by further demands, but were at last compelled to do so. To their great surprise and delight, the brother who had been sent for the new material returned with his two drays loaded, and with a clear receipt in his hands for the old bill. The debt thus given up amounted to £900. Mr. Keating, on hearing of the monks' embarrassed state, simply told the brother to select what materials he wanted, then, going quietly into his office, he wrote the receipt and handed it to the brother, as unostentatiously as if there had been question of only a few shillings.

To Dom Bruno Fitzpatrick, who was elected Abbot in September, 1848, and who presided over the destinies of Mount Melleray for forty-five years, it remained to consolidate and perfect the work of which Abbot Vincent had laid the foundation. He spared no effort and under his rule the stability and permanence of the institute became assured. By steady toil the barren mountain was reclaimed and gave place to green meadows, and tracts of carefully cultivated land, while groves and dense plantations sprang up, forming a barrier against the biting blasts which sweep down the bleak mountain side. Two other great works are to be ascribed to the energy of Abbot Bruno. The first of these was the foundation of the two Abbeys of New Melleray, Dubuque, Iowa, U.S.A., and Mount St. Joseph's, Roscrea, Co. Tipperary. The former of these met with great difficulties at its beginning. Its community was very fervent and its two first Superiors had the honour of being raised to the episcopal dignity, occupying respectively the sees of Dubuque and Omaha. The latter of the two foundations, Mount St. Joseph's, Roscrea, was a great success from the outset. It now possesses a fine college and a flourishing and fervent community. But the outstanding and conspicuous feature of Abbot Bruno's works was the foundation of the Seminary at Mount Melleray. Originating in a small school formed by Abbot Vincent in June, 1843, and placed under the direction of Dom Clement Smyth, the College attained under Abbot Bruno and his successors high rank and importance. From this Seminary have gone forth not only holy and zealous priests who may be found in every English speaking country, but also distinguished members

of the Episcopacy. Abbot Bruno finished his long career by a peaceful and holy death on December 4th, 1893. His successor, Dom Carthage Delaney, was blessed in January, 1894, and for fifteen years he presided over Mount Melleray. While he was Superior the new Physics Hall and Laboratory were completed and the Seminary greatly improved. Improvements are still being effected and every endeavour is being made to raise the standard of the college to the highest pitch of excellence. Dom Maurus O'Phelan was elected Abbot on May 9th, 1908, and received the Abbatial Benediction from the Most Rev. Dr. Sheehan, Bishop of Waterford, on August 15th, 1908, in presence of a large and distinguished assembly of the clergy and laity. He still continues to guide the destinies of Mount Melleray and has several important undertakings in hand. Domestic buildings of the latest type and fitted with all modern appliances and conveniences are now in course of construction and add considerably to the utility and beauty of the Abbey. Throughout the Abbey little attempt was made at style or architecture, still the graceful Gothic spire pointing heaven-wards, crowns a noble and imposing pile of buildings. The present community of Mount Melleray under Dom Maurus O'Phelan numbers fifty-eight Choir Religious (twenty-nine of whom are Priests) and twenty-nine Lay Brethren.

II.—CONVENT OF MERCY, CAPPOQUIN.

St. Teresa's Convent of Our Lady of Mercy, Cappoquin, was founded on the 26th November, 1850, from the Convent of Mercy, Wexford, and it was the first Convent of the Institute established in the Diocese of Waterford. The year 1849 witnessed at Cappoquin an outbreak of a political nature. On Sunday night, September 16th, the police barrack was attacked by an armed party. "A few shots, a short struggle, and it was all over. When the smoke cleared off and lights were brought the stiff, cold limbs of one poor fellow gave proof that the conflict, abrupt and rapid as it was, had been fatal. The whole affair was a mystery. Without the least notice, without a word of warning, it had burst upon that quietest, sweetest village of the Blackwater, leaving hardly the faintest trace behind." The priests, the police, and the magistrates were all bewildered. A company of soldiers was established in the town, and, strange as it may seem, this was one of the means God made use of to introduce the Sisters of Mercy. In October the Parish Priest, Rev. J. Walsh, resigned and was succeeded in the same month by the Rev. Michael Spratt, Parish Priest of Knockanore. He found that owing to the presence of the military the morals of the youthful females of the town were endangered, moreover that

a good deal of proselytism amongst the famine-stricken poor was going on. In the face of these difficulties it occurred to him to procure a few members of an active, religious order who would go about amongst the people and help to turn their feet from the snares which beset them. At first he went to Dublin and made his request to the Superioress of the Irish Sisters of Charity. Failing here he tried the Sisters of Mercy, Baggot Street, and was referred by them to the Convent of the Order in Wexford, then governed by the devoted Mother Teresa Kelly, a sketch of whose life entitled, "One of God's Heroines," from the gifted pen of "Grace Ramsey" (Kathleen O'Meara) is well worth perusal. This saintly religious having been informed beforehand of the purport of Father Spratt's visit descended to the parlour with a sorrowful heart, feeling obliged owing to the fewness of the members of her community to refuse his request; when, however, on entering, she found the venerable priest kneeling in supplication before a small statue of the Blessed Virgin which stood on the table, with arms outstretched in the form of a cross as was his wont to pray, her heart, as the saying is, went out to him, and she resolved, cost what it might, that a branch from the community should go to Cappoquin. All preliminaries having been arranged the three Sisters chosen for the foundation left Wexford on November 25th, 1850. These were—Sister M. Vincent Fanning, Sister M. de Sales Doyle, and Sister M. Catherine Devereux. They were accompanied by Rev. Mother Teresa and a novice. They arrived in Waterford after a tedious journey by car, and remained for the night at the Ursuline Convent, where they were very hospitably entertained. On the following day, the Feast of St. John of the Cross, they presented themselves before the Bishop, the Most Rev. Dr. Foran, who appointed Sister M. Vincent Superioress of the new foundation, and Sister M. de Sales Mother-Assistant. He sent his carriage with them as far as Dungarvan, and ever afterwards proved himself a kind father and generous benefactor to the struggling community. In the evening of that day between six and seven o'clock the nuns reached Cappoquin. They were received by the curate, Rev. Richard Walsh, and conducted to their temporary home. This was a small house in the Main Street with a disused shop in front. The house was very scantily furnished but the Sisters tried to make the best of it, but what was their surprise when after a few days one "neighbour" dropped in for the chair she had lent, another for the table, until scarcely a single article was left. The establishment consisted of five rickety chairs which were carried upstairs or downstairs as needed. When the signal was given for Office each Sister was seen going to the room intended for a chapel laden with her chair; other articles were just as scarce; one spoon did duty for

half a dozen, and the refectory was so small that few as were the Sisters they had to divide—one half remaining outside till the others had dined. Yet, long after, the Sisters used to declare that they never spent such merry, happy days as in those early times. The duties of the Institute were undertaken at once—charge of the poor, visitation of the sick, and the instruction of adults.

In January, 1851, the Sisters took possession of their permanent abode, a house opposite the Parish Church and schools, and, as they had no chaplain, they were obliged to go out each morning to Mass, which from the Nuns' arrival was said daily in the Parish Church. They called the new Convent St. Teresa's, more in memory of their beloved Superioress than of her seraphic patroness. The Convent was enlarged from time to time by taking in adjoining houses—nine in number altogether. The front faced the street and looked gloomy and uninviting enough, but from the garden at the back the view though confined was very lovely.

In 1851 a pension school for children of the middle classes was undertaken. It was closed in 1854, re-opened in 1856, and finally closed in 1863, the parents consenting to send their children to the common school. The Parish Priest built an addition to the existing schools as a school of industry for the young girls of the town. Muslin embroidery and point lace-making were taught and found to be fairly remunerative, aiding many starving families. Famine was stalking through the land, and many in Cappoquin were suffering from its effects. Children were often carried into the school and laid on the floor, unable to stand from hunger and weakness, that they might get their share of the scanty portion of food the Sisters were able to divide amongst them.

New members entered the Convent, and in 1854, on the Feast of the Presentation of the Blessed Virgin, four members of the Sisterhood went to found a Convent in Dungarvan. Both houses remained united under the same Superior until 1869, when the two communities became independent, Mother Vincent Fanning remaining as Superior in Dungarvan, and Mother Joseph Mahony being appointed Superior in Cappoquin.

In 1863 a foundation, consisting of three Sisters, was sent to Cahir with Mother Teresa Phelan as Superior of the new Convent. In this year also a Sunday school was established for the benefit of young girls who could not attend day school, or who, having finished their education, wished to continue to improve themselves under the guidance of the Sisters. Reading and writing were taught and religious instruction given. Numbers attended, particularly farm servants, and it effected much good. A lending library was also established.

Six years later the community experienced an irreparable loss, the effects of which overshadowed them for many years, in the death of their revered pastor and founder, the Rev. Michael Spratt, at the age of seventy years. Possessed of every priestly virtue, he was father, friend, guide and counsellor to the community for twenty years. On the 20th of May, 1870, he had a fall from his horse, and on the 4th of June following, which was, that year, the vigil of Pentecost, he died quite suddenly, there being barely time to administer the last Sacraments. To the nuns he bequeathed by will his whole property. A relative of the deceased Parish Priest entered a *caveat* against the probate of the will, but the latter was obtained at considerable loss.

In 1873 a certificate was obtained from Government, through the exertions of Charles Kennedy, Esq., Dublin, for the establishment of an Industrial School for boys. It had been earnestly desired by the community that the school should be for the training of girls for domestic service, but too many schools of the kind being already in existence no certificate for such would be granted. The house occupied by the late Rev. M. Spratt, with the adjoining grounds, bequeathed by him to the community, was devoted to the purpose. But almost immediately a large portion had to be ceded to the W. D. & L. Railway Co. at a great loss. In 1875, at the request of the Rev. T. Casey, P.P., a Convent was founded in Stradbally from this house. The foundation stone of the new Industrial School was laid on the 19th June, 1876, by the Rev. P. Power, P.P. The new building was erected on the ground adjoining the former school, and the latter was converted into a residence for the Sisters in charge. The architect was Mathew O'Keeffe, C.E., and the builder, Mr. Shechan, Modeligo. It is a plain brick building cemented on the outside, two storeys high, airy and commodious, and well adapted to the purpose to which it is devoted. In 1885 a new wing was added, consisting of infirmary and workroom, and still later a play hall was built. The people of the town contributed very generously according to their means. The school is for the training of boys between the ages of six and nine. Over three hundred children have already passed through it, and been transferred to senior schools or otherwise provided for.

By the desire of the Most Rev. Dr. Power, a branch house was established at Kilmacthomas in 1878 to take charge of the Poor House Infirmary and Fever Hospital, and also to undertake the matronship. Four Sisters were required for the village schools as well, making in all eight members for the Kilmacthomas filiation. This community continued united to Cappoquin until 1882, when it became an independent establishment.

Constant efforts were made by the community to obtain permanent

lucrative employment for the girls of Cappoquin. Many industries were taught, and in 1882 the manufacture of straw envelopes for bottles was set on foot. Mrs. Carroll, an inhabitant of the town and very great benefactress of the county, gave £150 to purchase requisites and help on the work. It proved very successful, but in 1886 the failure of the barley crop raised the price of straw, and the work had to be abandoned as no profit would accrue.

In May, 1892, Dr. Cani, Bishop of Rockhampton, Queensland, visited the Convent and asked for some Sisters to help those who were already working in that distant portion of the Lord's Vineyard. Of those who generously offered to go, three were chosen. They sailed in October of that year and send cheering accounts of their new home. A branch house was founded at Ardmore in 1900 by Mrs. Geo. Barry of Cork, in memory of her sister, Mother M. Teresa Dwyer, who died a most saintly death the previous year.

A new Convent, on a site half a mile distant from Cappoquin, was erected in 1903 and the community removed thither on November 21st of that year. At the same time a new Cemetery was provided in the Convent grounds, and the remains of ten sisters who had died in the old Convent were removed thereto.

The latest charitable work undertaken by the community is a public laundry to give employment to the young girls of the town. The sick visited in their own homes are about six hundred annually. Besides this a dispensary for the poor is open in the Convent daily; sores are dressed, simple ailments prescribed for, and remedies applied; about two thousand six hundred cases are attended to during the year.

One of the greatest privileges the community enjoys is an Association of Prayer and good Works with the Monks of Mount Melleray. From the Cistercian community the Sisters have received many kindnesses and to its prayers they owe innumerable blessings.

Superiors who have governed the community:—

Mother Vincent Fanning from 1850 to 1859.

Mother Joseph Mahoney from 1859 to 1871.

Mother Catherine Devereux from 1871 to 1877.

Mother Teresa Dwyer from 1877 to 1883.

Mother Catherine Devereux from 1883 to 1886.

Mother M. Augustine O'Shea from 1886 to 1889.

Mother M. Catherine Devereux from 1889 to 1890.

Mother Evangelist Crosbie from 1890 to 1893.

Mother M. Joseph Cullen, 1893 to 1899.

Mother M. Evangelist Crosbie, 1899 to 1902.

Mother M. Joseph Cullen, 1902 to 1908.

Mother M. Berchmans Kirwan, 1908 to 1911.

Parish of Carrickbeg and Windgap.

THE present parish embraces the ancient parishes of Kilmoleran, Disert, and Fenoagh. The Patron Saint of Carrickbeg is Saint Molleran, who may possibly be identical with St. Aileran, the Wise, of the Irish martyrologies. No special devotion is practised in his honour, nor as far as the writer is aware has there ever been any. The Patron Saint of the church of Windgap is Saint Bartholomew, in whose honour there is no special devotion either. It is very curious, by the way, how many old churches in Ireland are dedicated to St. Bartholomew under his Irish name, Parthanan.

The belfry and tower and almost all the northern side of the Parochial Church of Carrickbeg are remains of the old Franciscan Friary which was erected in 1336 by public charity upon a site given by James, first Earl of Ormonde. This friary was surrendered in 1540. The present church is much wider but shorter than the Franciscan Church which it has replaced. The old church came out as far as the road—that is, it projected about seven yards beyond the vestibule of the present church. At the western end, facing the road, was a very large arched doorway and the walls, it is said, was built on arches. Rev. Michael Power it was who restored the old Franciscan Church to Catholic usage, in 1827. The ruin of the Monastery was at the time in possession of Richard Sausse, Esq., who, with characteristic generosity and piety, made it over in trust to five laymen for the use of the parish. His name is commemorated on a mural tablet within the church:—"Sacred to the memory of Sir Mathew Sausse, fourth son of Richard Sausse, Esqr., of Carrick-on-Suir and Annsboro, Co. Kilkenny, late Chief Justice of The High Court of Bombay; the first Roman Catholic who ever sat on the Indian Bench, of Ancient Lineage, the model of a highminded gentleman, he married on 27th November, 1866, Charlotte, youngest daughter of Lord Lovat, and died without issue on the 5th November, 1867, aged 58 years, a righteous death at Killarney House, seat of Viscount Castlerosse. This slender tribute to his beloved memory and worth was offered by his only surviving brother, Sir Richard De La Saussaye, Major-General of the Armies of Spain." In the year 1827 a case relative to the Convent of Carrickbeg was stated for Counsel, in the person of O'Connell. The Querists proved that by purchase arrangements this Monastery with the monastic lands became vested in Henry Straffan, Esq., and were purchased from his suc-

cessor by Richard Sausse, Esq., of Carrick, in whose possession they now were. The Monastery aforesaid, was in the parish of Kilmolleran in the County Waterford, and since its surrender by the late Guardian was suffered to fall into decay. The Roman Catholic clergyman and his parishioners were then rebuilding it for the purpose of divine worship, but the Protestant rector, who had no church, threatened to possess himself of it when repaired. The parish was vicarial and rectorial, and the vicar was in possession of the parish church (Protestant), where he and his curate regularly officiated. The rector had a sinecure, as there was never more than one church in the parish. Under these circumstances O'Connell was asked to say if the Roman Catholic clergyman and his flock could be prevented from using the Abbey, which was private property, when rebuilt as a place of worship, or could the Protestant rector, then or at any future time, take possession of it. O'Connell advised the Querists to be under no apprehension from the threats of the Protestant rector, who had clearly no right to obstruct them in the repairing of the Monastery or to take possession of it when these repairs were completed. On this assurance the church was rebuilt, and it has ever since been used as the Catholic Parish Church, the rector not deeming it wise to interfere. Adjoining the church is a graveyard nicely enclosed by wall and railings. Before the present church had been secured for Catholic worship the people used an older Parochial Church which stood to the rear of the modern Courthouse. This was cruciform in shape, with galleries in the transepts, and a gallery also opposite the high altar. There still can be seen a portion of the wall which stood at the back of the high altar, and it bears traces of windows and even of the altar piece, which consisted of a painted picture of the crucifixion. There was also a little chapel or a house used as a chapel opposite the old lime kiln, about one hundred and fifty yards from the new bridge. Whether this was a predecessor or cotemporary of the old chapel just described there is nothing to indicate.

The present church of Windgap was built in the year 1870 by Rev. Nicholas Phelan on the site of an older church, regarding the age of which there is no information. The architect was J. J. McCarthy.

There are three National Schools in the parish—one, a mixed school, at Windgap, and two (male and female), erected by Rev. John McGrath, at Crehana.

The Catholic population of the parish is estimated at nineteen hundred, and baptisms number about twenty-two in the year. There was a mission given here in the year 1871 by the Jesuit Fathers, and another in 1894 by the Vincentians. The religious sodalities are the Living Rosary, Sacred Heart Society, and the League of the Cross.

SUCCESSION OF PASTORS.

Rev. William Kennedy, residing at Carriekbeg, and ordained in 1675 by the Archbishop of Paris, was Parish Priest in 1704. His immediate successor was most probably Rev. John Duggan, who died in 1762, having been forty-two years Parish Priest of Carriekbeg.

Rev. William Loneragan succeeded Father Duggan in 1762 and survived till 1804. Under date October 14th, 1797, "Finn's Leinster Journal" records that Rev. Mr. Loneragan had publicly denounced one Stephen Devany, a notorious perjurer and approver, for "informing" against certain parishioners of Carriekbeg. He was succeeded by Rev. Mr. O'Meara, translated two years later to Clonea. Rev. Michael Rourke comes next; he was translated to Portlaw in 1813.

Rev. Patrick Wall, who was the patron for many years of the Irish scribe, Thomas O'Hickey, succeeded to the pastorate but was transferred to Clonea in 1825.

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

Father Power's immediate successor was Rev. Patrick Gaffney who died in 1849 and was succeeded, in turn, by (a) Rev. Timothy Dowley, translated in 1852 to Clonea, and (b) Rev. John McGrath, transferred in 1857 to Portlaw.

Rev. Richard Henebry succeeded Father McGrath in 1857, and dying in 1862 was succeeded by his brother, Rev. Robert Henebry; the latter died in 1866. Rev. Nicholas Phelan succeeded in 1866, and was translated to Gammonsfield in 1874, in which year Rev. Edmund Mooney began his pastorate, which continued till his death, at the age of 82 years, in 1902. Father Mooney erected the present Parish Priest's residence.

Rev. Martin Power succeeded, and was transferred to Dunhill in 1907, to be succeeded in Carrickbeg by Rev. Philip Power.

ECCLESIASTICAL ANTIQUITIES, &c.

There are four ancient cemeteries (scil., Churchtown, Fenoagh, Carrickbeg, and Kilmoleran) still in use, but in none of these are there any remains of the pre-suppression church, if we except Churchtown (Disert) where there are some inconsiderable relics of the older sacred edifice. These latter consist of a two or three yards of featureless side

wall in ashlar masonry. In this cemetery are two or three interesting inscriptions on recumbent gravestones. One, bearing date 1587, commemorates John Butler Fitzgerald, of Bolendisert, and his wife; another, less ancient by some sixty years, marks the last resting place of Charles Everard, grandson of Sir John Everard of Fethard. Churchtown is also variously known as Ballintemple and Disert, Dysart, or Desart. It is called in the annals—Disert Nairbre. A religious establishment was founded here, as early as the 6th century, by St. Aidan or Mogue, probably the patron of Ferns. There appear to have been two saints of the name, both Ulster men, both nearly if not exactly contemporaries, and both connected with Wexford—one as Bishop of Ferns the other as Abbot of Clonmore. When Mogue (according to the account in Colgan), with his companions reached the eastern shore of Waterford harbour on their journey to the Decies they sought in vain for boats to transport them across. On the saint's suggestion however the horses were urged forward to the water, on which they walked across dry shod. The old cemetery known as Relig-na-mue, at Carrickbeg, contains the site of the ancient parish church of Kilmoleran. There are no remains, though probably some of the materials of the old church were used in the building of an absurd mausoleum erected to one Morgan Hayes, somewhat noted in his days as a duellist, &c. The cemetery is remarkable for the number of inscribed monuments to old-time priests of Carrick and Carrickbeg. A recumbent grave slab with a long Latin inscription covers the ashes of Dr. Creagh, Bishop of Waterford and Lismore, who died 1775. Attached to the parish church of Carrickbeg is another ancient cemetery already alluded to; this is, of course, the old Friary burial ground, and it is very probably the site of the ancient cloisters. From the nature of the place the cloisters can hardly have been placed in Carrickbeg at the north side of the church as they usually are in Franciscan houses. The old cemetery—at Fenoagh—marks, as is evident from its circular outline, the site of an early Celtic church. Within the cemetery or at its entrance there stood, forty years ago, an ogham inscribed pillar which has since disappeared and been destroyed.

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

RELIGIOUS HOUSE.

FRANCISCAN CONVENT.

The Franciscan Convent of Carrick-on-Suir, in the Barony of Upper-third, Co. Waterford, was founded in 1336, by James, Earl of Ormond. John Clynn was the first Guardian, but, soon after his appointment, he retired to the Convent of his Order at Kilkenny, where he is said to have written the greater part of his "Annals of Ireland," a Latin work of considerable historical importance.

On the 21st February, 1347, a license was granted to Earl James, the founder, permitting him to alienate a messuage and ten acres of land with their appurtenances to the Friars for the purpose of erecting a house for themselves thereon, and by the assistance of various charities they built a small church, dormitory and cloister, but they left the other offices unfinished. The Carrick Convent fell into ruin, and was refounded in 1447 by Edward McRichard, grandson of James, third Earl of Ormond, and grandfather of Pierce, eighth Earl.

The last Superior was William Cormoke. Carrickbeg Convent was suppressed in 1540, when the Friary with its appurtenances, twelve messuages, ten gardens, and one hundred and fifty acres in the vicinity of Carrick, was granted to Thomas, Earl of Ormond. The steeple of this Monastery, dedicated to St. Michael, still remains, and is a very curious building about sixty feet in height, rising from a single stone like an inverted pyramid, of which the point begins several feet from the ground in the side wall of the church.

According to the "Relatio Status Diocesis" for 1687 there was a residence of Franciscans in the town of Carrick in which there were only two religious.

The present Friary Chapel was erected near the site of an humble predecessor in the year 1822 by the Rev. Michael Fleming, afterwards Bishop of Newfoundland. In 1894 a new Convent was erected.

Dr. M. A. Fleming, O.S.F., fourth Bishop of Newfoundland, was born near Carrick-on-Suir, County Tipperary, in the year 1792. His uncle, Father Martin Fleming, was Guardian of the Franciscan Convent, Carrick, and the nephew desired after his example to join the Order of St. Francis. On the 15th of October, 1815, the young Franciscan was ordained priest by the Bishop of Ferns. Soon after he was appointed to Carrick under his uncle and commenced the usual missionary duties of an Irish friar. The old conventual chapel had been built just at the cessation of the persecutions, and was, as might be expected, a poor and unpretentious edifice. With the permission of his uncle, Father Fleming pulled it down and commenced the building of the present

church. Before he had time to complete the work he left Ireland in 1823, at the pressing invitation of Right Rev. Dr. Scallan, for Newfoundland. A year or two later he was recalled by his Provincial, but Dr. Scallan represented to the Propaganda the great dearth of missionaries in Newfoundland. Accordingly, by a rescript Father Fleming's obedience was transferred from the Irish Province to the Vicar Apostolic of Newfoundland. Father Fleming, on his arrival in St. John's, took the matter of Catholic education in hands, and succeeded in spite of grave difficulties in placing it on a fairly satisfactory basis. At the request of Dr. Scallan, the young and successful missionary was nominated Coadjutor Bishop, with the right of succession. Soon after his consecration Dr. Fleming commenced his episcopal duties by visiting Conception Bay, and while there he was summoned in May, 1830, to attend the death bed of Bishop Scallan, and to assume the complete government of the vicariate. For thirty years he laboured with a zeal and with a success that has rarely been equalled in the records of missionary work. He died on the 28th of May, 1850, and was interred in the new cathedral.

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

<i>Year.</i>	<i>Guardian.</i>	<i>Year.</i>	<i>Guardian.</i>
1629	Vacat.	1693	Fr. Doile.
1645	Father Ant. Sweetman.	1697	Paul Ryan.
1647	Jos. Saul.	1699	"
1648	"	1700	Ant. Mandeville.
1650	Jas. Kearney.	1702	"
1658	Vacat.	1703	"
1659	"	1705	Fr. Doyle.
1661	"	1706	Bon. Mandeville.
1669	Fras. Fleming.	1708	Fr. Doyle.
1670	Jas. Vitus.	1709	Ant. Mandeville.
1672	Jas. White.	1711	Fr. Doyle.
1675	Bon. Butler	1714	Ant. Mandeville.
1676	"	1716	J. Woodlock.
1678	"	1717	Laur. Ryan.
1680	"	1719	Florent Browden.
1681	Fras. Tobin.	1720	Martin Connell.
1683	Bon. Butler, junr.	1724	Flor. Browden.
1684	Jas. Everard.	1727	Patritius Connell.
1685	Fr. Norish.	1733	Florent Browden.
1687	"	1742	Thos. Bacon.
1689	Maur. Dwyll.	1744	Jno. Bacon.
1690	Fr. Doile.	1745	"

Year. Guardian.

- 1747 Thos. Bacon.
 1748 Patk. Walsh.
 1751 Peter McNamara.
 1753 Petrus Quann.
 1754 "
 1755 Jas. Davis.
 1757 Richd. Kenelly.
 1759 "
 1760 P. Quann.
 1761 R. Kenelly.
 1763 Petrus Quann.
 1765 Jno. Davis.
 1767 Ml. O'Brien.
 1770 J. Davis.
 1772 Ml. Dowley.
 1773 "
 1776 F. Power.
 1778 Fr. Power.
 1779 Ant. FitzGibbon.
 1781 Fr. Power.
 1784 "
 1785 Ant. Fleming.
 1787 Franciscus Power.
 1790 Thos. O'Donnell.
 1793 Ant. Fleming.
 1794 Ant. Fleming.
 1796 "
 1800 "
 1801 "
 1803 "
 1804 "
 1806 Ant. Fleming, Def.
 1809 "
 1815 Ant. Fleming, Ex-C.
 1819 "
 1819 "
 1822 "
 1824 "
 1825 "
 1827 "

According to a MS. Diary in the writer's possession, Father Francis Power was appointed this year to the Guardianship.

Year. Guardian.

- 1828 Ant. Fleming, Ex-C.
 1830 "
 1831 Ludoc Hourigan.
 1832 Didecus Ahern.
 1834 Pet. Lonergan.
 1836 Jos. Killian.
 1837 "
 1840 "
 1843 Austin Conway.
 1845 Laur. Shiel.
 1847 "
 1848 "
 1849 Peter Gibbons.
 1851 "
 1855 "
 1860 Thos. Prendergast.
 1861 "
 1864 Ambrose Murphy.
 1866 "
 1867 Jas. O'Keefe.
 1869 Ambr. Murphy.
 1870 Alp. Donnellan.
 1872 Amb. Keating.
 1875 Bon. Prendergast.
 1876 Laur. Browne.
 1878 "
 1879 Leonard Brady.
 1881 "
 1882 "
 1884 Fr. McDermott.
 1885 Leonard Baldwin.
 1886 "
 1887 "
 1888 "
 1889 "
 1890 "
 1891 "
 1892 Clement O'Neill.
 1893 "
 1894 "
 1895 "

Parish of Carrick-on-Suir & Newtown-Lennon (otherwise, Faheen).

THE patrons are St. Nicholas of Myra (Carrick-on-Suir) and All Saints (Newtown). The Baptismal Registers, which are somewhat mutilated, go back to 1784. The feast of St. Nicholas of Myra, 6th December, has from time immemorial been kept with solemnity, and of later years it has been preceded by a retreat. For some years past the feast has been celebrated with the ceremonies of *Quarant Ore* which stimulate great devotion.

The present beautiful churches of Carrick and Newtown were erected, in 1880 and 1885 respectively, by Very Rev. R. Fitzgerald, P.P., from designs by Ashlin. They are both Romanesque in character. A committee of priests and people of which the inspiring spirit was Rev. Paul Power, C.C., collected funds and supervised the work which cost £20,000. The Newtown church was erected for about £2,000. Father Fitzgerald contributed munificently towards the cost of both churches and at death left the residue of his property to clear the church debt and benefit local charities. Curiously enough the churches replaced at Newtown and Carrick by the present buildings had also been erected at the same time, scil. :—in 1804, by Rev. John McKenna, P.P. The older church of Carrick was eighty-two feet long by sixty-two feet, and was furnished with large galleries, seventeen feet in width, running right round three sides of the interior; it was capable of accommodating fifteen hundred persons. The structure of 1804 was erected on the site of yet another (older) church, a chapel of the Penal days, which had to be pulled down as at the time of demolition it was in a tottering condition; we are not told when this last mentioned church was erected. The original (pre-Reformation) church stood on site of the present Protestant church of Carrick.

There are seven schools in the parish exclusive of the Poor Law Union Schools, viz. :—two Convent and two secular National Schools, two Brothers' Schools, and one Secondary or Pension School. There is also a Domestic Economy School presided over by the Sisters of Mercy, and a Lace and Needlework School directed by the Presentation Nuns.

The total number of Catholics is about five thousand, according to latest census; non-Catholics number about fifty or sixty. Baptisms average about one hundred and forty annually.

In the town of Carrick are two ancient charities endowed by Catholics—(a) The Wadding Charity, established by Thomas Wadding in

1756, and managed by Trustees under Commissioners of Charitable Bequests, and (b) The Burke Asylum, for respectable natives of Carrick, founded by Edmond Burke, a wealthy merchant of Waterford and native of Carrick. Mr. Burke bequeathed to the Asylum which bears his name a sum of £25,000.

Pious Sodalities established in the parish are—the Living Rosary Society, the Society of the Blessed Virgin, the Society for the Propagation of the Faith, Sacred Heart Association, the League of the Cross, and the Society of St. Vincent de Paul.

SUCCESSION OF PASTORS.

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

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

Rev. P. McCarthy died 11th of August, 1746; he is buried in the old cemetery of Carrickbeg. A standing tombstone which marks his burial place is inscribed:—"Pray for the Soul of Father Patrick McCarthy, Parish Priest of Carrick-ne-Shure, who departed this life the 14th of August, 1746, in the 60th year of his age." From use of the title "Father," not at this date popularly applied to the secular clergy, it is fair to assume that Father McCarthy was a Regular.

Rev. Francis Lane; died January 25th, 1788, aged seventy-three years; he was forty-two years Parish Priest of Carrick. Father Lane was probably the best Irish preacher of his day in Munster—when practically all preaching was in Irish. He was in every way an excellent pastor, but when he grew old and feeble he became very peevish and closefisted, insomuch that in his last years he largely forfeited the great esteem in which he was once held. In Father Lane's time the Bishop, Right Rev. Dr. Peter Creagh, resided in Carrick. A house in a lane off Main Street is pointed out as the quondam episcopal residence. Dr. Creagh died in 1777 after an episcopate of thirty years, and is buried in the old cemetery of Carrickbeg. Carrick was apparently a safe retreat for a hunted Bishop during the century following the Restoration. Two years from the Boyne, Dr. James Phelan, Bishop of Ossory, held an ordination there in which he promoted to priesthood at least

three candidates—one for Down and Connor, and one each for Meath and Killaloe.

Rev. Mr. D'Arcy, appointed January 25th, 1788 ; died July 17th, 1790.

Rev. John McKenna appointed Parish Priest, July 19th, 1790 ; died 1807, aged seventy years. Rev. John McKenna built the old parish churches of Carrick and Newtown in 1804 and following years. In his time also the Christian Brothers were introduced. He blessed the foundation stone of their monastery 14th of April, 1805, and there were present on the occasion Terence Doyle, the donor of the ground ; Rev. John O'Neill, Rev. Patrick Wall, Rev. W. Lonergan, P.P., Carrickbeg ; Rev. Matthew Power, P.P., Portlaw ; Rev. Thomas O'Connor, P.P., Ballyneale, &c. The schools were opened 6th of January, 1806. Father McKenna met his death while celebrating Mass in the Brothers' Chapel for the community. In August, 1791, Confirmation—for the first time in nineteen years—was administered in Carrick by Bishop William Egan.

Rev. Wm. Power appointed in 1807 ; he died in 1815, aged seventy-eight years. The Presentation Nuns were introduced by him in April, 1813.

Rev. John O'Neill, appointed in 1815 ; he died in 1828, aged fifty-three years.

Rev. Garrett Connolly, transferred from Dungarvan in 1828 ; he died 1862, aged seventy-eight years.

Rev. Richard Fitzgerald, 1st of July, 1862 ; he died 1889, aged seventy-eight years. He built the present beautiful churches of Carrick and Newtown. He was nominated *dignissimus* for the mitre of Waterford and Lismore in 1873.

Rev. Maurice Sheehan, was appointed Parish Priest February, 1890 ; he died in 1896.

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

Rev. John Power, translated from Abbeyside succeeded ; he was transferred to Dungarvan in 1902, and was replaced by Rev. Patrick Delaney, D.D., translated from Kilsheelan.

ECCLESIASTICAL ANTIQUITIES, &c.

At Ahena, otherwise Kilklispeen, are some scant remains of a Mediæval church, erected no doubt on site of an earlier (Celtic) foundation. The cemetery attached contains remarkable monuments of the old Irish church in the shape of two beautiful Celtic crosses richly carved

in ornamental rope work, &c. Newtown-Lennon Church ruin is of more than ordinary interest ; it is, in fact, so interesting that the Board of Works saw fit a few years since to expend some money on its preservation.

On the townland of Mainstown is a rather noted Holy Well called Tobberessay (Τοβαρ ιορδ) at which "rounds" and votive offerings were formerly made ; the well is of great size and volume. In the same neighbourhood, on the townland of Poulmaleen, is a quarry-like depression—*Ḑλαιρῖν ἂν Ἀιρῖνν* (Little Trench of the Mass), within which the Holy Sacrifice was offered in the Penal Days.

RELIGIOUS HOUSES.

I.—PRESENTATION CONVENT.

The Convent of the Presentation Order at Carrick-on-Suir was founded in 1813 from the Waterford house by Mother Jane De Chantal Power, accompanied by Sister Mary Paul Dwyer, Sister Mary De Sales Burke (the two latter were natives of Carrick), and Sister Mary Peter Smyth, a native of Kilkenny City. All these ladies possessed considerable property which was devoted to the foundation, and all had entered the Waterford Presentation Convent for the purpose of serving their noviceship there, to establish a Convent of the Order in Carrick. The site for a convent and school and the rent of a house—both previously bequeathed by Mr. William Wadding for the support of a poor school—were the only bequests towards the foundation ; the project however received the cordial support of the Rev. William Power, then Parish Priest of Carrick-on-Suir, and of his zealous curate, Rev. J. O'Neill, who succeeded him as Parish Priest in 1814. The latter worthy and respected priest may be considered a very principal benefactor of the Convent, for he bequeathed to it the sum of £1,000.

The Sisters opened school on the 3rd of May, 1813, in a small house within the present enclosure, and immediately commenced the erection of the present convent, a portion of which was set apart for school purposes. In the course of time various additions were made until, in the year 1880, the present commodious schools were erected at a cost of over £2,000, from designs by G. C. Ashlin, Esq., architect, Dublin, the old schools being converted into apartments for the use of the community. Since the opening of the new schools the attendance has increased considerably, and there are on the rolls at present the names of more than six hundred children ; of these a number are clothed and get breakfast during the winter months. After erection of the new schools the house bequeathed by Mr. Wadding

was converted into an Industrial Department, in which a number of poor girls from the town get employment at shirtmaking, hosiery, &c.

In 1890 the community expended over £3,000 in the erection of the present Convent Chapel, which was built by Mr. J. Hearne, Waterford, and designed by Mr. Ashlin. On Christmas morning, 1891, the first Mass therein was said by the Very Rev. M. Sheehan, P.P., V.G., and on the 6th September the following year it was solemnly blessed and dedicated to the Sacred Heart of Our Lord by the Most Rev. Dr. Sheehan, Bishop of Waterford. In 1894 it was decorated by Mr. J. Earley, Dublin, from Mr. Ashlin's designs.

The school play ground is a portion of the fair green given to the community by the Urban Council in 1895; it proves of inestimable benefit to the health of the children attending the Convent schools, giving them the advantage of out-door teaching during the summer months.

II.—CHRISTIAN BROTHERS' MONASTERY.

Carrick was the second House of the Institute founded by Brother Edmond Ignatius Rice. In the year 1805 Brother Ignatius Mulcahy was sent from Mount Sion, Waterford, to initiate the work. A Mr. O'Brien, wine merchant, Waterford, desirous of devoting not only his means, but himself also, to the Christian education of youth, accompanied Brother Mulcahy to Carrick, bringing with him whatever he possessed. A site was secured on which a residence and schools were erected. The foundation stone was blessed by the Rev. John McKenna, P.P., and laid by Mr. Terence Doyle, the donor of the ground, in presence of the assembled clergy and people of the town and suburbs, 14th April, 1805. The schools were opened for the reception of children 6th January, 1806. The following year Brother Mulcahy was ordered to Dungarvan to open a house and schools there, and was succeeded in Carrick by Brother Joseph Hogan, who governed the community until 1817, when he died of typhus fever, to the great regret of the people of the town. As Mr. O'Brien's health was not equal to the arduous work of teaching he returned to his former business, which he carried on in Waterford to his death in 1832. His remains, at his earnest request, were brought to Carrick and laid beside his early companion, Brother Joseph Hogan. Brother Patrick Corbett was the third Superior and governed the house from 1817 to 1835, and from 1841 to 1860. He died in 1867 at an advanced age, and his memory has been held in great veneration by the people, amongst whom he laboured for so many years. In 1829 a remarkable testimony was borne to the Brothers and their work by the Protestant clergy and gentry of the town and district. They presented a petition

to Parliament praying that the Brothers might not be included in the clauses of the Catholic Relief Bill or Emancipation Act, which had regard to the Suppression of Monastic Orders.

In 1840 the present beautiful schools were built by the then director, Brother Joseph Hearn. An addition was made to the Brothers' residence in 1859, by the erection of an oratory; an ordinary room of the house had served as a chapel for over half a century. The Very Rev. Dr. Connolly, Parish Priest, laid the foundation stone, and the oratory when finished was blessed by the Bishop, Most Rev. Dr. O'Brien. As the population of the town increased owing to the introduction of a linen factory two additional schools were built in the green, on the outskirts of the town. The Town Commissioners gave the site, and the Parish Priest, Very Rev. R. Fitzgerald, gave a donation of £50 towards the work, and moreover organised a weekly collection to defray the cost of the building, which was opened for the reception of children in the year 1869. The year 1891 witnessed a further extension of the usefulness of the establishment by the opening of a Collegiate School at the Brothers' residence, under the patronage of the Very Rev. M. Sheehan, V.G. This school affords a commercial and classical education to boys of the town and district.

Amongst the benefactors of the establishment may be mentioned the Rev. John O'Neill, P.P., Carrick, who died 24th November, 1828, and Mr. Michael McGrath, a native of Carrick, who died in America, 12th December, 1853.

III.—CONVENT OF SISTERS OF MERCY.

On the invitation of the Very Rev. Dr. Fitzgerald, P.P., V.G., of Carrick-on-Suir, four Sisters came from Wexford to open a Convent in that town and took up their abode in a small house in New Street, March 9th, 1874. They removed in September of same year to their present residence, which had been a private dwelling known as the Red House. The community now numbers thirty-four members.

A new wing was added to the original building in 1881 under the superintendence of Mr. Ashlin, architect, Dublin, and Mr. Hunt, builder. In 1893 a church, refectory, kitchen, community room, novitiate with cloisters, all of which are heated with hot water pipes, were erected on the site of the former kitchen and outhouses. The High School was opened in 1874; there are now about fifty children in attendance. The National School was opened in 1877; there are over two hundred on rolls and a daily breakfast is given to the poorer children in attendance. Attached to the National School is an industrial room; here constant

employment is given to about ten girls. Shirtmaking, plain dressmaking, lace making, embroidery, and all kinds of plain and fancy work are taught in this department.

A House of Mercy was opened in June, 1890, at Deerpark, a short distance from the town. This place was found after a short time to be too small for the number of girls and the large amount of work to be done. The school was removed to the present spacious building at Springpark, March, 1894. About sixteen girls are taught laundry work, sewing and cooking, and when sufficiently trained to these and other useful domestic duties situations are obtained for them ; the pupils sent out up to the present time have given general satisfaction. About eight orphans are inmates of the House of Mercy, pending the erection of an orphanage ; these attend the National School.

In 1882 three Sisters undertook the charge of the Workhouse Hospital. A residence attached to the latter building was erected for them in 1884, and in 1887 the female school was placed under the care of one of the Sisters. There is also in connection with the Convent a weaving industry, opened, 1893. Eight hand looms, a warping mill and spinning wheels, give constant employment to about ten girls. Towelling, sheeting, coarse and fine linen, dress lawns, handkerchiefs and serges are the chief fabrics woven. A hosiery factory was opened in 1894. Twenty knitting machines and a steam power winder give employment to between twenty and thirty girls. Machinery for washing, brushing, and pressing the hose is worked by a steam engine.

Rev. Mother M. Borgia was the first Superior of the Convent. She was first appointed Rev. Mother for six years, then elected again, 1880, and re-elected, 1884. She died Pentecost Sunday same year.

Rev. Mother M. Patrick Maguire, of Wexford, was elected in 1884, and re-elected 1887. In 1891 she went to New Zealand, to devote herself to foreign missionary work.

Rev. Mother Mary of the Sacred Heart Maddock, of Wexford, was elected Superior 1890 and re-elected in 1893.

Mother M. Teresa Nolan was the next Superior, elected in 1896, and succeeded in 1902, by Mother M. Frances Hurley, and in 1908 by Mother M. Agnes Walsh.

Amongst the benefactors of the Convent the Very Rev. Dr. Fitzgerald, P.P., V.G., deserves special mention. His exceeding kindness to the Sisters on their arrival and during his life the community can never forget. Two others take a prominent place among the number of kind friends who have ever shown themselves warm supporters of the Convent and its works,—Miss H. O'Donnell and Mr. Maurice Power, both of Carrick-on-Suir.

Parish of Clashmore and Piltown (Kinsalebeg).

SAINT Mochua, otherwise Cronin, is the patron of the parish of Clashmore. His feast is kept, locally, on the 10th of February, by visits to and prayers at a Holy Well, situate near Clashmore, and dedicated to him. St. Mochua, who was a disciple of St. Carthage of Lismore, founded here in the 7th century, a religious settlement where the saint and his household were murdered by pirates about 631. The Apostle, St. Bartholomew, is traditionally reputed to be the patron of the parish of Kinsalebeg, and his feast is kept on the 24th of August, by visits to the "Blessed Well" dedicated to him. On the Sunday nearest to the feast, a public "pattern" is held at the well and at the adjoining village of Piltown. The written parochial records go no farther back than the year 1810.

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

The parish has six National Schools, viz.:—Piltown (two), Clashmore (two), Ballycurrane (a mixed school), and D'Loughtane (a mixed school). The present population of the parish is slightly above two thousand; that this is only a fraction of the population seventy or eighty years ago is clear from the Baptismal Registers. In 1830, for instance, baptisms in the parish numbered two hundred and five per annum, five years later they had risen to two hundred and seventeen; at present they are about forty-five!

Besides the Sacred Heart Society and the League of the Cross, existence of which is required by Diocesan Statute, the parish has a Living Rosary Confraternity.

SUCCESSION OF PASTORS.

At date of the Registration of Parish Priests, in the beginning of the 18th century, Clashmore parish was united to Aglish and Whitechurch with Rev. Terence Sheehy as Parish Priest, and Kinsalebeg was joined to Ardmore and Grange with Rev. Richard Power as Parish Priest. The arrangement was doubtless provisional and short lived—to tide over the difficulties of the times.

Later on, about the middle of the 18th century, Rev. William Brown was Parish Priest. He was uncle to the future Dean Hearn of Waterford, and gave to the latter and his distinguished brother Francis their first lessons in Latin. Father Brown was succeeded in the pastorate by his nephew, Rev. William Flynn, brother of Rev. Thomas Flynn, D.D., P.P., of St. Michael's, Waterford. An old silver chalice still in use in the parish was provided by Father Brown, with whose name it is inscribed.

Rev. Edmond Prendergast was Parish Priest in 1810 and was most probably appointed only that year. He was succeeded five years later by Rev. Michael O'Donnell who built the present churches and died in 1832.

Rev. Patrick Quirk, translated from Tooranecna, succeeded and held office twelve years, to be succeeded in turn by Rev. Michael Purcell, transferred from Ring. Rev. Gerald J. Long became Parish Priest on death of Father Purcell and was translated to Aglish in 1852, his brother, Rev. Jeremiah Long, being promoted in his stead to the pastorate of Clashmore.

Rev. Jeremiah Long, was created Archdeacon of the Diocese in 1902, and died at a great age in 1903. His successor is Rev. Thomas Power.

ECCLESIASTICAL ANTIQUITIES, &c.

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

Parish of Clogheen and Burncourt.

THE modern ecclesiastical division named as above is in reality the old parish of Shanrahan, of very great extent, like Lismore, Ardmore, Templetenny, &c.

The parish of Clogheen is dedicated to the Immaculate Conception, but the now recognised patron is Our Lady of the Assumption. Since the completion of the present new church in 1865, the 15th of August (Feast of the Assumption of the Blessed Virgin Mary) has been kept as the patronal feast and a very special day of devotion. A procession is generally held on that day in which the children of the National Schools, the members of the Confraternity of the Blessed Sacrament, and recently the members of the Association of the Sacred Heart take part with banners, lighted candles, and flowers. On several of those Patron Days distinguished preachers such as the late lamented Very Rev. Joseph Phelan, V.G., Very Rev. Roger O'Riordan, &c., edified and instructed the people. In 1893 the solemn devotion of the Forty Hours' Adoration was for the first time celebrated here with much fervour. Devotion to Our Lady of the Assumption has been traditional from a remote period in the parish of Burncourt.

The present beautiful Gothic church of Clogheen was commenced during the pastorate of the Revd. John O'Gorman in 1862. The foundation stone was laid by the Most Revd. Dominic O'Brien, in the August of that year. It is considered to be one of the cheapest Gothic churches in Ireland, the original contract being £2,662. Mr. J. J. McCarthy was the architect, and the builder was Mr. J. Ryan, of Waterford. It is a very commodious edifice, solidly built of dressed limestone from one of the neighbouring quarries, and consists of nave and aisles, with a spacious sanctuary. The dimensions are, total length—one hundred feet, by sixty feet wide. There are three fine altars, the principal of which cost £600; the two side altars, one in honour of the Blessed Virgin Mary, the other in honour of St. Joseph, were erected by Mr. James Collins in memory of two of his children who died young. They were put up by Messrs. Early and Powell, of Dublin, and are of mixed material, i.e., white Galway and Kilkenny marbles. The church has six stained glass windows and a good organ by Telford and Telford, of Dublin. A most artistically wrought pulpit is erected at a cost of £150 to the memory

of the Revd. Wm. Shanahan, who collected in Australia £1,700 for the building of the church. The debt that remained after the completion of the building was soon paid off, and, in 1877, only £200 remained ; this amount was paid off by Revd. T. McGrath, Administrator, in 1879.

The old cruciform chapel, which stood on the site of the present church, was built by Rev. M. Casey in 1830, and taken down by Father O'Gorman in 1860-1. Previous to erection of the cruciform church of 1830 a poor thatched chapel, situated in Chapel Lane, did duty as the parish church. This was demolished by Father Casey on completion of its successor. In the Baptismal Register appears the following note :— "Our new church, dedicated to the Immaculate Conception, was blessed and opened by the Right Rev. Dominick O'Brien, Bishop of Waterford and Lismore, on Sunday, 11th of September, 1864."

The parish of Burncourt has a low cruciform church of old type. This was erected in 1810 and underwent repairs in 1874, whilst Rev. T. Finn was Administrator. In 1885 Mrs. Galvin, of Burncourt, presented a very fine marble altar, as a memorial of her son, the Rev. James Galvin, who is interred in the chapel beside his half brother, the lamented Very Rev. Roger O'Riordan, President of St. John's College. This Burncourt Church is under the tutelage of Our Lady of the Assumption.

The educational establishments of the parishes consist of three National Schools, scil. :—a male and a female school in Clogheen and a mixed school in Burncourt. The Sisters of Mercy have been in charge of the girls' school in Clogheen since 1886, and have been very successful in bringing their pupils up to more than the average standard of proficiency.

The parishes of Clogheen, Burncourt, and Ballyporeen were united probably about 1704, during the pastorate of Father Hyland, and so continued amalgamated down to the building of the chapel of Burncourt in 1810. The present division dates from completion of the chapel of Burncourt, in the pastorate of Father Anglin.

The population of this parish has greatly diminished of recent years in consequence of emigration. The population of the little town of Clogheen in 1850 was one thousand five hundred and sixty-two ; in 1890 the number had fallen to nine hundred and fifteen. The population of the parishes of Clogheen and Burncourt is at present about two thousand five hundred and twenty. The baptisms in 1874 were ninety-six ; in 1884 they had diminished to seventy-one, and at present they are considerably less.

In connexion with the religious status of the parish allusion may be made to the "pattern" that was annually held at Ballysheehan.

Most revolting scenes of drunkenness and disorder occurred at these gatherings. There were frequent fights and very bloody ones, in which some unfortunate men were killed, and this scandal continued down to 1865, when it was strenuously combatted and completely eradicated by the energy and zeal of Father Wm. Shanahan.

The following Sodalities flourish in the parish :—Confraternity of the Blessed Sacrament, Association of the Sacred Heart, Confraternity of the Holy Family, and Confraternity of the Living Rosary.

SUCCESSION OF PASTORS.

Rev. James Hyland, junior, residing at Rehill, and at the time aged thirty-six, was registered Parish Priest of Ballysheehan and Shanrghene in 1704. He had been ordained at Rehill, one of the retreats of hunted priests and bishops of the time, in September, 1692, by the famous Archbishop John Brennan. The designation *junior* suggests another Rev. James Hyland, most probably uncle to the registered pastor of 1704. The elder Father Hyland, was Parish Priest during the Confederation, Cromwellian and Williamite, wars and regimes. What worth his memoirs, or a diary of his, would have ! He lies buried in Ballysheehan graveyard where a recumbent slab outside the south doorway records his name and age, &c.

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

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

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

Father Hickey's successor was Rev. Nicholas Sheehy, who died on the scaffold in Clogheen, a victim of Protestant ascendancy and of the unchristian hate and bigotry of the South Tipperary gentry. His tombstone at Shanrahan records that :—"Here lyeth the remains of the Rev. Nicholas Sheehy, Parish Priest of Shanrahan, Ballysheehan, and Templetenny. He died March the 15th, 1766, aged thirty-eight years. Erected by his sister, Catherine Burke, *alias* Sheehy." In 1867 the

Rev. Wm. Shanahan, Adm., had a rather elaborate monument executed for the purpose of placing it in position over the remains of Father Sheehy, but Lord Lismore prevented its erection, and had a number of military brought into the parish for the purpose of resisting in case an attempt should be made to set it up. This monument may now be seen in the grounds of the new church at Clogheen. The Revd. Michael Buckley, of Cork, preached on the occasion of its dedication.

Rev. James Keating, who resided at Shanbally, was Parish Priest from the death of Father Sheehy till 1812. His name and the dates 1779 and 1806 appear on two chalices still in use at Ballyporeen. At this period the church of the parish seems to have been in Shanbally, at a place, within the present demesne, marked by a Holy Well.

Father Anglim (or Anglin) succeeded and held office only three years. Next came Rev. Mathias Casey who built the old church of Clogheen and administered the affairs of the parish for twenty-five years—to 1840. Father Casey was so proud of his new church that he was often heard to declare it was unsurpassed by any thing in Rome.

Rev. James Kelly succeeded to the parish in 1840 and held it for twelve years. At his death in 1852 the Annual Retreat was being held in Waterford and, on its conclusion Dr. Foran, the Bishop, appointed Rev. John O'Gorman, a native of the parish, to fill the vacancy. Father O'Gorman erected the present church, the foundation of which was laid by Right Rev. Dr. O'Brien.

On death of Father O'Gorman in 1868, Rev. P. Meany, translated from Modeligo, succeeded. He had been the victim of what he and others considered unjust treatment; this seemed to prey upon his mind and the result was mental derangement which ended only with his death in 1889. Father Meany was a man of exceptional gifts; among other things he possessed a fine knowledge of Irish, and was one of the founders and pillars of the Keating and Ossianic Societies. During Father Meany's illness four administrators in succession acted *vice parochi*, viz.:—Revs. William Shanahan (accidently killed by a falling tree, 12th October, 1870), Thomas Finn (died Parish Priest of Newcastle), John Ryan (died a beneficiary of the Diocesan Sick Fund), and Thomas McGrath who succeeded to the pastorship on Father Meany's death, in 1889.

Rev. Thomas McGrath was promoted to Carrick-on-Suir in 1896, and thence to Lismore two years later. During his incumbency he erected the present fine parochial residence. He was succeeded in Clogheen by (a) Rev. Richard Phelan, translated from Rathgormack in 1896, and (b) Rev. J. Everard, translated from Ballyporeen in 1910.

ECCLESIASTICAL ANTIQUITIES, &c.

Shanrahan has been claimed as the Irish church of St. Cataldus, afterwards Bishop of Tarentum in Italy. Zealous advocates of the theory, mistaking assertion for proof, have neglected the research which would probably decide the matter. Lanigan's authority is generally appealed to as the ultimate tribunal; what the historian does say is simply that the opinion equating Shanrahan with the Irish church or see of Cataldus "is really probable." There are but scant and, on the whole, rather uninteresting remains of the ancient church; amongst these however is a pointed chancel arch well worth notice. The square ivy clad tower belonged to a later Protestant Church, erected on or beside the ancient site.

At Ballysheehan is another ruined church, of plain, solid, and (apparently) comparatively modern character. Unfortunately there is nothing to throw light on the history of this church, which was in all probability a chapel of ease to Shanrahan. The church is said to have been reduced to its present state of ruin by Cromwell and to have been replaced by the Penal Days' Chapel of Inch above alluded to.

There are early church sites at Burncourt (Μυλλὰς na Cille), Kilavenoge (St. Winoc's Church), Killeaton (St. Eitin's Church), and Rehil; besides, there is a Holy Well at Kilcarron and another at Scart near site of Father Sheehy's chapel already alluded to. The Holy Well at Scart, dedicated to the Resurrection and known as Τὸ βαρὶ na Cárca, was in high repute and is still sometimes visited. The writer remembers an old lady from Waterford undertaking a pilgrimage thereto many years since, accompanied by her son, a professional man.

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

RELIGIOUS HOUSE.

Adjacent to the Workhouse and the National Schools is a Convent of the Sisters of Mercy founded in 1886, as a branch from the Cahir house. It was built whilst Mother Bernard Vaughan was Superioress. Twelve Sisters reside here; they have charge of the Girls' National School and also of the Infant School. Three of the Sisters are in attendance on the sick poor in the Workhouse Hospital. The foundation stone of this Convent was laid by the Rev. T. McGrath on the 20th August, 1886, and the sermon on the occasion was preached by the Rev. J. Doheny, of Sligo.

Parish of St. Mary's, Clonmel.

ST. MARY'S, the parent parish of Clonmel, embraces about one half the ancient St. Mary's together with the pre-Reformation parish of Inislounaght. Portion of the ancient parish church remains incorporated in the present Protestant church of Clonmel. To this pre-Reformation church belong the beautiful east and west windows of the modern structure. The persecuted Catholics of Clonmel, deprived of their church by law, provided for divine worship by erection of an unpretentious but commodious building in Irishtown, as soon as a lull in the penal storm permitted such action. The present noble church dates from middle of the last century and owes its erection to the zeal of Rev. John Baldwin, the Parish Priest, and the self-sacrificing exertions of Rev. Patrick Meany, the Curate. The money expended on the building was raised mainly in the parish by the efforts of Father Meany. The magnificent ceiling alone cost £2,000, the gift of Mr. Nicholas Cott, and, at a like cost, Mr. and Mrs. Hudson erected the elaborate High Altar. The church was opened in 1850 and solemnly blessed some five years later. The dedication is to Our Lady under the title of the Assumption, and the 15th of August is kept with special solemnity in the parish. In 1836, on the death of Rev. Dr. Flannery, the parish was divided by Right Rev. Dr. Abraham into two, the new parish taking the title of SS. Peter and Paul's and getting possession, at the same time, of an auxiliary church erected in 1810.

There are in the parish seven Catholic schools, all, except the Christian Brothers', under the jurisdiction of the National Board: they are—the Presentation Convent Schools, the schools at Marlfield and the Workhouse (two), and the Christian Brothers' Schools in Irishtown.

Besides the two sodalities required by Diocesan Law there are also attached to the church the following:—Sodality of Mount Carmel, Sodality of the Living Rosary, Holy Family Association, the Angelic Warfare, the Society of St. Vincent de Paul, and an Altar Society.

SUCCESSION OF PASTORS.

The Parish Priest of Clonmel (St. Mary's) was, in ancient times, appointed by the Corporation. In post-Reformation times, when the Corporation was non-Catholic, the nomination passed to a body called "the Confraternity of the Blessed Virgin of Clonmel," which continued to

exercise this power up to the second half of the eighteenth century—till the year 1755, to be exact. The parish of St. Mary's is unique in this that we can trace the line of its pastors for over four centuries (*vide* Burke, "History of Clonmel"). The Registered Parish Priest in 1704 was Edward Tonnery, D.D., residing at Clonmel and then aged about fifty years. His immediate predecessor was Luke White who had been educated and had received Orders at Nantes. White, who resigned in 1700, was immediately preceded by another White—Thomas, a Confessor of the Faith. He had possession of old St. Mary's during the Confederation period but with the surrender of Clonmel to Cromwell, he had to fly or hide. In 1661, disguised as a servant and resident in Irishtown outside the walls White was ministering as opportunity offered to the suffering Catholics of Clonmel. A chalice still preserved in St. Mary's bears Father White's name and the date 1638. White's predecessors were in order, backwards—William O'Casey ("a learned man"), Richard Morris, and William Prendergast. The last named conformed for a time, but did condign and public penance in atonement before death.

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

Dr. Tonnery's immediate successor was Father Thomas Hennessy, S.J., a native of Clonmel. Being a Regular, Father Hennessy was peculiarly exposed to danger. During the long period of his pastorate in Clonmel he might at any time have been taken and put on trial for his life. For full forty years and more he bore the burden of the Lord and died in 1752 full of years and merit.

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

He was succeeded by Rev. Thomas Flannery translated from Ardfinnan. Dr. Flannery, who was a native of Stradbally, had been educated

at Louvain in the Irish Pastoral College. Left an orphan when an infant Thomas Flannery owed his education to an uncle, Matthew Flannery, who adopted him as his own child. Matthew Flannery and his wife, Mrs. Flannery (Miss Ellen Power, Ballytaylor), looked carefully after his interests and education. He and his cousins, Tom and Tim, were fast friends, being about the same age. Mr. Flannery, seeing that his two boys and his nephew were called to the church, afforded them such facilities to acquire knowledge as the middle of the eighteenth century allowed. The nephew studied in Louvain and became Parish Priest of Clonmel. Father Tom was appointed Parish Priest of Cappoquin and died 23rd June, 1810, aged fifty-eight years. Father Tim became Parish Priest of Ballylooby. He died some years before Dr. Flannery. Placed in the situation in which Dr. Flannery was, it required in the troubled times in which he lived much judgment and discretion to guide him on his way. Yet in him was so fully evinced the character of Christian Minister that not only his own congregation but persons of all religious persuasions joined in their admiration of the piety, worth and integrity of this estimable man. During his administration of St. Mary's he built the church of SS. Peter and Paul as a chapel auxiliary to the parish church. He became Vicar-General in 1817 and died in 1836 in the very room of the present parochial house of St. Mary's wherein he had received priest's orders more than half a century before. A white marble monument to his memory in St. Mary's has a medallion likeness from a cast taken after death.

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

Rev. Thomas English, Administrator of the Cathedral, Waterford, but a native of Cahir, succeeded. He was a priest of highest character, zealous, humble, devoted, an excellent administrator, and a highly successful missionary. He resigned the parish in June, 1874, and volunteered for foreign missionary service in the distant diocese of Maitland, Australia. Here he acted as Vicar-General till his death, at the age of eighty years, in 1894.

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

addition of a portico ; he also made a considerable bequest to St. John's College.

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

Rev. Cornelius Flavin, translated from Ardfinnan, took Father O'Connell's place, and was promoted to SS. Peter and Paul's and the Archdeaconry in 1906, his successor being Very Rev. Canon Patrick Spratt, translated from Cappoquin.

ECCLESIASTICAL ANTIQUITIES, &c.

The ecclesiastical ruins within the parish are chiefly :—(a) The Cistercian Abbey of Inislounaght (hardly any remains), (b) the church at St. Patrick's Well (remains in a good state of preservation ; a post-Reformation building intended by the Catholics as a parish church), (c) Garran temple Church (considerable remains), (d) St. Stephen's Church—a Lazar or Leper House (considerable remains), and (e) Kyle (Cill), a small church of little architectural but much historic interest as the place is referred to in the "Life" of St. Declan. At Patrick's Well, besides the ruined church referred to, there is also a remarkable Holy Well and a small and rather rude Celtic cross. At Toberaheena (Τοβαρ Όια ηδome, "Friday Well") there is a second Holy Well and early church sites have been verified at Decoy (Τεαμπυλλ Μοκυαυα), Kilmolash (St. Molaise's), Kilmacomma (St. Mocomma's), and Kilnamac ("Church of the Sons.")

RELIGIOUS HOUSES.

I.—PRESENTATION CONVENT.

In the year 1809 Very Rev. Thomas Flannery, P.P., Clonmel, invited the Presentation Nuns, Waterford, to found a house of their Order in his parish, to which request they willingly responded. While suitable arrangements were being made for them in Clonmel the Most Rev. John Power, Bishop of Waterford and Lismore, wished Mother Mary Joseph Sullivan and Mother Mary Peter Ronan to open a House of the Order in Dungarvan, and to initiate some pious ladies there in the rules and duties of the religious state. Having accomplished the work assigned them, the foundresses, Mother Mary Joseph Sullivan, Mother Mary Peter Ronan, and Sister Mary Magdalen Power, arrived in Clonmel on the Feast of the Holy Angels Guardians, 2nd October, 1813. The Parish Priest gave a temporary residence free of rent until a suitable monastery could be provided for the religious. Sister Mary Thomas of

Aquin Byrne and Sister Mary Magdalen Sargent, joined the foundation with the religious aforesaid.

The first Mass was said in the convent by Rev. M. Fitzgerald, deputed by the Bishop, and enclosure was made in the Monastery. Mother Mary Joseph Sullivan was appointed Superioress by the Right Rev. Dr. John Power. A gallery was screened off in the church for the use of the nuns, and a covered passage from the convent led to it. There the sisters made their visits to the Blessed Sacrament, assisted at Mass, ceremonies of Holy Week, &c. The schools opened on the Monday immediately after the Feast of the Epiphany in the year 1814; five hundred children were received into the schools in that year, and four hundred adults presented themselves for religious instruction, among whom there were some converts to the True Faith.

The sisters endured many hardships during the early period of the establishment, but they were joyous and happy. The one room served the double purpose of refectory and community room. The cells were close, incommodious, and insufficient. The schools were so small that the children were actually huddled together and many were obliged to stand outside the door; most of the little ones were forced to find seats on the floor. In consequence of this scant accommodation the sisters formed Catechism classes in the church and taught needlework in the sacristy.

In 1814 the first Reception to the Holy Habit was held in the parish church. It was the first ceremony of the kind ever witnessed in Clonmel, and the whole population seemed eager to be present. To prevent overcrowding, tickets were issued to the invited, and the latter were admitted to the church through Dr. Flannery's house. The church was thronged, even the chapelyard could scarcely contain the vast numbers that surged into it.

The next who joined the community was Miss Mary Murphy, daughter of Thomas Murphy, Esq., Clonmel. She entered the convent on the 4th November, 1814, and received the Holy Habit and in religion the name of Sister Mary Baptist, on the 2nd day of June, 1815, when she was twenty-six years of age. She made her profession on the 8th of May, 1817, in the presence of Very Rev. Dr. Flannery, then Vicar Capitular. At Sister M. Baptist's profession it was prophesied she would not live long. Nevertheless, notwithstanding her delicate physique, she outlived all her compeers. She filled the office of Mistress of Novices in 1830 and subsequent two years, and died in the Presentation Convent, Manchester, in 1856, being sixty-eight years of age, and having spent forty-two years in religion. On the 2nd of August, 1816, a very valuable subject presented

herself in the person of Miss Brigid Butler, daughter of Michael Butler, Esq., Ballydonohue, parish of Four-Mile-Water. Miss Butler assumed the Holy Habit on the 6th March, 1817, and the name of Sister M. Joseph. She made her profession on the 2nd of June, in the year 1819, in presence of the Bishop, Right Rev. Robert Walsh. Miss Butler was then in her fortieth year. She had led a life of great piety and edification in the world, and had great tact in imparting religious instruction. She effected much good in her native parish among the poor and ignorant, as well as among the educated; all sought her advice. As a religious her excellent Irish instructions attracted hundreds, who always went away deeply impressed and eager to return. When she was old and suffered from physical debility her advice was still sought. She died on the Feast of St. Joseph, 19th March, 1856. Sister Mary Joseph Butler was elected to the office of Superioress at the death of the Foundress in 1834, but the humble religious felt so afflicted at the honour paid her that the Bishop, Right Rev. William Abraham, relieved her of the responsible charge, to her great joy and to the inexpressable sorrow of her community.

In 1817 His Grace Dr. Everard, Archbishop of Cashel, invited the Presentation Nuns, Clonmel, to found a House of the Order in Thurles. Mother M. Peter Ronan was named for the good work, but the Foundress considered the community could not afford to give up the annual pension of £40 which Mother Peter was entitled to from the Waterford House. It was stipulated that Mesdames Sullivan and Ronan should each receive £40 yearly from the House in Waterford in lieu of their doweries, which were to be left there. To do away with the difficulty Mother Augustine Power volunteered to go on the Thurles foundation. Accordingly she left Clonmel on the 22nd day of July, 1817, and was appointed Superior and joined by two religious from the Kilkenny House. A fund of £2,000 had been left by Dr. Butler for the foundation.

It was through Mother Augustine Power that the Clonmel nuns made the acquaintance of Rev. Dr. Blake. He had frequently met Miss Power at the residence of her sister, Mrs. Codd, of Dublin. In after years, when opportunities presented themselves, he visited her in Clonmel and in Thurles. He held her in the highest possible esteem, styling her "The Hidden Gem." He sent her several excellent postulants from Dublin. Very Rev. Dr. Blake, in 1824 before going to Rome (whither he was called to restore the Irish College) promised Mother M. Joseph Sullivan to bring her an oil-painting for an altar piece. She expressed a wish that it should be the Holy Family. A few years later Dr. Blake was appointed Bishop of Dromore, and returned to Ireland, bringing with him the much desired oil-painting, according to the wish

expressed by the foundress. There were many postulants presenting themselves for admission, and the nuns found their house inconveniently small for the growing community. They would gladly build if they could procure a site. They appealed to a Protestant landlord, Mr. Bagwell, for some premises opposite, but his strong prejudices would not permit him to rent any of his property to nuns.

On the 5th of April, 1818, it pleased Almighty God to call to Himself Sister M. Aquin Byrne after only ten years of religious life—a saintly soul, whose bright example of every virtue shed lustre all round. She was a native of the town of Dungarvan, entered the Waterford Convent on the 13th July, 1809, for the purpose of assisting in the establishment of the Presentation Convent, Clonmel. In the September of 1818, Miss Ellen Mulcahy, daughter of Bartholomew Mulcahy, Esq., Glenconnor, Clonmel, entered the community. She had been educated at the Ursuline Convent, Thurles. Miss Mulcahy received the Holy Habit and the name Sister M. Francis of Assisium, June 19th, 1829, and made her profession in presence of Very Rev. Dr. Flannery, V.G. of the diocese, on the 27th February, 1821.

The next accession was Miss Catherine Rivers, daughter of Michael Rivers, Esq., Tybroghney Castle, Co. Kilkenny. At the age of twenty-three she received the Holy Habit on the 16th November, 1821, and took for her patron St. John the Evangelist. Miss Rivers was a lady of rare talent. She excelled in painting and music, and possessed a thorough knowledge of the French language. She translated several valuable ascetical works, and while doing so she never took one moment from her conventual or school duties. Sister M. John obtained permission to rise at four o'clock a.m. to accomplish this labour of love. She was gifted with a sweet voice, which was of great assistance in the convent choir even when age had incapacitated her for the more laborious duties of the institute. She was endowed with poetic taste and gifts. She was a most saintly soul, a model of every religious virtue. Sister M. John died in 1884, having attained her eighty-sixth year.

The community, in 1823, numbered ten, three postulants and seven professed sisters, and there was a likelihood of others entering. The first floor of the little convent was the schoolroom and the second storey had to serve all conventual purposes. The kitchen was a small house detached from the dwelling-house. The hardships endured for want of accommodation called for redress. So it was deemed advisable, since there was no prospect of procuring a building site, to add a storey to the existing house. This was done at an expenditure of £800. Still as other subjects entered the nuns were subjected to many inconveniences. Mother M. Peter Ronan's brother, Rev. Francis Ronan,

Parish Priest of St. Michael's, Waterford, died suddenly and intestate about this time. Mother M. Peter's portion of his property was £1,400—which she received. The House of her Profession gave up all claim to this, but withheld the annual pension from her and Mother Joseph. In 1828, Mr. Grubb the tenant of ten acres at Grenane in the western suburbs wished to sell his interest in the holding, and the community commissioned Mr. Davis, father of one of the sisters, to take the place for them. Mr. Davies explained to the landlord that he required the place for his daughter, but he did not mention the fact that she was a religious. Thus the Presentation Nuns came into possession of the charming site on which their convent stands. The assistant, Mother Magdalen Sargent, got permission to visit Grenane to select the most suitable position for the erection of the convent. It was M. Magdalen who drew the plans. The first stone of the building was laid by Most Rev. Patrick Kelly, Bishop of the diocese, on the 17th July, 1828, attended by the clergy and a procession of the people. With the Bishop's permission the nuns invited Brother Reardan, Superior of the Presentation Monks in Cork, to oversee the work. He, however, received instructions in everything relating to the erection of the building from Mother Magdalen Sargent. It was she who kept all the accounts, &c. Brother Reardan returned to his monastery in Cork every Saturday but was punctually back to Grenane on the following Monday. The structure, when completed, was 140ft. x 51ft., and three storeys high, with wings at the north and south. The outlay on the whole amounted to £4,000, not one penny of which was contributed by the public. The very beautiful stucco work on the ceiling of the chapel, oak leaf and acorn was done by Mr. Maurice Daniel, an old inhabitant of the town. On the eve of Trinity Sunday, June 12th, 1829, the nuns took possession of the new convent. Mr. Charles Bianconi kindly lent his carriage, and he himself drove the eighteen nuns to their future home, four at a time. Mr. Bianconi wished to give Mother Magdalen a view of the building from the County Waterford road—so he drove by the gate and round to the south. The sight fully repaid this good religious for the constant anxiety she endured while the building was in progress. Dr. Flannery would have preferred the nuns staying at St. Mary's, if they could be accommodated there, being of opinion they could there effect more good than in a place so remote from the church. But he saw how uncertain was the chance of securing a building plot close to St. Mary's. On October 3rd, 1829, Most Rev. Dr. Kelly solemnly blessed the chapel and convent, and dedicated them to St. Joseph.

An almshouse for aged females was situated between the Parochial House and the Church. The nuns frequently visited, instructed and

consoled the poor inmates, especially in time of sickness. On each recurring New Year's Day they were entertained in the convent kitchen at an excellent breakfast—they also spent the day and dined there. The nuns considered it a privilege to wait on them. Mother Nagle's custom was to give a dinner to a number of poor women on Christmas Day, but Dr. Flannery would not cede to the nuns the pleasure of extending hospitality to the inmates of his almshouse on that great Festival. He reserved it to himself. The usual number of inmates was twelve, and the funds for their support were contributed by the parish. They were all very saintly poor women, and they were in great desolation at the nuns' departure.

In April, 1841, the schools at St. Joseph's were, with the approval of the Bishop, Right Rev. Dr. Foran, placed under the direction of the National Board. Twenty-one years later however, they were, by Most Rev. Dr. O'Brien's direction, withdrawn.

In 1834 the foundress was requested to send a filiation to Manchester. The following has been copied from the annals of that house:—"By order of the Right Rev. Dr. Penswick, Father Hearne set out for Clonmel to accompany the foundresses, Sister Mary Magdalen John Sargent, Sister Mary Baptist Murphy and Sister Mary Frances Mulcahy, to Manchester. The three sisters made their retreat, renewed their vows, and then, leaving all that was dear to them on earth, set out for England. They travelled by post chaise the greater part of the journey to Dublin. They called at several Convents of the Order on their way, and were received with very great affection and kindness. The nuns were very much edified by the pious conversation of Brother Ignatius Rice, a very principal member of the Christian Brothers. To him Mother Magdalen Sargent was indebted for the support and consolation he gave her, during the long term of nine years she spent in the novitiates of several houses; namely, Waterford, Cork, and Clonmel—on account of the delay her father had made in granting her dowry. She bore towards Mr. Rice a most loving respect. He gave her a small, plain, silver watch, which she wore when she came to Manchester and which after the death of Mr. Rice was given to the Christian Brothers, who treasure it as a relic of that holy man. When the nuns arrived in Dublin they went to see the principal buildings, &c. They set sail on January 15th and landed in England on the 16th, which was Sunday. They heard Mass at St. Nicholas', Copperas Hill (Liverpool), after which they resumed their journey and arrived in the evening at Newton-le-Willows, where Sister Francis, unfortunately, slept in a damp bed with subsequent serious injury to her constitution. On Monday they went to the Bishop's residence where they saw his Lordship in a chamber of

sickness. He gave them every token of regard, and earnestly wished them success and happiness. He appointed Sister Mary Magdalen John Sargent, Superior. After receiving his Lordship's solemn blessing they proceeded to the Rev. Thomas Lupton's house, where they were most hospitably entertained. After breakfast next morning they started for Manchester. On Wednesday, the 19th, they took possession of their new convent. Kind friends had tried to make it look as comfortable as possible. The cold and dampness were very great on account of the new brickwork and the winter season."

Mother Magdalen died on the 25th November, 1847, after a fervent preparation and in full possession of her faculties, humbly confident in the mercy of God, in the fifty-ninth year of her age and the thirty-first of her religious profession. Miss Anne Sargent belonged to a family of wealth and position in Waterford. Her mother died before the little girl had attained her sixteenth year. After a time Mr. Sargent contracted a second marriage. The lady of his choice was Mary Anne, widow of Captain James Dillon, and sister of Most Rev. George Brown, Bishop of Elphin. The little Anne and her new mother became fast friends. Mrs. Sargent saw from the commencement that her little charge was no ordinary child. The latter was a staunch Protestant and fully determined to continue so. The subject of religion was never broached by either. The amiable and wise stepmother studiously avoided everything tending to lead Anne to imagine her conversion was a subject of deepest solicitude to her. Mrs. Sargent had in her possession a selection of English and French works, ascetic and controversial. These came in Anne's way. At first the young lady read them through curiosity, and furtively—soon with avidity and openly—till her good heart was softened and prejudices dissipated. Then, being only sixteen years old, with all the ardour of her noble soul she begged to be received into the one True Church. Only a few months elapsed before she declared her intention of becoming a Presentation Nun, and accordingly she entered the House of the Order in Waterford in 1807, where she received the Holy Habit, September 1st of that year. She left, however, in consequence of temporalities unarranged. Miss Sargent would not take profession until she could secure to the Order the dowry she was entitled to. She wished to give all she had a right to possess as well as herself to the service of God. She joined the Novitiate, South Presentation Convent, Cork, on the 14th September, 1810, for the Clonmel House then in contemplation, and received the Holy Habit and the name Sister Mary Magdalen John in March, 1811. In July, 1813, she left Cork with the full consent and approval of the community and the superiors to accompany the nuns who were preparing for the establish-

ment of the Order in Clonmel. The many virtues of this good religious were subjects of edification both to her community and to all who had the happiness of her acquaintance. Her spirit of mortification and of prayer was frequently mentioned by the senior members of the sisterhood as worthy of imitation to the younger nuns who had not the privilege of knowing her.

In 1852 the Vicar-Apostolic of the Lancashire District wished the Manchester nuns to found a House of their Order in Salford. After sending three sisters there the Manchester nuns found their number was too small for the heavy work of their own house, so they looked to Clonmel for assistance, and Sister Aquin responded, offering herself for the work with the consent of the community and Most Rev. Dr. Foran. The funds at the disposal of the new Salford foundation were inadequate for the support of the nuns and the house was unsuited for conventual purposes, so the foundress returned to Manchester, and Sister Aquin to Clonmel within the year. During the famine of 1847 and subsequent years this good religious had taught large classes of poor girls a beautiful description of Irish lace, which was disposed of to French merchants and saved entire families from extreme poverty. She was a talented musician and was highly gifted in every feminine accomplishment. She died on the 3rd January, 1893, in the sixty-first year of her religious profession and the eighty-sixth year of her age. Hers was the first profession made in presence of Most Rev. William Abraham at St. Joseph's. She pronounced her vows on the 10th of September, 1832.

Mother Joseph Sullivan was Superior in Clonmel as often as the constitutions permitted. She ruled with great zeal, prudence and lenity. Her community bore for her a filial tender love, mingled with a profound respect. She was remarkable for her wonderful spirit of prayer—spending every free moment in adoration before the Blessed Sacrament. She was never known to indulge in unnecessary conversation; she was in constant union with God. Mother Joseph's charity and generosity were proverbial. For nearly half a century after her lamented death the sisters who survived, in observing the slightest deviation of rule, would quote some saying of Mother Joseph, and remind the younger members, who happened to commit the slight fault, that Mother Sullivan would not tolerate that. Mother Joseph belonged to one of the most respectable families in the Co. Waterford.

Mother Mary Peter, was daughter of Stephen Ronan and Teresa O'Flaherty, of Ardogina, in the parish of Ardmore, Co. Waterford. She entered the Presentation Convent, Waterford, on the 8th of April, 1806, in the forty-third year of her age, received the Holy Habit on the

25th of November, same year, and made her profession on the 26th of January, 1809. She accompanied Mother Joseph Sullivan to Dungarvan and was appointed mistress of novices. Mother M. Peter tried to impress her young charges, omitting no opportunity of initiating them with the spirit of the holy state they wished to embrace and requiring from them great exactitude to rules and constitutions.

In 1835 the community consisted of twenty-one religious. The funds were extremely low, so the sisters had to endure many and continual privations—all of which were borne with joy. Butter at breakfast was a luxury unknown in those days. The first meal consisted of only bread and cocoa and the collation at night was similarly meagre. Self-crucifixion was the maxim of the day; want of fires and scant clothing had no terrors for those fervent souls of the first half century of the Clonmel foundation. The spirit of the world was not suffered to enter the house. The spirit of God alone found entrance there.

In 1834, Sister Mary Gertrude Power, a native of the parish of Carrick-on-Suir, was elected Rev. Mother. Mary Power was born in 1798, entered on the 23rd August, 1826, took the habit on the 24th September same year, and made her profession on the 31st of July, 1827, the usual time being shortened in her regard, as she had already spent nearly two years in the Carrick-on-Suir House. Her father, David Power, Esq., Carrick-on-Suir, gave his children a first-class education and Mary made excellent use of the advantages afforded.

In 1866 the new schools were completed at an outlay of £1,800; to this purpose £1,000, received at the death of Miss Catherine Burke, was applied, also £100, kindly donated by Very Rev. Dr. Burke. The Superior, Mother Alphonsus Henchery, a native of Portlaw, was most anxious to improve the convent and the grounds. The Rev. David Crotty, C.C., St. Mary's, assisted her with his wise counsel, and during the erection of the schools he was indefatigable—early and late encouraging the artisans and urging on the work. In order not to build in front of the house, Mother Teresa applied to Mr. Moore, of Barne, for a few perches of the land adjoining the convent to the south, but was met with an emphatic refusal. Nuns were still *bêtes noires* to the Moore family. The foundations had perforce therefore to be laid opposite the south wing of the convent. The completed school buildings are 70 ft. x 30 ft. and proportionately high—with cloisters, playground, &c., &c. Mother Teresa had not the pleasure of seeing the work, so happily begun, completed; she rose to ring the 5 a.m. bell on Monday, 5th of February, 1866, but was obliged from sudden indisposition to return to her bed, and died in a few days.

Among the chaplains to the convent may be mentioned Rev. Patrick De Burke; Rev. Peter O'Connor, who retired from the mission in 1853 and died with his friend, Rev. M. Casey, at Kilrossanty; Rev. Patrick O'Neill, who resigned and left for the Dublin diocese, where he died within the past year; Rev. Michael Burke appointed in 1854; and Rev. Patrick Wallace (1855--1858), born at Heathview, parish of Grangemockler. His health failing, Father Wallace retired to end his life at the Redemptorist Monastery, Limerick. In the summer of 1858, the Rev. Daniel Casey was appointed to the chaplaincy, and continued in it till 1861, when he left to join the Vincentians, at Castleknock; he was however obliged to leave the Order through illhealth and died soon after in Dungarvan. At Easter, 1862, Rev. John Crotty was appointed chaplain and continued in office till his appointment as Parish Priest of Powerstown. The parochial clergy have acted as chaplains since Father Crotty's time.

From the foundation of the convent in 1813, many of its pupils have entered religion and they are to be found in every part of the civilized world. In China a dear old pupil, Alice O'Sullivan, a Sister of Charity, was martyred for the Faith in 1870. A shrine to St. Joseph on a star-shaped pedestal has been erected in the Clonmel Convent to commemorate her death and a slab bears the following inscription:—"A votive offering to commemorate the glorious martyrdom of Sister Alice O'Sullivan, born in Clonmel, 1836, died for the Faith in China, 21st June, 1870."

Superiors:—

Mother M. Joseph Sullivan	1813-1829
Mother M. Peter Ronan	.... 1829-1832
Mother M. Joseph Sullivan	.... 1832-1835
Mother M. Gertrude Power	.... 1835-1843
Mother M. Angela Dillon	.... 1843-1849
Mother M. de Sales Mulcahy	.... 1849-1855
Mother M. Alphonsus Hennebry	.... 1855-1861
Mother Mary Teresa Davis	.... 1861-1866
Mother M. Alphonsus Hennebry	.... 1866-1871
Mother M. Charles Keeffe	.... 1871-1877
Mother Mary Magdalen Mulcahy	.... 1877-1880
Mother M. Peter Hayes	.... 1880-1886
Mother M. Benedict Keating	.... 1886-1892
Mother M. Peter Hayes	.... 1892-1898
Mother M. Benedict Keating	.... 1898-1904
Mother M. Peter Hayes	.... 1904-1910
Mother M. Benedict Keating	.... 1910-

II.—CHRISTIAN BROTHERS.

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

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

In the year 1860, at the earnest request of the Rev. John Baldwin, then Parish Priest, the brothers took charge of the schools, and on the 13th August of that year the three rooms were opened for the reception of children, and were soon filled with boys from the town and rural districts. The present attendance averages about two hundred and twenty. The maintenance of the community is derived mainly from the proceeds of an annual collection. Like the schools the dwelling of the brothers has its history. For many years prior to 1834 it was the home of the Franciscan Fathers. The brothers' study room of to-day was the domestic chapel of the Fathers for many years before the granting of Catholic Emancipation. During the interval of twenty-six years, from the departure of the Friars to a house in Abbey Street in 1834, to the arrival of the Brothers in 1860, the dwelling had been devoted to various purposes. It is situated in the same street as the schools and parish church, and the little garden at the rear extends down to the river Suir.

Parish of SS. Peter and Paul, Clonmel.

THE history of the church of SS. Peter and Paul's, Clonmel, extends over a century. The parish however dates only from 1836, and the events which constitute its history are within the knowledge of living witnesses, and so are free from the obscurities which are so often found in more ancient histories. As a further consequence of the parish's comparatively modern origin the things to be recorded are so few and so much after the manner of the ordinary developments of Irish parishes during the last half century or so, that its story, if it is to occupy any considerable space, can only be made to do so by a perhaps undue elaboration of details.

Prior to 1836 the present SS. Peter and Paul's formed part of the old parish of St. Mary's, which included within its area the town of Clonmel and a not inconsiderable country district in the counties of Tipperary and Waterford. When that extensive parish was divided into two, one of these retained the mother-church and the ancient name, whilst the other received the name SS. Peter and Paul's and obtained possession of a church which had been built in 1810 as an auxiliary, to meet the growing wants and aspirations of the parishioners. Old St. Mary's enjoyed the status of a vicariate parish, but under the new arrangement the dignity was transferred to SS. Peter and Paul's, probably because it comprised the larger and more important portion of the town and had a newer and better church than St. Mary's. SS. Peter and Paul's Church was for a long time *universally* known as "the new chapel" to distinguish it from the two other churches in town—"St. Mary's" and "the Friary Chapel"—which were both old. Even now it is frequently called "the new chapel," a curiosity of nomenclature, seeing that it is now the most ancient church in Clonmel, old St. Mary's having been long since replaced by a splendid new edifice, and the former "Friary Chapel" having given way of late years to a new church which stands on the historic spot in Abbey Street, beside the antique tower that still remains a relic of the olden time.

The educational establishments in the parish include the Sisters of Charity's National Schools and Orphanage, the Christian Brothers' Primary and High School, and the Loretto Convent High School.

SUCCESSION OF PASTORS.

The first Parish Priest of SS. Peter and Paul's was the Very Rev. Michael Burke. He commenced his career as professor in the Ecclesiastical College of the diocese, old St. John's. He was an eloquent preacher, a zealous pastor, and generous in his benefactions in the interests of the sick and poor and of Christian education. Through his pastoral energy was erected the present steeple beside the parochial church, which at the time of its erection was regarded by pastor and people as a work to be proud of, and from which the fine bell, purchased and set up by Dr. Burke too, peals forth its mellow music (heard many miles away) summoning the faithful to the services of religion. By Dr. Burke were established in the parish two beneficent institutions—the Sisters of Charity in October, 1845, and the Christian Brothers in January, 1847. The good work done by these admirable communities must ever be regarded as a blessed result of his zeal and generosity and should keep his memory ever fresh in the minds of the parishioners as of a benefactor who has a claim on their undying gratitude and their fervent prayers. Esteemed and loved by his flock he ruled the parish for thirty years, until his death in 1866.

Rev. M. Burke was succeeded in SS. Peter and Paul's by Very Rev. John Power, who governed the parish wisely and well until his elevation to the Episcopacy of the diocese in 1873, a period of seven years. His place as pastor of SS. Peter and Paul's was taken in 1873 by his brother, Very Rev. Roger Power, who, however, after a brief sojourn of about two years, elected to leave Clonmel for the pastorate of the sea side parish of Tramore. Short as was his tenure of office in Clonmel, Father Roger Power planned a comprehensive scheme of church building. He obtained a design from an eminent Dublin architect, Mr. O'Callaghan, for the contemplated work, but the shortness of his stay prevented him from giving practical effect to his pious project. The plan, however, remained, and it is satisfactory to reflect that it has since been entirely carried out. The plan contemplated the substitution of a practically new church for that which "Father Roger" found before him in SS. Peter and Paul's. It proposed that this substitution should be carried out at different times and by successive steps, the work being so arranged that each step should leave the church with a tolerably finished appearance and in fair working condition, and that after each step a pause could be made to take breath as it were before a fresh start. When finished therefore the church was to be entirely new, was to have new aisles, new transepts, a new apse, a new and more elevated roof, a clerestory, and finally a grand facade consisting of an ornamental front porch flanked by a baptistery on one side and a lofty campanile on the other. Some

months after the translation of Father Roger Power to Tramore, the Bishop, Dr. John Power, obtained from Rome authority to hold SS. Peter and Paul's as one of his mensal parishes. Thenceforth, during Dr. Power's life, the active duties of pastor were fulfilled in SS. Peter and Paul's by a series of three Administrators. The first of these was Father C. J. Flavin, who was appointed in 1876, and administered zealously and efficiently for seven years until his appointment to the parish of Ardinnan as pastor in the year 1883. During his term of Administratorship, and chiefly through his energy, a community of Loretto Nuns was introduced in August, 1881, for the purpose of opening a select day school. These pious and highly cultured ladies have exercised and are exercising a very beneficial influence on the town and neighbourhood by imparting to a select section of the youth an excellent high-class education, and by imbuing them with a spirit of faith and piety with a love of God and country. Father Flavin was succeeded in 1883 by Rev. Thomas McDonnell, during whose tenure of office the actual work of church building began and made some progress. By direction of the Bishop a meeting of the parishioners was invited. It was largely and influentially attended. The "plan" was discussed, and, after a discussion, sanctioned. A responsible Church Improvement Committee was formed. A weekly collection to defray building expenses was inaugurated. The collection was taken up generously in the spirit of the meeting. In less than two years, from the establishment of the weekly collection, an actual beginning was made. An agreement was entered into with Mr. Hunt, a large contractor, for the complete removal of the walls of the nave and the erection of large and commodious aisles connected with the nave on each side by a grand arcade of four lofty and spacious arches supported by polished granite pillars. It was calculated that when this contract should be completed there would be accumulated a fund of £2,000, and a written guarantee for £2,000 more to meet the estimated debt, expected to remain on completion of the contract, was signed by the members of the Building Committee. Rev. Thomas McDonnell was succeeded as Administrator in SS. Peter and Paul's by Rev. John Everard, whose term of office lasted only two years, during which time a new organ gallery was erected at an additional expense of £500, and finally the entire church—nave and aisles—was furnished with new benches.

When the foregoing works were completed there had been expended on all the improvements effected up to that time the sum of about £7,000, of which about £4,000 remained as a debt. The church then presented a tolerably finished appearance and afforded an oppor-

tunity of pausing for some time. This was the position at the death of Dr. John Power in December, 1887. Some months after his demise his successor in the episcopacy, Dr. Pierce Power, appointed the Very Rev. Joseph A. Phelan, Parish Priest of SS. Peter and Paul's. The description of his distinguished and honourable career belongs more properly to the history of St. John's College, in which he spent years as theological professor and president. Suffice it to say here that his time as Parish Priest was all too short. When he came to SS. Peter and Paul's he had made his mark in the diocese as a pious and learned priest, as a well read and honourable man, who had endeared himself to all with whom he had come in contact. In SS. Peter and Paul's he found the church building advanced to a point which rendered further progress, for a time at least, impracticable. The work already done had left a heavy debt which should be materially reduced before another forward step could be taken. He directed his energies in that department of his pastoral labour to lessening the debt. He worked up energetically the weekly collection, which he found in a declining state as such things when long continued usually are. He was generous to the building fund from his own purse and from moneys under his control for pious purposes. He was a zealous pastor in this and every other way. He was gaining every day more and more the esteem and affection of his flock, when after a pastorate of less than four years an extremely acute attack of bronchitis brought his pastoral career to a premature end. The sad event so unlooked for a few days before aroused throughout the parish and the entire neighbourhood a feeling of keen regret far exceeding the sorrow experienced ordinarily on such occasions.

In March, 1892, the Very Rev. Francis O'Brien came as successor to Father Phelan. He ruled the parish for more than two years, performing the duties of pastor with characteristic exactness, regularity, and earnestness. During his brief term of office the entire of the church floor was boarded at a cost of £240. The change thus made was highly valued by the people who spoke of it as greatly contributing to comfort. Father O'Brien elected to pass from Clonmel to the pastorate of Dungarvan, where he had spent many years of his former missionary life.

Father O'Brien was succeeded in SS. Peter and Paul's in September, 1894, by the Very Rev. Thos. McDonnell, former Administrator, transferred from Cappoquin. During his pastorate he was raised to the dignity of Dean on revival of the Diocesan Chapter. He died in July, 1906, and was succeeded by the Very Rev. Canon Flavin, translated from St. Mary's. During the Archdeacon's term of office the splendid church has been completed and furnished, and a beautiful altar and pulpit erected, &c., &c.

ECCLESIASTICAL ANTIQUITIES, &c.

The parish contains the ruins of two small churches—St. Nicholas, in the County Waterford suburbs of Clonmel, and St. Stephen's in the corresponding Tipperary suburbs. St. Nicholas' is popularly known as *Teampall na Pláige* (Church of the Plague), in allusion to the use of its cemetery for burial therein of the large numbers who died of the plague in the 17th and previous centuries. St. Stephen's was the church appropriate to the Leper Hospital or Lazar House of Clonmel, which institution it adjoined.

There is an early church site on the townland of Kilganny close to the castle ruins, and a reputed Holy Well (*Tobar na Sáréine*) on the townland of Knocklucas.

RELIGIOUS HOUSES.

I.—FRANCISCAN CONVENT.

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

The church in the olden time was lofty and spacious, encrusted with rich marbles and beautiful with skilful carving. The windows were large and filled with stained glass. It was said to be at one time the finest church of the Order in Ireland. It possessed monuments in marble which the heads of the families of Prendergast, Mandeville, Wall, White, Bray, and Moroney, and others had erected for themselves and their posterity. In the centre of the choir was a magnificent monument to the Butlers of Cahir, which was considered to be a great work of art. The convent and grounds occupied the space from Kilsheelan Street to the Watergate. The Friars owned some houses by the river, a mill and a salmon weir and also some land in Newtown Anner. Within the convent precincts stood a building called the "*Aula Comitum*" or Earl's Palace. This was one of those buildings which some of the Irish nobility built in the vicinity of religious houses to serve them for a temporary residence while going through a course of penitential exercises. In 1536 the reform of the strict observance was received into this convent and in 1540 Father Robert Travers was Guardian.

At the dissolution of the religious houses, the Clonmel convent shared the fate of all similar establishments in the kingdom, for on the 9th May, 34th Henry VIII, a grant was made of a moiety of the Abbey and its possessions to the Sovereign and commonality of Clonmel, their heirs assigns and successors, to hold for ever, the service being one-third part of a knight's fee, the rent twelve pence, and the consideration £24. On the 15th May the other moiety was granted to the Earl of Ormond, his heirs, &c., for a like service, rent, and consideration. Ormond's moiety, as appears from a family settlement made 15th June, 1608, consisted of a house (*probably the "Aula Comitum"*), orchard and garden. By an Inquisition taken 8th March, 31st of Henry VIII, it appears the Guardian was seized of a church and steeple, dormitory, hall, three chambers, a store, kitchen, stable, two gardens of one acre, together with four messuages, six acres of arable land, four gardens, a fishing pool and weir in Clonmel.

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

There formerly belonged to this church a far-famed statue of St. Francis, in the presence of which no one could commit perjury without having the truth manifested in some miraculous way. Father Mooney does not say that the statue was there at the time of his visit, but he states that a certain lady of Clonmel affirmed on oath before him that a woman who was suspected of having stolen a garment was brought before the statue, and having sworn that she had not taken it the garment fell at her feet in the presence of all the spectators. Repenting then of the theft and perjury she confessed her guilt, and declared that she had hidden the garment in a place very far distant.

In 1616, according to Father Ward, a residence was erected in the

town for the Friars, and Father Thomas Bray, a theologian and eloquent preacher, was appointed Guardian. Father Bray was most remarkable for reconciling conflicting parties, and by his preaching and that of the community under his direction he did incalculable service to religion. The Friars probably retained possession of the church until 1650, when the town, after a most heroic defence, capitulated to Cromwell. It is believed that the church during the occupation by Cromwell's army was plundered of everything valuable that it contained. If, as the author of the "Aphormisal Discovery" states, "the inhabitants of Clonmel were rifled, pillaged and plundered without respect of persons or mercy or degree," it is not at all likely that the church of the proscribed Friars escaped. As all exercise of the Catholic religion in public or in private was declared in 1652 to be a capital crime, the church could not be used for Catholic worship. The Friars, however, remained in the town helping and consoling the poor Catholics as well as they could.

In 1654, the Committee of Transplantation issued an order to the Governor of Clonmel that no Irish or Papists were to be allowed in the town, with the exception of forty-three, duly named, who, being artificers and workmen, were permitted to remain till 25th March, 1655. As this order was carried out with great rigour, the few Friars that remained took up their abode in the Irishtown. Upon the expulsion of the Irish in 1654-5 the Protestant dissenters possessed themselves of the Friars' Church, and continued to use it as their place of worship until the year 1790. Probably they had to give it up to the rightful owners during the brief reign of James II. The chalices at present in possession of the convent prove that the Franciscans were living in Clonmel in 1664, 1667, and 1720. In the "*Relatio Status Diocesis Waterfordiae*" for 1687, it is stated that there were six Franciscans in the town of Clonmel, of whom four were preachers.

On the accession of William III the Friars settled down again in the Irishtown, and were of much assistance to the secular clergy. When the persecution had subsided the Friars supported themselves by an annual collection in the town and by a quest in the surrounding parishes. They also officiated in their turn in the old Church of St. Mary's. Their help must have been very welcome to the people owing to the great scarcity of priests. So late as 1801, we find from the return made to Lord Castlereagh, that in Clonmel there were only a Parish Priest, one Curate, and two Franciscans. In 1790 the Friars obtained possession of what was called the "Stone House" in the Irishtown (the present residence of the Christian Brothers) of which a Catholic gentleman—Mr. Richard Reeves—had taken a lease of forty-one years from Mr. John Bagwell. Here they continued to reside until 1834

when they rented a house in Abbey Street, opposite the old church. In 1876 the house adjoining the Abbey on the south side becoming vacant they removed to it. This house was purchased for ever in 1886 from the landlord, Mr. Richard Bagwell, for three hundred pounds. It was demolished in March, 1891, preparatory to the building of the present convent, which was commenced in May of the same year and completed in June, 1892. The new convent was designed by Mr. Doolin, and built by Mr. George Nolan, Waterford.

After the Protestant dissenters had given up the old Abbey it was converted into a store. In 1795 we find a lease of it for three lives granted by Mr. Samuel Perry, of Woodroffe, to John Coman, apothecary. This John Coman in 1799 gave a sub-lease for thirty-one years to Richard Fitzpatrick, brewer. From a clause in this lease it would appear that Coman had taken the premises (termed in the lease the "old meeting house") with a view to its future restoration as a Catholic Church. By his will his intentions are so declared, and it is moreover, therein expressed that the lease is held in trust for the Franciscan Friars. In 1826 Father Charles Dalton, Guardian of the Friary, Irishtown, got a new lease of the Abbey from Mr. Perry, and on the Feast of St. Francis, 1828, it was re-opened as a place of Catholic worship. At that time all that remained of the once magnificent and spacious church were the choir and tower : the choir measured seventy feet nine inches in length and twenty-seven feet six inches in width. The people's portion of the nave had been demolished to make room for the present street. We cannot find any record as to when this took place. On either side of the choir there was a row of seven very beautiful, deeply recessed lancet windows of the early English Gothic style, and in the eastern gable a large triplet lancet window, the side lights of which had been built up. All the monuments had disappeared except that of the Butler family, of which the top slab bearing the recumbent effigies of Lord and Lady Butler remained. In order to provide accommodation for the people a portion of the south wall of the choir had to be taken down, necessitating the destruction of three of the windows, and a transept of about thirty feet square with a gallery was erected. This addition was built on a piece of ground of which Mr. John Bagwell was landlord, and of which, in 1857, he granted a lease for ever to the Very Rev. Edmond Hogan, Provincial, and his successors, in trust for and on behalf of the Roman Catholic inhabitants of the town at a yearly rent of ten shillings. The greater portion of the nave and the south aisles of the new church are built on this ground.

From the time of its re-opening in 1821 the Friary became a favourite place of worship for the Catholics of Clonmel. In spite of low walls, damp floors, over-crowded benches, and wretched approaches, Sunday

after Sunday it was full to overflowing, and in the churchyard in all weathers were to be seen a crowd of worshippers who could not gain access to the interior. In 1884 the Guardian, Father Cooney, resolved to rebuild the church and restore it to something of its former beauty and magnificence. He appealed to the faithful Catholics of the town, and the generous help promised encouraged him to undertake the work. His Holiness Pope Leo XIII gave his blessing to all the benefactors of the proposed new church and Most Rev. John Power, Bishop of the diocese, wished success to the undertaking. A small piece of ground at the east end of the church was given gratuitously by Mr. John Murphy, and a new lease for nine hundred and ninety-nine years of tower and choir was obtained from Mr. Perry. The eminent architect, Mr. W. G. Doolin, Dublin, was commissioned to prepare the designs. In August, 1884, a contract was entered into with Mr. John Delany, Cork, for the building of the new church, and the work was commenced towards the end of the same month. The new church was opened on August 1st, 1886, when Father Cooney had the happiness of celebrating the first Mass therein. It was solemnly dedicated to God in honour of St. Francis on October 19th, same year, by the Most Rev. Pierce Power, Coadjutor Bishop of the diocese, the Mayor, Alderman Wright, and the members of the Corporation, wearing their robes of office, occupying seats in the sanctuary. The Provincial of the Order, Very Rev. John A. Jackman, was the celebrant of the High Mass; Father Hyland, Guardian, of Waterford, deacon; Father Lynch, O.S.F., Clonmel, sub-deacon, and Father Maher, O.S.F., Clonmel, master of ceremonies. The dedication sermon was preached by the Very Rev. Father Nicholl, O.M.I., and the evening sermon by the Rev. Edward B. Fitzmaurice, O.S.F. The High Altar was consecrated on the 7th July, 1889, by the Most Rev. Dr. Reville, O.S.A., Coadjutor Bishop of Sandhurst.

The total length of the new church is eighty-seven feet and it is sixty-eight feet in width; in plan it consists of a nave and two aisles, terminated by chapels and a short chancel. From the first it was intended to restore the old tower as far as possible to its original outline, and to retain it as a principal feature of the front of the church. In common with most early structures of the kind, the tower was too low to admit of the usual treatment of a nave lighted by a clerestory, which would have completely dwarfed its modest proportions. The nave and aisles are, therefore, as it were, three separate buildings. This treatment, though not usual, has a very picturesque effect, and allows of a fine elevation to the aisles. The architecture is early English of the lancet period, in strict accordance with the part of the old choir retained. The wall of the north aisle is formed by extending the wall of the ancient choir

in which the mullions and heads of the old lancet windows are preserved. The entrance doors of the principal front are richly moulded and deeply recessed. The facing and the main substance of the walls are of the sandstone of the locality, of a nice warm tint, affording a most pleasing contrast to the limestone dressings of the doors and windows. The walls are of uncommon thickness, some being more than four feet. The deep recesses of the windows, and the massive appearance of the nave arcade, rather than any attempt at ornate embellishment, are the most distinctive features of the church. In 1878, through the exertions of Father F. A. Walshe, Guardian, a very fine bell weighing twenty-seven hundredweight, from the foundry of Mr. J. Murphy, Thomas Street, Dublin, was placed in the tower and consecrated by the Most Rev. Dr. John Power. There is only one of the ancient monuments—that of the Butler family—in the new church ; no trace of the others can be found.

Father Denis Murphy, S.J., in an article in the Irish Ecclesiastical Record, 1886, gives the following full and interesting details of this surviving monument :—“There are two raised figures on it, one a knight in chain mail and skull armour the other a lady in the dress of the early part of the 15th century. On it is also a shield bearing the arms of the Cahir branch of the Butlers—viz., in dexter chief, three covered cups, in base a fesse indented, on the latter a cross, in memory of one of the family that fought against the Turks. The inscription is in black letter, and for the most part in perfect preservation. It begins on the left hand side at the top and continues along the foot up the right hand side, and across the top from right to left, then along the inner line on the left. It faces outwards and runs :—

‘Hic jacet jacobus galdy filius comitis ormoniae Anno Domini 1431. Obiit petrus butiller CEXIII thomas petri buttyller anno Domini MCCCCXVIII Obiit Edmundus thoma filii Petri Buttyller anno Domini 1533 Poer uxor edmundi buttyller anno Domini 1512. Orate pro animabus thomae buttyller et Elenae Buttyller uxoris ejus. qui hoc opus fieri fecerunt anno Domini 153-
. . . .’

“James Galdy was the third son of James, third Earl of Ormond, and Catherine, daughter of the Earl of Desmond. He lived in Cahir Castle. Gall is a name given to any foreigner by the Irish. In the ‘Annals of the Four Masters’ it is constantly applied to the English settlers in Ireland, and in the war of 1641 it was the name by which the Parliamentarians went amongst the people. Galda was an epithet used of anyone who adopted the English dress or manners. Peter or

Pierce was James's grandson ; he died in 1416. Peter's eldest son was Thomas ; he married Ellice, daughter of the Earl of Desmond, and was father of Edmund. Edmund took to wife Catherine, daughter of Sir Pierce Poer. Their eldest son was Thomas, who by patent of November 10th, 1543, was created Baron of Cahir. He married Eleanor, fifth daughter of Pierce, eighth Earl of Ormond. Their son was Edmund, second Baron, of whom it is told 'that being at Mass in that Monastery, as was his custom, news was brought him that the Earl of Ormond and the Baron of Dunboyne, his relative, were then ravaging his lands. He was no way decomposed, but staid till the Mass was ended. God rewards his piety, for immediately after he marched against his enemies and entirely routed them.' "

The Butler monument is now placed in the arched recess under the tower at the left hand side of the entrance. Some fragments of it, bearing the images of the apostles in bas-relief, which were discovered four or five feet under the ground during the rebuilding, are fixed in the wall of the recess over the monument.

Besides the Butlers, many of the gentry of Clonmel and its neighbourhood had sumptuous tombs in the Franciscan Church. The Prendergasts of Newcastle, one of whom about 1555 married Joan, daughter of the first Baron of Cahir, were accustomed to bury within the same precincts. Rev. C. P. Meehan in his appendix to the History of the Irish Franciscans states that the late J. P. Prendergast, the distinguished historian, held the original of the subjoined will executed by one of his ancestors in 1626 :—

"In nomine Domini Amen, I, Thomas Prendergast fitz Geffery of New Castle in the County of Tipperary, though sick of bodie, yet prayed bee God, of perfect wit and memorye Doe consentiente ordaine and appointe this as my last Will and Testament in the following manner :— First I commit my soule to the Holye Trinitye, to the Blessed Virgin Marye, and to all the Saints in Heaven, and doe appoint my bodie to be buryed in Saint Francis' Clonmelle with my ancestors."

A Franciscan priest named Dermott Mulroney belonging to Clonmel had the glory of giving up his life in testimony of the Faith. Wadding states that he was a native of Clonmel but at the time of his martyrdom was attached to the convent of Galbally, County Tipperary, and it was to prevent the church there from being burned by the soldiers that he gave himself up to their fury. He was beheaded, but strange to say, no blood flowed from his body, and when the body had been cut to pieces by the soldiers no blood flowed from any part. His martyrdom took place in 1570.

The Clonmel church had the honour of being for seventy years

the resting place of two illustrious martyrs of the Franciscan Order—Dr. Patrick O'Hely, Bishop of Ross, and Father Cornelius O'Rourke, eldest son of the Prince of Breffney. They were put to the torture by Drury the Lord Deputy at Kilmallock, and were afterwards hanged in presence of the garrison, on the 22nd August, 1578. By the care of the Earl of Desmond their bodies were reverently laid in the Franciscan Church, Clonmel, whence, seventy years after, in 1647, they were translated with great solemnity, and deposited with the instruments of their torture in the Franciscan Church, Askheaton.

Both Wadding and Mooney state that the body of a certain priest named "Maurice" who had been put to death by the heretics about the year 1589, was interred in the Clonmel Church, at the back of the High Altar. It does not appear that this Father Maurice was a Franciscan. Mooney calls him:—*Dominus Mauritius Sacerdos*. It is very probable he was the Father "Maurice" whose Martyrdom is related by Dr. Rothe, and who figured in a very stirring scene in Clonmel during the time of persecution. This Father Maurice (whose surname was Kenrichton) was a native of Kilmallock, and was Chaplain and Confessor to Gerald, Earl of Desmond. He had the misfortune to fall into the hands of one Maurice Sweeney, who had deserted from and betrayed his master, the Earl of Desmond. Father Maurice was by this wretch given up as a prisoner to the English soldiers, and was thus placed in the power of Sir John Norris, President of Munster. Being thrown into the prison of Clonmel he remained for more than a year in chains. About the feast of Easter in 1585 an eminent citizen of Clonmel, named Victor Whyte, sought to afford a Paschal pleasure to the captive priest, and at the same time to satisfy the piety of his neighbours who desired above all things to make their Easter Confession to the holy prisoner and to receive from him Holy Communion. Victor, therefore, went to the head gaoler and for a considerable sum of money obtained of him that the prisoner should be allowed to spend that one night in his house. The gaoler took the bribe, and temporarily released his prisoner for whom the other became security. But the wretched traitor was not satisfied with selling this moment of liberty to the captive, but sought also to sell the pious host, the whole neighbourhood, and the life of the poor priest, to the President, who had arrived in Clonmel at that time. The same evening he went to the President, told him what he had done, and said that if he wished he might easily seize all the principal citizens while hearing Mass in the house of Mr. Whyte at daybreak. The President received the information with pleasure and prepared the soldiers for the work. When the hour for Mass approached and the altar was prepared in a quiet part of the house, the dwelling was surrounded,

the soldiers rushed into the house and seized on Whyte; all the others, hearing the noise, tried to escape by the back doors and windows and a certain matron, in the rush, fell and broke her arm. The soldiers found the chalice and other things for Mass; they sought everywhere for the priest (who had not yet begun Mass) and came at length to a heap of straw under which he lay hid; thrusting their swords through it, they wounded him in the thigh but he preserved silence, and, through fear of worse, concealed his suffering, and soon after he escaped from the town into the country. The intrepid Victor was however thrown into prison because he would not give up the priest, and would no doubt have been put to death had not Father Maurice, hearing of the danger of his friend, voluntarily surrendered himself to the President. The President upbraided him much, and, having sentenced him to death, offered him his life if he would abjure the Catholic Faith and profess the Queen to be head of the Church. There came to him also a preacher and strove long in vain to reduce the martyr; neither would he on any account betray any of those to whom he had at any time administered the Sacraments. At length he was dragged at the tail of a horse to the place of execution as a traitor. Being come there, he devoutly exhorted the people to constancy in the Faith. The executioners cut him down from the gallows when yet half alive, and cut off his head, and the minister struck it in the face. Then the Catholics, by prayers and bribes, obtained of the executioners that they should not lacerate his body any further, and they buried it as honourably as they could (Rothe—*"De Processu Martyriali."*)

With Clonmel we must naturally associate the memory of a highly distinguished Franciscan of whom his native land, and Clonmel in particular, may justly be proud—Father Bonaventure Barron. This learned priest, whose true name was Fitzgerald, was descended from a branch of that family settled in Burnchurch, Co. Kilkenny, and was born in Clonmel in 1610. He received the first rudiments from a certain Saul, who taught in his native town, and was afterwards sent to Waterford where he made great progress in the seminary of one Flaccus or Flahy. In 1629, Lord Falkland, then Viceroy, accompanied by Boyle, first Earl of Cork, visited Clonmel, and young Barron was elected by the citizens to compose an address in honour of the occasion, which he himself read in presence of Falkland and his retinue. Impressed by the youth's admirable manner and graceful enunciation, Boyle proposed to take him into his household, but hearing that he was a Catholic he would have nothing to do with him. Young Barron proceeded to Rome about 1636, just eleven years after his uncle, the celebrated Father Luke Wadding, had founded the Convent of St. Isidore's for Irish Franciscans.

There he received the habit of St. Francis. Soon after his ordination he was appointed to teach theology and in the course of a few years his name became famous as a writer. A full list of his works is given in Wadding's "*Scriptores Ordinis Minorum*" and in Ware's "*Irish Writers*." He was held in such esteem for his learning that the Grand Duke of Tuscany, Cosimo III, elected him to fill the envied position of Historiographer and Theologian to his court in 1676. His autobiography (in MS.) is in the library, Merchant's Quay, Dublin, and in it he says—"That when far advanced in life, the clergy of Cashel elected him for the Bishopric of that See, but he did not want the honour." His own words are—"A Civibus postulatus et Antistibus; sed non respondi, et cessi similiter oneri et honori; illi impar, hoc indignus." One of his minor works, of local interest, is his account of the Siege of Duncannon, which may be found in the appendix to the History of the Irish Franciscans by Rev. C. P. Meehan, 5th edition. Father Barron was sent by his uncle, Father Wadding, to aid the embarkation of the Irish soldiers who in 1642, sailed with General Thomas Preston from Rochelle to Ireland.

Dr. James Louis O'Donnell, first Bishop of Newfoundland was another eminent Clonmel Franciscan. He was born in 1737 at Knocklofty, on the banks of the Suir, four miles west from Clonmel. Having shown a vocation for the priesthood and also for the Order of St. Francis, he was sent to the Irish Franciscan Convent at Prague, in Bohemia, and there he received the habit of St. Francis, went through his studies with honour and was ordained priest. He lived as chaplain for the next few years with several distinguished families on the Continent, and did not return to Ireland till 1775. For the succeeding eight years he applied himself with zeal to the discharge of the missionary duties of an Irish Friar, and was appointed Guardian of the convent in Waterford. At a Provincial Chapter held on the 19th July, 1779, he was elected Provincial, which office he held till July, 1781. Three years afterwards he was chosen by the Holy See to organise the Church in Newfoundland, and was appointed Prefect Apostolic with power to administer the Sacrament of Confirmation. In 1784 he landed in St. John's and immediately commenced his labours in the districts of St. John's, Ferryland, and Placentia. After ten years of most laborious missionary life Dr. O'Donnell's fellow-labourers petitioned Pope Pius VI to promote their noble and saintly Prefect to the Episcopal dignity. This was in 1794. The appeal was responded to, and the Bulls for his Consecration as Bishop of Thyatira in *partibus infidelium* and Vicar-Apostolic of Newfoundland were expedited on the 5th January, 1796. He was consecrated in the Cathedral of Quebec by the Right Rev. Francis Hubert, two

priests assisting by dispensation in place of two Bishops as prescribed. He continued to labour in Newfoundland until 1807, when, finding his health failing, he offered his resignation to the Holy See, which was accepted, and, at his request, Rev. Dr. Lambert, O.S.F., was appointed his successor. Dr. O'Donnell spent the remainder of his days in Waterford where he died, in 1811, in the seventy-fourth year of his age. His remains were interred in the old chapel of St. Mary's, Clonmel, and his tomb is to be seen in the new church of St. Mary's; it is in the floor at the right hand side of the nave close to the wall and bears the following inscription: "Here lie the remains of the Right Rev. James O'Donnell, Bishop of Thyatira, the first qualified missionary who ever went to Newfoundland, where he spent twenty-three years as Prefect Apostolic of the said mission. He departed this life on the 15th April, 1811, in the seventy-fourth year of his age. May he rest in peace. Amen."

Father John Anthony Prendergast, a very pious, learned, and esteemed member of the Order was Guardian of the Clonmel convent from 1800 to 1803, and from 1815 to 1824. In the year 1817, the College of Protonotaries Apostolic in the Roman Curia instituted Father Prendergast, Notary, ordinary judge, &c. (document), and having taken the necessary oath and complied with the other formalities he was invested with all the authority of the office by Dr. Flannery, P.P., of St. Mary's and Vicar-Capitular of the diocese.

Father Charles Dalton was Guardian from 1824 to 1830. He seized the very first opportunity that offered for regaining possession of "the Abbey," which he restored and re-opened for Catholic worship on the Feast of St. Francis, 1828—the year before Catholic Emancipation. In 1831, at the invitation of Dr. Fleming, Bishop of Newfoundland, he went there as a missionary and was put in charge of Harbor Grace where he laboured for thirty years till his death. He built a Presbytery there and a fine church which, with some additions made by his nephew, Right Rev. Dr. Dalton, first Bishop of Harbor Grace, forms the present Cathedral.

Another Clonmel Franciscan, Father James Prendergast, was very much revered and esteemed by the people. He belonged to an old and respectable family in the parish of Newcastle that has given a succession of priests of the Order. He died February 13th, 1854.

Father Joseph Power, who was Guardian in 1876 when he died, is also remembered with affection and respect by both priests and people in Clonmel. He was a native of Waterford, and was uncle to the late Very Rev. Joseph A. Phelan, P.P., V.G., SS. Peter and Paul's, Clonmel.

The name of the Rev. Patrick Cuddihy, who died pastor of Milford,

in the diocese of Springfield, Mass., is closely connected with both the old Abbey and the new one. Father Cuddihy was born in Clonmel on March 17th, 1809. He joined the Order of St. Francis when very young, and read philosophy and theology in St. Isidore's, Rome, and after his course there attended lectures in the University of the Sapienza. He was ordained priest in 1832 by Cardinal Zula, vicar of Gregory XVI. He became a member of the Clonmel community in 1832, and filled the office of Guardian from 1837 to 1839. He worked with great energy to make the old Abbey more suitable for its sacred purpose. In 1839 he purchased the organ which is in use at present. He fought hard and successfully to have the name of the street changed from Warren Street to Abbey Street. He was afterwards Guardian of the Waterford convent and built the present church there. In 1852, with the permission of the General of the Order, he was transferred to the secular mission and went to the diocese of Boston, U.S. The project of restoring and enlarging the Abbey in Clonmel was ever present to his mind, and when it had been decided to proceed with the work he gave the munificent subscription of one thousand pounds and contributed the same sum towards the building of the new convent. Like most priests of fifty years ago Father Cuddihy took an active part in all the movements inaugurated by Daniel O'Connell for the amelioration of the country. He was a personal friend of the "Liberator," and came over from America in 1875 to take part in the celebration of his centenary.

In 1874 a classical academy, under the patronage of the Most Rev. Dr. John Power, and conducted by the Franciscan Fathers, was established in Mary Street. Father Hill, ex-Provincial, who died 28th August, 1894, was for five years Principal of the institution. He was a native of the diocese, being born in Tallow, Co. Waterford, in 1829. While still young he became a convert, owing in a great measure to the zeal of Rev. Dr. McLoughlin, O.S.F., who was Guardian of Waterford convent at the time. His student course was a very brilliant one, but, indeed, his whole life was a life of study. His knowledge of classical literature was both extensive and accurate, and he was well acquainted with many of the modern languages. He laboured with great earnestness and with remarkable success in the work of education, and many of his pupils obtained high places in the Intermediate examinations. The Academy was affiliated to the Catholic University on 15th August, 1875. The other priests who were connected with the Academy were Fathers John P. O'Hanlon, James A. White, Edward B. Fitzmaurice, S.T.L., Richard L. Browne, John O'Neill, and John J. Kelly. Owing to a want of sufficient support the Provincial, in 1881, thought it advisable to close the college.

Inscriptions on Ancient Chalices belonging to the Convent :—

Date.

- 1599—"Tomas Goffrie Presbiter me fieri fecit, 1599."
 1614—"Jacobus Daniel, Clonmellen, me fieri fecit, Anno 1614. Orate pro ejus anima."
 1645—"Orate pro animabus Edmundi Everard et Joannae Naish uxoris ejus, 1645." (Doubtful whether 1645 or 1648).
 1664—"Hunc calicem procuravit Fr. Edmundus de Burgo Conventui Frat. Minorum de Clonmel, 1664." (This Chalice bears a second and a much earlier inscription which cannot be deciphered. The date seems to be 1570).
 1667—"Jacobus Everard et Anastasia Donowhoe me fieri fecerunt ad usum Fratrum Minorum Clonmeliensium Anno 1667." (This inscription is on the base of an old remonstrance which is more likely to have been originally base of a Chalice).
 1720—"Orent Pres. pro aa. Fran. and Cath. Moroney ac eorum Familia q me donaverunt Conv. de Clonmel Sub guardian. P. JOAIS. Bap. Sivyny, 1720."

Guardians of Clonmel Convent :—

- | | |
|---------------------------|------------------------------------|
| 1540 Robert Travers. | 1685 Bonaventure Geraldine. |
| 1616 Thomas Bray. | 1687 do. |
| do. | 1689 Marcus MacCraith. |
| 1641 | 1690 Francis Fleming. |
| 1645 Thomas De Vin | 1693 Eugene Cullinan, Prov. Pater. |
| 1647 Edmond Bray, junr. | 1697 Benedict Sall, junr. |
| 1648 Edmond Bray, S.T L. | 1699 do. |
| 1650 do | 1700 Francis Doyle. |
| 1658 | 1702 do. |
| 1659 Thomas De Vin. | 1703 do. |
| 1661 Jacobus De Vin. | 1705 Benedict Sall. |
| 1670 Francis Fleming. | 1706 Michael O'Dwyer. |
| 1672 do. | 1708 Michael O'Dwyer. |
| 1675 James Whyte | 1709 Benedict Sall. |
| 1676 do. | 1711 Anthony Manderville. |
| 1678 Francis Fleming | 1714 Patrick Flood. |
| 1679 Benedict Sall. | 1716 Bonaventure Manderville. |
| 1680 do. | 1717 do. |
| 1681 Bonaventure Magrath. | 1719 John Sweeney. [Pater. |
| 1683 Francis Fleming. | 1720 Bonaventure Geraldine, Prov. |
| 1684 do. | 1724 Laurence Ryane, Ex-Def. |

- | | |
|---------------------------------|-------------------------------|
| 1727 John Sweeney, Ex-Def. | 1793 John Power |
| 1729 do. | 1794 John Shea. |
| 1733 Michael Dwyer. | 1796 John Power. |
| 1735 Bonaventure Power. | 1800 Anthony Prendergast |
| 1736 Francis O'Brien, Ex-Def. | 1801 do. |
| 1738 Thomas Bacon. | 1803 do. |
| 1739 do. | 1804 James Quin |
| 1741 do. | 1806 do. |
| 1742 Francis O'Brien, Ex-Def. | 1809 do. |
| 1744 do. | 1815 Anthony Prendergast. |
| 1745 Bonaventure Power, S.T.L., | 1819 do. |
| 1746 do. [Ex-Def.] | 1822 do. |
| 1747 do. | 1824 Charles Dalton. |
| 1748 Joseph Ormond, S.T.L. | 1825 do. |
| 1751 Patrick Purcell, S.T.L. | 1827 do. |
| 1753 do. | 1828 do. |
| 1754 Stephen Russell. | 1830 do. |
| 1755 Patrick Purcell, S.T.L. | 1831 Michael Lonergan. |
| 1757 John Davis. | 1832 do. |
| 1759 Patrick Purcell. | 1834 James Prendergast. |
| 1760 Francis Lynch. | 1836 do. |
| 1761 John Davis. | 1837 Patrick Cuddihy. |
| 1763 Thomas Lynch. | 1840 James Prendergast. |
| 1765 do. | 1843 do. |
| 1766 do. | 1845 do. |
| 1777 James Kearney. | 1846 do. |
| 1769 do. | 1848 John Magner. |
| 1770 Laurence O'Donnell. | 1849 do. |
| 1772 P. MacNamara. | 1851 do. |
| 1773 Laurence O'Donnell | 1852 do. |
| 1776 Francis Lynch. | 1855 Michael Burke. |
| 1778 do. | 1857 Bonaventure Prendergast. |
| 1779 Bonaventure O'Connor. | 1858 John A. Bergin. |
| 1781 do. | 1860 Augustine Power. |
| 1782 Anthony Fitzgibbon. | 1861 Bonaventure Prendergast. |
| 1784 do. | 1864 Aloysius O'Regan. |
| 1785 Bonaventure O'Connor. | 1866 Anthony Slattery |
| 1786 do. | 1869 Bonaventure Prendergast |
| 1787 John Power. | 1870 do. |
| 1788 do. | 1872 do. |
| 1790 do. | 1875 Augustine Power. |
| 1791 do. | 1876 Anthony Walshe. |

1878 Anthony Walshe.	1885 Bernard Cooney, Ex.-Def.
1879 do.	1890 do.
1881 do.	1892 do.
1882 Bernard Cooney, Ex.-Def.	1893 do.
1883 do.	

II.—SISTERS OF CHARITY.

This Convent, the tenth foundation of Mother Mary Augustin Aikenhead, foundress of the Irish Sisters of Charity, was opened on the Feast of the Angel Guardians, 2nd October, 1845. The Very Rev. Dr. Burke, P.P., SS. Peter and Paul's, and V.G., who had with the warm approval of Dr. Foran, Bishop of the diocese, solicited the foundress to send a community of Sisters of Charity to Clonmel, and rented a large house for them (the present convent) next to his own and close to the church, which some alterations made fit for conventual life. The convent was furnished through the kind exertions of Mrs. J. Hackett and Mrs. Lacy, two Clonmel ladies, who went from house to house through the town collecting for the purpose, and whose appeal was most charitably responded to by the good people. Mother M. A. Aikenhead sent four sisters from Dublin to form the new community, who ere long were in full work, visiting the sick, attending the workhouse, and instructing children and adults. In 1848 the sisters took charge of the fine new schools erected by Dr. Burke at his own expense for the education of the poor. These schools were put into connexion with the Board of National Education in 1882. The average attendance in winter is three hundred and thirty; in summer four hundred and thirty. As the duties multiplied Mother M. A. Aikenhead and her successors sent additional sisters from Dublin to increase the community. In 1862 a branch of the Sodality of Children of Mary was established in the convent, a diploma of affiliation to the "Primary Congregation" at Rome having been previously obtained. The members meet every Sunday in the oratory, and every year since the establishment of this branch they make a three days' Retreat, the spiritual exercises being given in the oratory by a priest. The number in attendance varies from one hundred and thirty to one hundred and fifty. In 1866 a night school chiefly for the benefit of the girls employed during the day in Malcomson's factory was opened in one of the day schoolrooms. The attendance varied from eighty to one hundred until the closing of the factory many years later. At present the attendance is small. Every evening any children whose circumstances do not admit of their attending day school and who are

desirous of preparing for the sacraments, receive special instruction in another room. Mr. William Hudson, Clonmel, previous to his death in 1870, expressed a wish to Mrs. Hudson, his wife, that she would give a large donation—£750, to help towards the foundation of a Female Orphanage in Clonmel under the care of the Sisters of Charity. She generously complied with his desire, when a site had been procured in Morton Street, next to the schools, in 1874. Mr. Thomas Looby, a native of Clonmel, who died in America in 1873, also left a bequest of £700 for the same purpose, and another kind friend, Mr. Thomas Cantwell, of Clonmel, who died in 1875, left £500 to the sisters for the erection of the orphanage. Count Moore also gave £100. On the 23rd August, 1874, the foundation stone of this institution was blessed and laid by Most Rev. Dr. Power, Bishop of the diocese, and on 9th May, 1876, it was solemnly blessed and opened by him. It was intended that the orphanage should be built to give adequate accommodation to fifty inmates, but for want of sufficient means the original plan has not been carried out and the building is very incomplete. This institution is maintained under very struggling circumstances, having no Government grant; it is supported solely by the proceeds of the industries carried on by the inmates and the charity of a few kind friends. In it from forty to fifty young girls, the children of respectable parents, are trained to industrious pursuits and fitted to earn their livelihood creditably in after life. There is a public laundry attached to the orphanage, and also a public workroom in which the finest needlework (hand and machine) and very superior knitting is done. Since the foundation of the orphanage many children have been saved from imminent danger to their faith or morals due to the perilous circumstances in which the death of one or of both parents placed them. Many of these are now supporting themselves respectably in their own country, some in England, some in America, and some have passed happily away to eternal life.

In 1892 a chapel was erected adjoining the convent and next the schools, large enough to accommodate the community and the inmates of the orphanage. It was blessed and opened by Most Rev. Dr. Sheehan, under the invocation of Our Lady of Angels, on 29th September, 1892. The community were enabled to raise this beautiful little edifice by the generous piety of the late Mrs. Hudson, whose life long wish to build 'another home for Our Lord,' was only accomplished after her death, in consequence of the difficulty regarding a site.

The Very Rev. Dr. Burke, the founder of this convent, was the generous benefactor of the community and its constant friend, from the day he first welcomed the Sisters of Charity to Clonmel till his death,

at which two of them were present. He was the devoted father of his entire flock, and all regarded him as such, but his predilection was for the poor, and his special attention was ever directed to the promotion of their interests, and the alleviation of their hard lot. He had the tenderest compassion for the sick poor: his chief reason for bringing Sisters of Charity to the town was that the poor might have the comfort of their visits in sickness and sorrow, and the benefit of instruction when needed. Every year on the occasion of the annual First Communion he entertained at his own expense to breakfast and dinner, in one of the school rooms, not only the First Communicants but all the communicants attending the school. To do them honour on the occasion he breakfasted in the same room with them. At his death he left a bequest, the interest of which he desired to be devoted by the Sisters of Charity to providing clothing and breakfasts for the most destitute children attending their schools. He approved of and encouraged every work the Sisters undertook for the benefit of the poor. He also bequeathed for the benefit of the community a house and premises next the church. In the foundation of this convent Dr. Burke was warmly seconded by his senior curate, Rev. John Power, subsequently Parish Priest of SS. Peter and Paul's and, later still, Bishop of the diocese. When Providence had raised Father Power to the Episcopacy his interest in the sisters remained unchanged. They continued to find in him to his last hour, a father, a protector, and a friend. Though ever kind and paternal it was only in the time of sickness, sorrow or death that the warm charity and tender sympathy of Dr. Power's great heart fully revealed itself, and many are the instances gratefully recorded of his devoted kindness to the sisters on such occasions. Like Dr. Burke, his tenderest sympathies were with the poor; he seemed to know the necessities and trials of all and helped them by every means in his power; everyone in sorrow or difficulty had confident recourse to the good pastor. Even when he had left Clonmel, on his visits to the convent, the sisters were often surprised at his remembrance not only of the families but of each member of the poor families of the parish, after whom he constantly inquired. Whenever it became known to him that any of these were in special need of help he generously assisted them. Many were the applications made to their former Parish Priest, by the afflicted and distressed, and never was a request denied that could be granted. Dr. Power always evinced a special affection for young children, and they in return showed unusual confidence in him. At his visits to the convent he generally passed through the infants' playground, coming and going; the instant he appeared all play was suspended and the little ones all crowded around smiling and looking

up into his face—no one of them showing the least timidity, but many making known to him by their childish prattle the troubles, pleasures or interests of the moment.

Amongst the many lay friends and benefactors of the poor and the Sisters of Charity in Clonmel Mrs. Hudson holds the first place. Endowed by Providence with large means she seemed never satisfied except when engaged in bestowing on God and His poor what she called "His own." Her one great desire, the mainspring of her life, was to give glory to God ; to this end her every thought and word and action appeared to refer ; this she sought to accomplish chiefly by devotion to the Blessed Sacrament and charity to the poor. She generously helped the sisters in every work they undertook on behalf on the poor, and shared in the joys and sorrows of the community as if they were her own. Her saintly death was a fit ending to her holy life ; when the Blessed Sacrament was brought into her room for the last time, she raised herself in the bed and the ardent words of enthusiastic welcome that burst forth to our Lord from her loving heart moved those present to tears. The generous intentions regarding the chapel and the orphanage were faithfully carried out by Mrs. Hudson's daughter after her mother's death.

Mr. James Myers, Clonmel, was an ever kind friend and generous benefactor to the poor and the Sisters of Charity. He helped the community in every way by advice, encouragement, and liberal donations. At the foundation of St. Michael's Orphanage in 1874 he gave £50 towards the funds for its erection. From that till his death in 1891 he paid £10 each, yearly, for the maintenance of several orphans in the institution and £300 for its benefit.

Names of Superioresses :—

- Mother Mary Agnes O'Meara, 1845.
- Mother Mary Justinian Jones, 1853.
- Mother Mary John Fitzpatrick, 1855.
- Mother Mary Attracta Jones, 1870.
- Mother Mary Carthage Morrissey, 1876.
- Mother Mary Syra Butler, 1893.

III.—CHRISTIAN BROTHERS' MONASTERY.

The Very Rev. Michael Burke, P.P., V.G., SS. Peter and Paul's, Clonmel, seeing the great necessity of religious education for the children of the town, and aware of the success of the Christian Brothers in Waterford, Carrick, and Dungarvan, resolved on securing their services for his parish ; although the famine still prevailed, making its daily ravages

among the people and paralysing trade and business, he set to work with a determined will, to give effect to his resolution. Early in 1846 he applied to the Superior-General, Brother Michael Paul O'Riordan, for brothers, and received a promise that as soon as schools were ready the brothers would be sent. Dr. Burke secured a good site for the building from the landlord, Mr. John Bagwell, M.P. Meetings of the principal inhabitants were then held, at which Dr. Burke presided, and means were devised for procuring money to begin the work. Doctor Burke laid down £500, and his people, being most willing to co-operate, followed the example of their pastor with generous contributions. Before the end of the year the schools were ready, and in March, 1847, four brothers arrived to conduct them. Brother Francis Thornton, a native of Clonmel, was the first Director. The brothers found no residence prepared for them, and at their request one of the upper rooms of the school building was fitted up as a temporary dwelling. At first it was thought that one of the large rooms would be sufficient for the number of boys applying for admission, as, owing to the famine great numbers of the children were in the workhouse, and many were also employed at the public works set on foot by the Government. But on the 13th March, the day of opening, there were boys enough to fill two rooms, and, in the course of a short time, an additional room had to be opened to accommodate the number seeking admission. On the 28th of March, 1848, Doctor Burke laid the foundation stone of the brothers' residence, in the presence of the Mayor, John Luther, Esq., the members of the Corporation, and many of the principal inhabitants of the town, and on the June of the following year, 1849, the brothers removed to it from their temporary abode in the school house. Two large class rooms were subsequently added to the school building. A pretty Gothic chapel was built in connection with the residence and completed in the July of 1851, when the first Mass was celebrated in it by Rev. Dr. Russell, O.P.

By the death of the Very Rev. Doctor Burke in 1866 the schools and community lost their greatest friend and benefactor. In his lifetime he was more than generous, and at his death he bequeathed a handsome sum to be funded for the community and for supplying food and clothing for the poorer children attending the schools. Among the other benefactors may be mentioned the late Mr. James Barron and his wife, and Mr. Charles Bianconi.

The opening of St. Mary's in 1860, a second house and schools of the brothers in the town, lessened considerably the strain for accommodation on the older establishment. During the year 1894, owing to an increase in the community, it was found necessary to enlarge the brothers' dwelling considerably. The schools and monastery

—both built on the same plot—form a complete educational establishment, situated close to the railway station, on the borders of the town. The average attendance is over four hundred.

IV.—LORETTO CONVENT.

The Institute of the Blessed Virgin Mary was founded at Munich about the year 1631. Several noble English ladies, flying from the storm of persecution that swept over their own land, found a refuge in Munich, and formed themselves into a community. In the words of the late Cardinal Cullen, "The Institution is at once interesting and venerable. It is the offspring of persecution, for exile because of Faith was the very occasion of its institution. It is one of the first, if not the very first, religious congregation founded expressly and exclusively for the great work of education, and in pursuing this high vocation it has been blessed so as to increase and spread unto the ends of the earth" At the petition of the Bishops and Duke of Bavaria the constitutions of the new institute were solemnly approved and confirmed by their Holinesses Popes Clement XI, Benedict XVI, and Pius IX. In 1669 a little colony of nuns came from Munich to England. Some years afterwards, favoured by Mary of Modina, they purchased the site of the present Convent of Saint Mary's, Mickle-Bar, York. In 1814 the Most Rev. Dr. Murray, Archbishop of Dublin, sent Miss Frances Ball, a Dublin young lady, to the York Convent to make her novitiate, with a view to founding a house of the institute in Ireland. She made her solemn profession in 1816, and took the name of Sister Mary Teresa. She returned to Ireland in 1821, and founded Rathfarnham Abbey. Wishing that the lives of her spiritual children should be modelled on that of the Holy Family at Nazareth, she called the first house of the institute in Ireland "Loretto Abbey," from Loretto, a small Italian town in the Marches of Ancona, whither the Holy House of Nazareth was miraculously transported in 1294. The other houses of the institute are called Loretto Convents, from the parent house, Rathfarnham Abbey. The Loretto Convent, Fermoy, was founded by Rev. Mother Teresa Ball, 18th October, 1853. First Superior, Rev. Mother Eucharist Dease. In 1881 Rev. C. J. Flavin, Adm., SS. Peter and Paul's, invited the Loretto Nuns of Fermoy to establish a branch of their community in Clonmel—a day school of secondary class being much needed there. Rev. Mother de Sales Gaynor acceded to his request, and sent six nuns to Clonmel, 24th August, 1881, Mother Agnes O'Sullivan being appointed local Superior. Mother M. Agnes was one of the first boarders of Loretto, Fermoy, and was

in every way eminently fitted for her office. She died 4th November, 1885, deeply regretted by all classes of the community. The nuns occupied the house adjoining the Suir Island Mills, which had a pretty and spacious garden. The generous people of Clonmel contributed £100, through the Very Rev. C. J. Flavin, to pay the first year's rent. The nuns remained at Suir Island about seven years. On the night of the 12th March, 1889, they were awakened by a loud, crackling noise, and on looking out they saw the whole heavens illuminated—the mills adjoining the convent were on fire; from the ground floor to the roof, five storeys high, seemed one sheet of flame, the light being reflected on the hills of Waterford. The townspeople, gentle and simple, were soon round the convent with two fire brigades. There was no hope of saving the mills, and so little seemed there of saving the convent that every thing in it was removed to a place of safety. The long tongues of fire were already licking the walls, when one of the nuns sent her scapulars to be thrown into the burning building. At once the wind changed and blew in the opposite direction; to this circumstance the nuns attribute the preservation of the convent. Those who visited the ruins expressed great surprise at the miraculous escape of the house. After this event the nuns agreed to recite daily the Fifteen Mysteries of the Rosary in order to obtain a more suitable dwelling. Their prayer was soon granted. Quite unexpectedly Roseville, the highly desirable residence of Richard Burke, Esq., was declared to be for sale. It was just what was wanted, and in August, 1889, the Loretto Community, Fermoy, bought Mr. Burke's interest in it for £700, with a yearly rent of £77 12s. to Mr. Fayle, Merijn. Mr. Burke presented the nuns with a handsome oil painting, and many useful articles of furniture. Their former landlord, T. Cambridge Grubbe, Esq., very kindly made them a present of £20 on their leaving Suir Island.

The present convent, Roseville, is situated on the Waterford side of the Suir, at a very convenient distance for the pupils. It is surrounded by gardens, and the pupils enjoy pure country air during school hours. The average number of pupils attending the school is seventy.

In June, 1895, the Superior of this convent, Mother Magdalen McLean, was, on the death of Rev. Mother de Sales Gaynor, recalled to Fermoy, and elected Chief Superior. She was succeeded in office as Superior of Loretto, Clonmel, by Mother Eueharia Lucas. In September, 1898, Sister M. Austin Burke was appointed Superior.

Parish of Dungarvan.

THE present parish of Dungarvan is not, by any means, co-extensive with the ancient and historic pre-Reformation parish. Though less extensive than the latter it yet includes four townlands, besides a whole small parish (Kilrush), not included in the older parish.

The patroness of the parish is the Blessed Virgin and the titular feast, the Assumption. The feast has not been kept with any special devotion locally. The devotions of the month of May have, however, been observed in the church since their first establishment in the cathedral in Waterford by Dr. Cooke, over sixty years ago.

The Protestant church of Dungarvan stands upon the site of the pre-Reformation Catholic church. The present Catholic church built on land given by the Duke of Devonshire, replaced the old Penal Days' chapel built by Rev. Garret Christopher on the site now occupied by the schools of the Christian Brothers. The new church was opened for divine service on Sunday, the 27th March, 1828. Its general style is Gothic, after plans given by Mr. Payne, architect, Cork. It was commenced whilst Rev. G. Connolly was Parish Priest, and completed under the Rev. Dr. Foran. During the pastorate of the Very Rev. P. Casey, it was renovated according to its original style of architecture by Mr. Creedon, of Fermoy, after plans, by Mr. Ashlin.

On the death of Rev. Wm. Roche, Parish Priest of Aghlish in 1870, an addition consisting of the townlands of Mount Odell, Carriglea and Garrynagree, was made to the parish of Dungarvan and, on the appointment of Father Clancy as Parish Priest of Ring and Old Parish in 1847, the townland of Ballyharrahan was withdrawn from Ring and attached to Dungarvan.

The population of Dungarvan in 1891 consisted of five thousand one hundred and forty-two Catholics, and one hundred and seventeen Protestants, a decrease of about one thousand since 1881. Religion is steadily progressing. The average annual number of baptisms for the past three years was one hundred and twenty-seven. There are Confraternities of the Sacred Heart for men and women, Temperance Sodalities for men and women, a Juvenile League of the Cross for boys and girls, Sodalities of the Children of Mary at both convents and a Sodality of the Living Rosary.

The parish is well provided with schools; there are eight in all, viz.: two Convent and two Workhouse National Schools in Dungarvan,

two mixed National Schools at Glenbeg and Carriglea respectively, besides the Christian Brothers' Schools and the Seminary conducted by the Augustinian Fathers.

SUCCESSION OF PASTORS.

Rev. Thomas Brown, aged 55 years, was, in 1704, registered as Parish Priest of Dungarvan; he was then twenty years a priest having been ordained at Salmonia by Francis Julius Dilosada, Bishop of that See. The Edmund Hore and John Clancy who, some short period previous to Thomas Brown's day, were put to death for the faith in the market place of Dungarvan seem to have been Parish Priest and Curate respectively of that town.

Garret Christopher, who built the first Catholic church in Dungarvan since the Reformation was buried in the old parish graveyard in 1767, as appears from the inscription on the slab over his grave. He was succeeded by Rev. Dr. White, who was succeeded by Father Fraher. This Rev. Dr. White seems to have been pastor originally of Aglish, while Father Fraher appears to have been translated from Dungarvan to Aglish; next came in succession Father Ryan and Rev. Dr. Keating. Rev. Thomas Keating, D.D., was translated to Dungarvan from St. John's, Waterford, about 1795. He was again translated—from Dungarvan to Cahir—fourteen years later. He died, 1814. Father Ryan was Parish Priest in 1779 when Dungarvan was constituted a vicariate. Dr. Keating was succeeded by Father Buckley, whose remains have been removed from the old Catholic church and are now interred opposite the entrance to the sacristy of the present church. He was succeeded in the year 1800 by Rev. Robert Walsh, who was translated from the parish of Tallow to Dungarvan. He died about the year 1815 and was succeeded by his nephew and curate, scil., Rev. Robert Walsh, who became Bishop of the diocese in succession to Bishop John Power in 1816. Bishop Walsh appointed as his successor Rev. Patrick Meagher, P.P., Newcastle. Father Meagher was compelled to resign the parish by order of the Propaganda, but was allowed a pension from it during his lifetime. He is buried in the old cemetery beside Father Christopher. Rev. Garret Connolly was appointed Parish Priest of Dungarvan on Father Meagher's resignation in 1823, and was transferred, secondly, to Carrick-on-Suir in 1828. He was succeeded in Dungarvan by Rev. Nicholas Foran, translated from Lismore on December 1st, 1828. Dr. Foran was consecrated Bishop of Waterford and Lismore on the 24th of August, 1837, and appointed as his successor Rev. Jeremiah Halley on the 19th of February, 1838. Dr. Halley died on Christmas

Eve, 1875, and on the 13th of February, 1876, the Most Rev. Dr. John Power appointed as his successor Rev. James Cleary, D.D., President of St. John's College, Waterford. Dr. Cleary was appointed Bishop of Kingston, Canada, on the 26th of September, 1880, and was succeeded by Rev. Dr. Delaney, translated from Ballyporeen in January, 1881. Dr. Delaney resigned the parish of Dungarvan in May, 1881, and was succeeded by the Rev. Patrick Power, P.P., Cappoquin, who died in Tramore without taking possession of Dungarvan in July, 1881. He was succeeded in August, 1881, by the Rev. Pierse Power, President of St. John's College, Waterford. Dr. Power was appointed Coadjutor Bishop, and was consecrated at Dungarvan on the 7th of March, 1886. At the death of Dr. John Power, which occurred in November, 1887, Dr. Pierse Power became Bishop of the diocese, and on the 1st of September, 1888, he appointed as his successor the Rev. Peter Casey, P.P., Ring and Old Parish. Father Casey died on the 18th of August, 1894, when the Most Rev. Dr. Sheehan translated Very Rev. Francis O'Brien, P.P., V.G., from SS. Peter and Paul's, Clonmel, to Dungarvan. To Rev. Francis O'Brien succeeded Ven. Archdeacon Sheehy, translated from Aglish, and to Archdeacon Sheehy the present pastor, Right Rev. Monsignor Power, translated from Carrick-on-Suir in 1902.

ECCLESIASTICAL ANTIQUITIES, &c.

In the old churchyard of Dungarvan stands a singular and ancient gable-like piece of detached masonry, measuring some twenty-nine feet long by thirty feet high. A striking feature of this ruin is the series of circular opes by which it is perforated: these latter are each ten inches in diameter externally and are plainly moulded in a white sand stone. Dr. O'Donovan started the theory that this remarkable piece of masonry was portion of the Leper House of Dungarvan alluded to by Archdall. A second theoriser saw in it the relic of a lighthouse—but unfortunately for his theory the "lights" here all point inland. Almost certainly the structure is the west gable of the ancient church; that the lights are of unusual or even unique type proves nothing to the contrary. We are continually meeting in these old churches with unique features. The mediaeval builder seems to have had an originality and a daring to which his modern successor is a stranger. An extremely curious thing about the old church of Dungarvan is its position—without the circuit of the town wall. At Kilrush within a mile of the town is a second ruined church—of rather featureless character, but in a fair state of preservation—beside which in its ancient cemetery

stands a stone coffin tilted up on end and made to do duty as a tombstone.

Early Celtic church sites have been identified at Shanakill or Kilmingtonford (here a 7th or 8th century Christian inscription in Irish has recently been found), Kilmurry, Ballyharrahan and Killosseragh. On the townland of Ballyharrahan is a well (it does not appear to have any special reputation) known as "The Friars' Well (Τοβαρ na mBpιδεap)."

Among the church plate of Dungarvan are two items of some historic interest: one is a silver chalice bearing in an unusual position—a platform running round the stem some distance up the latter—the following inscription:—"Donum Joannis et Mariae Heffernan et Margarit(e) Morisson Par Elesia De Dungarvan." The under surface of the base carries a second inscription:—"Donum J. et M. H. et M. M. Par Ecclesia De Dungarvan Anno Dom. MDCCLXXXVIII." The second item referred to is another silver chalice (it belongs to the Presentation Convent) inscribed on the under surface of base in Roman capitals:—"D^s Pat^s Fitzgerald, pastor SS^{ae} Triadis me fieri fecit anno Dⁱ 1754. Orate pro eo." On the upper surface of base appears in italics:—"Presentation Convent, Dungarvan, 1809."

RELIGIOUS HOUSES.

I.—CHRISTIAN BROTHERS' MONASTERY.

Dungarvan was the third house of the Christian Brothers founded by Brother Edmund Ignatius Rice. In the year 1807 he sent Brother Ignatius Mulcahy and one companion to inaugurate the work of free Christian education in the town. There was at that time no school of any kind for Catholic boys in Dungarvan. The two brothers set to work with a good will, and rented an old store in the Main Street; this they transformed into schools as best they could, and there they received over two hundred boys eager for instruction. Meanwhile the brothers lived in lodgings and derived their support chiefly from their own private means. In 1811, they leased a small farm, known as Shandon, close to the town, and built there a monastery and school-house—the cost being defrayed in great part from their own resources. Here the brothers resided for over forty years, imparting the blessings of free secular and religious education to the children, whilst they themselves underwent many privations arising from inadequate means of support. They had moreover to pay an exorbitant rent for very inferior land at Shandon—land, let, for many times its real value.

Mr. Barron, of Faha, in the Co. Waterford, bequeathed to the brothers the sum of one thousand pounds. This sum, the trustees under the will lent to Mr. Barron, the testator's son, on a mortgage on a farm of land, at six per cent. per annum. Mr. Barron did not succeed in working the farm; he eventually became a bankrupt and the estate was sold by the creditors. The brothers recovered seven hundred pounds of the principal and interest, which was invested for the community in 1821.

In the year 1836 Very Rev. Nicholas Foran, Parish Priest of Dungarvan, built the present schoolhouse consisting of four large rooms and conveyed it over by deed to the brothers. They took possession of the premises accordingly, and at the opening four hundred boys presented themselves for admission. The schools in Shandon were then closed, but the community continued to reside there. Rev. Dr. Foran was consecrated Bishop of Waterford the same year, and ever manifested the liveliest interest in the progress of the institute.

The Shandon residence was at a considerable distance from the new schools; it never was a healthy place, owing to its dampness,—accordingly the brothers found it necessary to erect a suitable dwelling close to the schools. They were fortunate in securing some adjoining land, which they leased and paid for with part of the Barron Bequest, and at once made preparations for building. They were generously assisted by several kind friends, especially by the Misses Carbery, benevolent ladies resident in the town. They were also much encouraged by Rev. Dr. Halley, the immediate successor of Dr. Foran. The foundation stone was laid by the Bishop, attended by the clergy, and in the presence of a large assemblage of the townspeople, April, 1850. The work proceeded rapidly, and the monastery was ready for the community in August of the following year. Brother Francis Broderick was the Director of the House at that time and for many years subsequently. He was a near relative of the Right Rev. Dr. Abraham, a former Bishop of Waterford, and was a man highly esteemed by the people for his many virtues and for his zeal in the work of the schools. Having been released from office owing to his advanced age and declining health, he was succeeded by Brother Joseph Sullivan, a member of the Dungarvan community, who presided over the establishment for several years, passing to his reward in the April of 1883. Brother Bowe was the next Superior; he continued in office till February, 1911, when he was succeeded by Brother J. H. Moane. The memories of these venerable brothers are still revered by the good people of the town. The schools have ever maintained a high reputation, and are now in a flourishing condition, having a steady attendance of three hundred and twenty boys.

II.—PRESENTATION CONVENT.

In 1809 Misses Mary M'Grath, Margaret M'Grath, Mary Collins, and Sarah Hearn, with a view to the promotion of the greater glory of God, conceived the design of devoting their lives to the instruction of poor children. To this end they agreed to engage a house in Jail Lane, Dungarvan, where they opened a school and admitted gratis such poor children as presented themselves. Mr. Pierce Barron of Saraville, a wealthy and highly respectable gentleman, being apprised by the Messrs. Mulcahy, of the ladies' noble and pious project, granted the sum of £1,000 towards the erection of a convent and schools. This grant being realised and placed at interest for the said purpose the Very Rev. Dr. Walsh, P.P. and V.G., applied to the Right Rev. Dr. Power, Bishop of the diocese, for two members of the Waterford Presentation Convent to establish a branch of their Order in Dungarvan. His Lordship willingly accepted the proposal and selected for the filiation two of the most valuable and worthy members of the above mentioned community—Mrs. Mary Joseph Sullivan and Mrs. Mary Peter Ronan, of whom the former was appointed Superioress. On their reaching Dungarvan, September, 1809, the sisters joined the four postulants who awaited their coming in Jail Lane, and with them proceeded to a private house in Church Street for their future residence. Two of the postulants, Mary McGrath and Mary Collins, left immediately to serve their Novitiate in the Waterford convent; the other two remained under the direction of Mother Mary Joseph. On October 2nd, 1810, Anne Draper, on November 26th, same year, Mary Fennell, and on February 14th, 1812, Bridget Fennell, increased the number of the young community.

In 1814, nine months after their profession, Mary McGrath, called in Religion, Mary Teresa, and Mary Collins, called in Religion, Mary John Evangelist, returned to Dungarvan, and the foundresses, Mother Mary Joseph and Mother Mary Peter, left to establish another branch of the Order in Clonmel. The two departing religious were accompanied by a young postulant, Mary Power, called in Religion, Mary Augustine, who had entered some time previously, with the design of becoming a member of the new filiation then in contemplation, viz., Clonmel convent. The sisters continued to occupy the residence already alluded to until the year 1822, when they removed to a convent in the same street which, with adjoining schools, had been erected for them the preceding year. In process of time the accommodation afforded by the schools to the number of children in daily attendance was found quite inadequate. This led the Very Rev. Dr. Halley, to whose watchful and provident care the community had been entrusted, to consider the necessity for a larger convent and more spacious schools on a better

site. At length, with the sanction of the discreets and under the inspection of the Very Rev. Dr. Halley, the foundation of the present convent and schools was laid March 27th, 1852, but it was not until the eve of Our Lady's Assumption, August 14th, 1858, that the sisters took up their abode in their new home. On their removal, the Sisters of Mercy who had then been for some few years established in Dungarvan, moved into the venerable building within whose hallowed walls the cloistered daughters of the Presentation Order had found shelter for thirty-six long years.

There are well authenticated traditions of the Dungarvan convent which go far to prove that the daughters of Nano Nagle there emulated in their lives and virtues the servants of God of the early ages. Some of them were remarkable for possessing in an eminent degree the spirit of prayer, in which holy exercise they would spend whole hours together whenever their doing so did not interfere with the discharge of any other duty. One of them, now deceased, on days of vacation from the schools was frequently known to thank God at mid-day that previous to that hour she had spoken to Him alone. Many of the deceased sisters were remarkable also for their spirit of mortification ; in some instances it was discovered after their death that they had been in the habit of using instruments of penance. Others again would use no protection against intense cold in winter. A novice who did not live to make her profession, had attained such a degree of perfection that she was regarded as a saint. This young fervent soul would often in confidence give expression before her seniors to her determined resolution never to cease her efforts until she had brought herself to such a state of indifference as to be insensible to all that was not God. So much did she dread the loss of time that in her walks with her companions her first care after purifying her intention was to remind them gently to turn every moment to account, and should she chance to hear a useless observation she would sweetly rejoin—"Sister, this remark will not surely rank among your most perfect actions on the day of judgment." People may smile and say this is old-fashioned sanctity, but it is sanctity nevertheless approved of and practised by the greatest saints, and not to be lightly condemned until the philosophers of the twentieth century shall have discovered a surer path to heaven.

The Presentation community at Dungarvan numbers at present twenty-one members. The average daily attendance at the school for the year 1894 was two hundred and eleven. The nuns have, in connection with the schools, a circulating library, from which not only the pupils but such of the townspeople as wish it may procure useful, entertaining and edifying books wherewith to occupy their leisure hours.

In possession of the community is a silver chalice which bears the following inscription—"Ds. Pats. Fitz Gerald, Pastor Me Fieri Fecit, Anno d 1754, Orate pro eo." It was presented to the community in 1809 by the Very Rev. Dr. Walsh, Parish Priest of this town, to whom it had been bequeathed by the proprietor as a mortuary gift.

In the year 1866 the Sodality of the Immaculate Conception of our Blessed Lady was established in this community, by permission of the Apostolic See procured by a brief of the same year.

The cemetery was consecrated on the 15th of November, 1869, by the Very Rev. Dr. Halley, specially deputed by the Most Rev. Dr. O'Brien, and attended by Rev. Francis O'Brien, C.C., Rev. Edmond Foran, C.C., and Rev. Maurice Sheehan. On the 18th of the same month the graves of twenty-one religious who had been interred in the parish burial ground were opened and the remains conveyed to the convent cemetery under the directions of the Rev. Fathers O'Brien and Foran. The remains of three members who had been interred in a plot of ground attached to the convent garden, temporarily designed for a burial place, were also at the same period exhumed and re-interred with the others in the present cemetery.

The following are the names and dates of appointment or election of the Rev. Mothers of the community since its foundation. The first canonical election for Mother Superior took place on the 15th of May, 1823, there being then seven members in the community. Dr. Kelly, Lord Bishop of Waterford and Lismore, presided on the occasion, assisted by the Rev. Jeremiah Halley, C.C. Sister M. Teresa McGrath, who since 1814 had been Mother Superior of the community by appointment of the Ordinary, having received the canonical number of votes, was re-elected Superioress.

The next election, at which Rt. Rev. Dr. Kelly, Bishop, presided, assisted by Rev. J. Halley, took place on the 7th May, 1826. Sister M. Teresa McGrath, having the canonical number of votes, was re-elected Mother Superior.

Superiors :—

Mother M. Austin McGrath	....	1829-1835
Mother M. Teresa	....	1835-1841
Mother M. Austin McGrath	....	1841-1847
Mother M. John Evangelist McGrath	....	1847-1853
Mother M. Austin McGrath	....	1853-1856
Mother M. Philomea Moloney	....	1856-1859
Mother M. Brigid Hearn	....	1859-1862
Mother M. Catherine Quinn	....	1862-1868
Mother M. Brigid Hearn	....	1868-1871

Mother M. Stanislaus Casey, 1871-1876 (Died 1876)	
Mother M. Berchmans Cahill	.... 1876-1882
Mother M. Joseph Hearn	.... 1882-1888
Mother M. Berchmans Cahill, 1888-1892 (Died 1892).	
Mother M. Joseph Hearn	.... 1894-1898
Mother M. Gertrude Curran	.... 1898-1904
Mother M. Alphonsus Hally	.... 1904-1910
Mother M. Gertrude Curran	.... 1910-

The work of erection of the new Presentation Convent according to plans given by Mr. Leonard, Christian Brother, Cork, under the supervision of the Very Rev. Dr. Halley, P.P., commenced in 1852, and was partially finished in 1858 when the nuns came to live in it. Up to that time a sum of £2,952 8s. 3d. had been expended upon it; of that sum the nuns contributed £1,293 8s. 1d., the remainder was made up of the following donations and smaller sums :—

	£	s.	d.
Andrew Carbery 200 0 0
Parochial Collection 192 18 6
Sermon and Lecture by Dr. Cahill 160 18 4
Raffle of a Watch by Rev. M. Mooney 91 7 9
Sermon by Dr. O'Brien, of Limerick 52 7 2
Subscription from Dr. Foran 35 0 0
Mr. Paterson, Clonmel 25 0 0
Mr. N. M. Power, M.P., Faithlegg 10 0 0
Patrick Morrissey, Ballymacmagne 10 0 0
Charles Kennedy, Esq., 5 0 0

In 1861 the chapel was ceiled, wainscotted, and painted, and in 1884, Mr. Doolin, architect, and Mr. Creedon, builder, commenced the work of altering and improving it at a cost of £3,306 9s. 6d. Towards this, Most Rev. John Power contributed a sum of £60 and the Very Rev. Pierse Power, P.P., £10, and a sum of £626 0s. 0½d. was realised by a bazaar and smaller donations. The chapel, finished as at present, was blessed by the Most Rev. Dr. Power, and dedicated to the Sacred Heart on the 17th of June, 1887.

The foundation stone of the schools was laid by the Most Rev. John Power on the 27th of July, 1879. The plans were given by Mr. Ashlin, architect, and the work done by Mr. Curran, contractor. A sum of £1,970 12s. 3d. was expended upon the building. Contributions to the amount of £517 10s. 0d., which included the following, were received :—

	£	s.	d.
Bequest of Rev. James Murphy 215 0 0
Bequest of Mr. Edward Dwyer 20 0 0

	£	s.	d.
Most Rev. Dr. Power	10	0	0
Very Rev. Dr. Cleary, P.P., V.G.	10	0	0
Rev. J. M. Kiely, Brooklyn	10	0	0
Lord Viscount Lismore	10	0	0
Mr. Edmond Kennedy	10	0	0
Mr. Wm. Cahill	10	0	0
Lecture in parish church by the Rev. John M. Kiely	9	0	0
Part of Dr. Coman's Legacy	12	0	0
Flannery Charity	10	0	0
Rev. P. Corcoran, Australia	10	0	0

Among the many gifts made to the convent was that of a gold chalice set with precious stones, presented by the Most Rev. Dr. Cleary, Archbishop of Kingstown, Canada, a token of his high esteem and regard for the Presentation community. It has the following inscription—Right Rev. James Vincent Cleary, Bishop of Kingstown, Canada, to St. Joseph's Presentation Convent, Dungarvan, in the hope of a pious remembrance at their altar, 1884.

In the famine years of 1847 and 1848 the sisters introduced industries including lace work and embroidery, and succeeded in making sale of the work in London and other English cities; from the proceeds thereof they were enabled to support a large number of children and others during those years of pestilence and want.

With the sanction of the Bishops for the time being the community invested a considerable sum of money in the purchase of lands at Ballycurren in 1844, and Kilmurry in 1856. Later, in consequence of the depression in the value of land and the difficulty of recovering their rents, the community with the approbation and sanction of the Bishops sold the lands to the tenants. On September 13th, 1909, was celebrated with much solemnity the centenary of the foundation of the Order in Dungarvan.

III.—AUGUSTINIAN CONVENT.

A convent of the hermits of St. Augustine was established in Dungarvan (Abbeyside) as early as the close of the 13th century—in the year 1295 to be quite exact. The Earls of Desmond, the McGraths of Sleady, and the O'Briens were the patrons of the house till its suppression in the nineteenth year of Elizabeth's reign. The tower of the monastic church still survives together with the side walls and east gable of the choir. There is nothing to show that the Augustinians have ever had possession of the place since the suppression; that however the Fathers

held some sort of watching brief is fairly inferable from their presence in the neighbourhood, where they took up the role of missionary priests during the times of persecution. When there came a lull in the Penal storm a small community was formed and a residence acquired. Previous to 1818 the residence was about a mile outside the town. In the year named the Fathers moved into town and erected a small and temporary, thatched, chapel. At the same time they had in view the building of a larger and better church for which they had secured the Bishop's approbation. The actual building operations commenced in 1823 and the church was completed and ready for use in two years. A difficulty now arose. Bishop Robert Walsh who had given approbation of the building had died in the meantime and his place had been taken by a churchman of strong views and character, Right Rev. Dr. Kelly. Dr. Kelly refused permission to open the church for public worship. The pros and cons of the case were calmly and dispassionately considered by the ecclesiastical tribunals and the outcome of the discussion was the solemn opening of the church on the Sunday within the octave of St. Augustine's feast, 1829.

The following is the list of Priors :—

1760 to 1778	Father John Dolan	1839	Father Patrick Morrissey.
1782	Father Patrick Donegan.	1843	Father Matthew Downing.
1791	Father Patrick Anglin.	1847	Father John Leane.
1803	Father James Wall.	1851	Father John Ennis.
1815	Father James Tierney.	1855	Father P. Toomy.
1819	Father Patrick Green.	1859	Father P. Toomy.
1823	Father John Wall.	1862	Father Matthew Hendrick.
	<small>He, it was, who was chiefly instrumental in raising funds for the erection of the church.</small>	1867	Father James A. Anderson.
1835	Father Patrick Toomy.		

IV.—CONVENT OF MERCY.

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

The Bishop, Most Rev. Dr. O'Brien, having laid the matter before Rev. Mother M. Teresa of Wexford, and the Superioress of the Cappoquin convent, it was decided that a few sisters should be sent from the latter house to this new and more extensive field of labor. Accordingly, on the Feast of the Presentation of the Blessed Virgin, 1854, four members of the Mercy Sisterhood bade farewell to their home by the Blackwater, and arrived on the same day in Dungarvan. They were cordially welcomed by the Parish Priest, Very Rev. Dr. Hally, Mr. and Mrs. Carbery, and many of the inhabitants of the town, and conducted to a house on the South Terrace, belonging to Mr. Carbery, which he had furnished and prepared for their occupation. They lived in this house rent free for five years, receiving during that time much help from Mr. and Mrs. Carbery. An annual collection was also set on foot for them, to which the Carbery family, with their relatives and friends, contributed liberally. In 1866, a bazaar took the place of the collection and was held annually for several years from that date.

The visitation of the sick, one of the characteristic duties of the institute, commenced the day after the sisters' arrival in Dungarvan. The instruction of adults was also undertaken without delay. Later on, the sisters opened a poor school, and devoted themselves to the fulfilments of another of the charitable works imposed on them by the rule—the instruction of children. The South Terrace house had been intended merely as a temporary home until the Presentation Convent building in Church Street should be available; a large convent was in course of erection in another quarter of the town for the Presentation Nuns. In 1859, the Church Street convent was purchased by Mr. Carbery, and made over to the Sisters of Mercy. This generous act of their founder gave the community more than sufficient accommodation for their increasing numbers, and enlarged the sphere of their usefulness.

Never did the Sisters of Mercy attempt to gleam in a more thorny field than Dungarvan proved to be. Crosses upon crosses rained on them incessantly, and many times they were on the point of returning to the convent in which they had spent the sweet and holy days of their spiritual infancy, but, having put their hands to the work, they feared to look back, lest they be judged "unfit for the kingdom." During this long and trying period of hardship and anxiety, the Bishop, Most Rev. Dr. O'Brien, always expressed himself highly pleased with their zealous labours in the duties of the institute. He was always until his death in 1873 a most sincere friend to the community, and left nothing undone in public or private to testify his esteem for them. In a letter, dated 27th March, 1860, his Lordship wrote thus to the Mother Superior: "I am convinced that your establishment is the work of God, and that

those who co-operate in its success are doing what is very meritorious in the sight of God. I think it is impious to oppose it, and I believe likewise it will be in vain. Things much more feeble in their commencement have triumphed over all obstacles by the aid of God ; and, as I believe God is well served in your community, so I believe that He will continue to assist you." Another kind friend of the infant institute was the Rev. Maurice O'Gorman, Parish Priest of Abbeyside. He fostered with zealous care the growth of the little community, and watched over all its interests. He died in 1861, leaving his library and a legacy of £40 to the sisters. The convent oratory of Our Lady of Good Counsel is the community's tribute to his memory. God sent His servants another friend equally kind and generous in Father O'Gorman's successor, Rev. Michael O'Donnell, P.P., but as was said of him at the time, "too good for earth, and ripe for Heaven," he died, while still in the prime of life, on the 11th February, 1868. The sisters have erected a stained glass window in the convent chapel to his memory.

The convents of Cappoquin and Dungarvan were governed by Rev. Mother Vincent Fanning from 1854 to 1860, during which time she remained in Dungarvan, except for brief periods of necessary presence in Cappoquin. In 1860, however, the two houses were separated, Mother M. Vincent, being appointed Superior in Dungarvan, with M. M. Aloysius O'Connor, Assistant, and M. Josephine Purcell, Mistress of Novices. Mother M. Vincent Fanning, the foundress of the Sisters of Mercy in the diocese of Waterford and Lismore, was a woman of much force of character. Her mental endowments were above the average, her piety deep and solid ; her robust common sense, spirit of industry, and courage in facing difficulties were very noteworthy. After a holy and fruitful life of seventy-four years, twenty-five of which had been passed in the Office of Superior, Mother M. Vincent went happily to God on the 13th November, 1886. A stained glass window was placed in the convent chapel by the community in memory of their revered and beloved Mother.

A select school was opened by the sisters in 1863 to meet a recognised want, and it was so numerously attended that it soon became necessary to build in order to accommodate the pupils. A plot of ground, situated at the rear of the convent garden, and extending itself at the side with a frontage to Church Street, formed a most suitable site for the projected new schools. The Vicar, the Rev. H. Cavendish Browne, was approached on the subject, and, though unable to sell, he very kindly consented to give the sisters a long lease of the land in question. Thereupon in 1866 the work was commenced. The School of Our Lady of Good Counsel, as it is called, is a commodious and well-ventilated

building, two storeys high. By the provisions of the Irish Church Act of 1868, glebe lands passed into the hands of the Church Temporalities' Commission, and as that body had power of sale, the sisters purchased the freehold from them in 1874. This school was carried on with much success for twenty-seven years, imparting a sound religious and secular education to the daughters of most of the principal inhabitants of the town and adjacent district. The girls of this school were remarkable for their earnest piety, solid religious spirit, and love of industry, and many of them consecrated themselves to God and labored in His vineyard at home or abroad.

The convent was enlarged in 1868 by a wing, running at right angles to the main building, and containing refectory, kitchen, community room and novitiate, with several cells, and in 1871, a dwelling house, purchased by the community some years previously, and abutting on the sanctuary end of the chapel, was thrown down, and the chapel enlarged. This arrangement left an additional room underneath for the poor school. These additions had been rendered necessary by the increased numbers of the community and pupils. Mr. Broderick, of Portlaw, was architect and builder. The old house, removed to make room for the chapel enlargement, had been used as a classical school since the early part of the century by the late Mr. Dwyer, a ripe scholar, and one of the most highly esteemed teachers of that date, and in it at least two generations of boys had been educated, many of whom afterwards became priests. This house still stands in a corner of the garden, where it has been rebuilt to serve as a store-house. Some priests from the United States and Canada, former pupils of Mr. Dwyer, who visited the convent in the eighties, were greatly interested in looking over the old place, so familiar once, and easily recognisable still, spite of minor differences and the changed site.

In 1873, the community, at the request of the Guardians of the Dungarvan Union, took charge of the Workhouse Hospital. In 1887, an additional sister was appointed Fever Hospital Nurse, and, in 1889, the Matronship was taken up by another sister, at the direct request also of the Guardians. In all these departments, the introduction of the sisters has led to many improvements, and much has been done since then for the spiritual as well as the bodily well-being of the sick and poor. The hospital in particular has been brought quite up to date in recent years and has become noted for the success of the difficult operations performed there.

The number of pupils in the schools increasing still further, a large and bright infant school room was erected in 1879 (Mr. Broderick again architect and builder) on an adjacent piece of ground bought by the

sisters from the representatives of the late Mr. Byrne—the dwelling house situated thereon at top of Church Street with out-buildings at the rear, having been first cleared away. This infant school, together with the girls' school, was put into connection with the National Board in 1881, and has been carried on with efficiency and success. In proportion as the programme for the National school grew more comprehensive and advanced, the need for a higher school became less and less marked; accordingly, after mature consideration, the select school was amalgamated with the National school in 1890. The work of education has made further progress since then, as the reports of the inspectors prove. It may, perhaps, not be inappropriate to add that the sums expended from time to time by the community on the building and improvement of the schools amount to a total of more than £4,000.

Sodalities, suited to the varying ages of the children, are established in the schools, and help much to foster devotion and solid piety among the pupils. The Sodality of the Children of Mary has been remarkable from its inception in 1861 for the earnest piety of its members, and the large number of excellent Catholic women composing it, of various ages and various positions in life. The meetings are well attended and a Retreat is given to the Sodalists at stated times. The lending library, first started about the year 1862, is kept well stocked with new publications, and is largely made use of by the school children, the former pupils, and the townspeople generally.

In 1886, a work room was opened, under the auspices of the Dungarvan Industrial Development Association, in order to afford remunerative employment to the young women of the town. A few years later, it was put into connection with the National Board as an Industrial Department. Several branches of work are carried on in it, as plain dressmaking, embroidery, shirt-making, hand and machine knitting, &c., also the making of vestments and other church requisites.

In 1887, the Very Rev. James Williams, O.S.A., an old friend of the community, visited the convent on behalf of the Most Rev. Dr. Hutchinson, Vicar-Apostolic of Northern Queensland, and entreated the Mother Superior to give a little colony of zealous sisters, by whose labors the Faith might be kept alive amongst the Catholic children of that distant diocese. Dr. Hutchinson himself pleaded his cause later, and the Bishop, Most Rev. Dr. Power, having given his consent, five members of the community were selected for the foundation amongst those who had volunteered. They were Rev. Mother M. de Sales Meagher (who resigned her office of Superior of the Dungarvan convent, and was appointed to that of Cooktown, North Queensland), Mother M. Josephine Jones, Sister M. Joseph McGrath, Sister M. Evangelist Morrissey, and

Sister Rodriguez Sheehy. All arrangements having been made, they set sail for Australia, accompanied by Dr. Hutchinson, on the 21st April, 1888, and on their arrival at Cooktown found a spacious and substantially-built new convent, furnished and quite ready for their reception. The seed thus sown has taken firm root, God's blessing resting on it; helped by the parent house in many ways, notably by the training of the novices for several years, it has not only furnished itself, but has been enabled to send forth vigorous off-shoots.

In the year 1900, a kind benefactress, Mrs. Whelan, of Whitehaven, England, mother to two members of the community, having built for the convent what is styled in the rule, a House of Mercy—in present day language, a Residential School of Domestic Economy, it became at length possible for the sisters to give their attention to the training of young women to domestic duties, the third characteristic function of the congregation. The House of Mercy, blessed and opened by the Most Rev. Dr. Sheehan, on the Feast of our Lady of Mercy, 1900, accommodates about twenty-five girls, and is fully equipped for the teaching of cookery, housework, plain dressmaking, and laundry work. A small public laundry attached affords the opportunity necessary for practising the finer kinds of work, and gives a little help to the support of the girls. The building contract was £2,200; other expenses brought up the total cost to over £3,000. The House of Mercy has been instrumental in stopping to some slight extent the tide of emigration by obtaining for the girls trained therein situations in Ireland at an initial salary of from £12 to £20 per annum, according to capabilities, increased after a few years to £30 in several cases. From September 1900, to September 1910, one hundred and seventy-two girls had entered the institution for the two years' course of training; some merely to prepare for a useful home life, others to fit themselves for domestic service. As happens not seldom to philanthropic works undertaken for God, the House of Mercy has its difficulties, financial and other, but his Lordship, Dr. Sheehan, has aided and watched over it with constant solicitude, many kind friends have helped in different ways, and Mrs. Whelan's generous benefactions have been continued by her daughter.

From the year 1854 to 1868, the sisters had no regular chaplain; they went out to Mass either to the Friary or Parish Church whenever they could not have the Holy Sacrifice offered in the convent. The Rev. Maurice Sheehan (later, Parish Priest, Carrick-on-Suir) was appointed chaplain in 1868; the Augustinian Fathers succeeded him in 1871; the chaplaincy was transferred to the parochial clergy in 1874 and has been held by them since that time.

The convent, like all others of the congregation, is under the

immediate jurisdiction of the Bishop of the diocese, and is governed by a Superioress, elected triennially.

List of Superiors :—

1854-1872	Sister M. Vincent Fanning.
1872-1878	Sister M. Aloysius O'Connor.
1878-1881	Sister M. Vincent Fanning.
1881-1884	Sister M. Augusta Whelan.
1884-1888	Sister M. de Sales Meagher.
1888-1894	Sister M. Gonzaga Flanagan.
1894-1900	Sister M. Augusta Whelan.
1900-1906	Sister M. Peter Foley.
1906-1911	Sister M. Bega Crotty.
1911	Sister M. Peter Foley.

V.—BON SAUVEUR CONVENT, CARRIGLEA.

This house was founded on June 25th, 1904, as a home for mentally afflicted ladies. At the date of opening the home had accommodation for only ten patients ; at present there is accommodation for fifty. The order of Bon Sauveur was originally founded by l'Abbé Janet, Rector of the Academy of Caen, and is governed by a local Superior under the jurisdiction of a Superior-General. Most Rev. Dr. Sheehan encouraged and helped the Superiors to found this branch house in the diocese of Waterford. Carriglea House, secured by the community and modified by them through Mr. Geo. Nolan, builder, in accordance with their needs, was formerly the Odell family mansion. The first Superioress of the young foundation was Mother Obrist (1904) ; she was succeeded in 1907 by Mother Cros, at present in office. St. Francis of Sales is patron of the convent.

Parish of Dunhill and Fenor.

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

Fenor church, sacred to the Immaculate Conception, is still more modern than Dunhill; it was erected in 1894 by the same parish priest, builder, and architect as was Dunhill. The older church of Fenor had a different patronage, scil.:—Our Lady's Nativity. The schools of the parish are four in number, scil.:—two male and two female, all under the direction of the National Board. Attached to the churches are the two obligatory Sodalities together with the Confraternity of the Living Rosary.

SUCCESSION OF PASTORS.

Rev. John Fennell, residing at Carrickavrantry, was Parish Priest in 1704. He died in 1747 at the age of eighty-four years. Possibly he was already a priest ministering in the diocese when James fled from the Boyne. He awaits the resurrection in the old graveyard of Reiske.

Rev. Maurice O'Hearne succeeded and lived till 1763 when he was succeeded by Rev. Maurice Walsh of whom we know nothing except the time of his death—1778.

Next, in order, came—Rev. John Meany, who built the thatched chapel of Dunhill and died in January, 1800, Rev. William Keating, who built the second chapel of Dunhill and died in 1832, Rev. Edward

Flynn, reputed to have been an excellent Irish preacher, who died in 1840, and the Rev. Michael Walsh who died in 1861.

Rev. John Joy, whose rigidist views and uncompromising hostility to all novelties are even still remembered, was translated from Kilgobinet to replace Father Walsh. He died in 1875 and was succeeded by Rev. John Dowley who, having furnished the parish with two substantial, commodious and even handsome churches and a good parochial residence, died in 1894. The two immediate successors of Father Dowley were comparatively short-lived. Rev. Maurice Keating was Parish Priest only four years—from 1894 to 1898, and Rev. William Browne only eight years—to January, 1907. Father Keating erected the present curate's residence. The present pastor is Rev. Martin Power, translated from Carrickbeg on the death of Rev. Wm. Browne.

ECCLESIASTICAL ANTIQUITIES, &c.

There are three ruined pre-Reformation churches, scil. : Islandkane (fairly preserved) within a small graveyard, Reiske (an early English chancel arch and little besides), and Dunhill, close to the well known castle. The Dunhill ruin shows signs of violence. Apparently it was blown up by gunpowder. There are, in addition, some slight remains at Cappagh of the thatched chapel pulled down in 1798. No fewer than nine early Celtic church sites have been found and identified, viz. : Kilfarrassy ("Fergus' Church"), Ballylenane, Killone ("Eoghan's Church"), Killstiage (probably "Staig's Church"), Kilcannon ("Conan's Church" ; three churches of this name have been identified in Co. Waterford), Smoor, Ballydermody, Ballyphilip, and Kilcarton ("Cartan's Church").

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

In the parish are two small silver chalices inscribed respectively :—
 "Presented to the parish of Island Kane by Robert Power, 1742," and
 "The Gift of Mr. Geoffrey Hearn and Mrs. Margaret Hearn to the parish of Reisk, 1757."

Parish of Kilgobinet, Colligan, and Kilbrien.

KILGOBINET and Colligan are ancient parishes, but Kilbrien is of modern formation. We have already seen (under Abbeyside) that portion (Clonea) of Kilgobinet parish was cut off with its church of Garranbane in 1862 and attached to Ballinroad. In 1850 a new church at Kilbrien was erected and portion of Kilgobinet and Colligan were cut off to form a third parish of the same union, that is, under the same parish priest. Kilgobinet is a parish of great extent geographically, mountainous in physical character, secluded, and largely Irish speaking.

St. Gobinet of Ballyvourney is the patroness of Kilgobinet and her "pattern" was formerly celebrated on February 11th by a public gathering of the usual character in the neighbourhood of the saint's Holy Well. Unfortunately, however, the celebration degenerated into a scene of drunkenness and faction fighting with the result that war was declared upon it by the clergy and the assembly was eventually discontinued. The name Gobinet by the way takes the form of Abina, Abby, or Abigal.

The patron saint of the parish of Colligan is Saint Anne, mother of the Blessed Virgin, whose feast is celebrated on that day by Mass, Confessions, Holy Communion, and Sermon in Colligan Church.

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

The parish has four schools—one each, male and female, at Coolnasmeear and Kilbrien, it has also the Statutory Sodalities and, in addition, a branch of the Living Rosary Confraternity. The total Catholic population is about nineteen hundred and baptisms are returned as numbering only about fifteen annually.

SUCCESSION OF PASTORS.

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

of the time, by the way, a greater proportion than in other Irish dioceses, seem to have studied and been ordained beyond the seas.

Rev. Patrick Walsh, as his tombstone in Kilgobinet testifies, died Parish Priest of this united parish in 1806 when he was in his seventieth year. The laudatory Latin inscription speaks of him as learned and scholarly—*doctus eruditusque*. He is styled—pastor of Kilgobinet, Clonea, and Colligan.

Rev. James McCann succeeded; he died in 1830, having built the present church of Kilgobinet and is buried close to the west door of the latter.

Rev. J. Quinn was the next Parish Priest; of him we know practically nothing beyond the facts that he succeeded Father McCann in 1830 and died in 1842.

Rev. Michael O'Connor appears to have built the present parochial residence at Coolnasmear. He had some little reputation as a poet—his efforts generally taking the form of impromptu rhymes in English or Irish. He was succeeded by (a) Rev. James Power, (b) Rev. James Kirby, and (c) Rev. Richard O'Gorman. The last named was translated to Ballylooby in 1893 when his place was taken by Rev. Tobias Burke. Father Burke was transferred to Aglish in 1899 and Rev. Piers Walsh appointed in his stead. Father Walsh's pastorate was—like his two immediate predecessors—a comparatively short one. He died in 1809 and was succeeded by Rev. Andrew Condon.

ECCLESIASTICAL ANTIQUITIES, &c.

At Kilgobinet are the much mutilated remains of a small Irish Romanesque church of eleventh century type. Its defacement and mutilation are the work of modern barbarians and, alas, that it must be said, the worst offender was the then Parish Priest. The suitability of its materials for use in another ecclesiastical building is no excuse for demolition of a church which deserved preservation as a national monument. It is devoutly to be hoped that the County Council in virtue of the powers conferred on them as guardians of historic monuments, will interfere to prevent glaring vandalism of this kind in the future. Close to the plain modern church of Colligan stand the remains of a thirteenth century predecessor. The remains in question are, however, scanty, being practically confined to the early-English chancel arch and the foundations only of side walls of nave and chancel. A soffit, springing from inverted-cone corbels, relieves the plainness of the arch. The corbels, by the way, are not insertions in the pier but rather projections on its face. Adjacent to the ruin is a large and curious

holy water stoup of sandstone. On the townland of Colligan are two fields called respectively Faheen and Paircatemple. In a corner of the former still-born children are still buried—a fact which seems to indicate it as an early church site; the latter is so called from a chapel of the Penal Days which stood therein.

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

Within Kilgobinet parish, in the townland of Ballyconnery, was born the great Legate Apostolic and Bishop of Lismore, St. Christian O'Conarchy, who died at Abbeydorney (Kyrie Eleison) in Kerry A.D. 1186. See "De Cisterciensium Viris Illustris," Murphy, p. 234.

Parish of Kill and Newtown.

THIS parish is made up of the three ancient parishes of Kilbarrymaiden, Rossmire, and Monksland. The amalgamation rendered necessary by the circumstances of the Penal times was already effected at the beginning of the eighteenth century and has been since continued, except for a period of fifteen years from 1871 to 1886. In 1885 some rearrangement of the parish boundary was effected by Most Rev. Dr. Power, by which one townland (Graigshooreen) of Stradbally (or Ballylaneen) parish was transferred to Newtown in lieu of a portion of Bonmahon village given to Ballylaneen.

The church of Newtown, which is cruciform in plan, was built in the year 1836 by Mr. Nugent, Newtown, under the superintendence of the Rev. James Power, who took the plan from the church of Ardmore, but improved much upon it.

The beautiful church of Kill, in the Gothic style, was completed in the year 1874 at a cost of £6,000—£1,500 of which was collected by the Rev. John Sheehy, who became Parish Priest of Kill when Newtown and the latter were divided into two separate parishes. The site was given gratis by N. Power O'Shee, Esq., Gardenmorris, and the foundation stone was laid in 1870 by the Most Rev. Dr. O'Brien, Bishop of the diocese. Mr. Power O'Shee bequeathed £1,000 to this parish in the year 1862, £800 of which was to form the nucleus of a fund for the erection of the present church, the remaining £200 being for the poor of the parish. The architect of the church was Mr. J. J. O'Callaghan and it was built by Mr. Mat Donoghue, of Stradbally. The patron is Our Blessed Lady of Mount Carmel, and the Patron Day, 16th July. The Patron Day is kept most religiously, a very large number receiving Holy Communion on the occasion.

The older church, the sacristy portion of which still stands, was situated about the centre of the present graveyard and was cruciform in plan. It was built in the year 1800 by Mr. Wm. Daly, of Kill. Father Mat Morrissey was Parish Priest when lease of site for the old church and graveyard was got from John O'Shee, Esq., Gardenmorris, at rent of 1s. per year.

The present chapel-of-ease at Knockmahon was first erected as a Temperance Hall in 1842, and continued in use as such for twelve years. During the famine years it was the depot from which the destitute poor received supplies of provisions and other necessities. The builder

was Mr. Wm. Cleary, and the total cost of erection about £1,000, of which £400 was subscribed by the miners of Bonmahon; the remainder was collected in England and the United States by the Rev. James Power, C.C., who got killed in a railway accident in America on his way home. It was converted into a chapel-of-ease in the year 1854 by the Rev. Roger Power, Parish Priest of Kill and Newtown. It was in that year that the present sacristy and another addition at the east side were built. Father Roger Power established a "pattern" here—Patron Day, 8th December; this continued to be observed with religious solemnity till 1871, the date of Father Power's removal from the parish. A big mission of six weeks' duration was held in this chapel of Knockmahon in August, 1861, by Father Dickson, assisted by five other missionaries. The mines were in full working at the time and the population large.

In addition to the three churches named there is a fourth church in Kilmacthomas attached to the convent but used by the general public. This church was erected as a chapel-of-ease to Newtown by Rev. David Hearne during his curacy of Newtown. There is yet another church, really a mortuary chapel of considerable age, at Monksland. Here an annual High Mass, on the Friday following August 15th, is celebrated and an Office recited for the souls of those interred in the adjoining cemetery.

Within recent years the number of schools in the parish has been reduced by three: this is the result mainly of emigration consequent on failure of the mines. The schools at present in operation are Kilmacthomas (Convent), Newtown (mixed), Kill (mixed), Knockmahon (mixed), and the Workhouse, Kilmacthomas (mixed)—all under the National Board.

SUCCESSION OF PASTORS.

Rev. John Carroll, residing at Killbeg and aged sixty years, was Parish Priest in 1704. From Father Carroll to close of the 18th century is a blank as far as the succession of Parish Priests is concerned. Rev. Mathias Morrissey, the patron of Tadhg Gaodhalach, was Parish Priest in the last decade of the century, but the dates of his accession and death are unknown to the writer. His successor was his nephew, Rev. Roger Power, who died in 1833 and was succeeded by his nephew Rev. James Veale. Curiously enough Rev. James Veale was succeeded in turn by a nephew, Rev. Roger Power, the second.

Rev. Roger Power built the present parochial house, attached to the church at Newtown. Father Veale lived in Georgestown in the

house now used as the curate's residence. Presumably, Father Morrissey lived also at Georgestown. Rev. Roger Power planned and commenced the present church of Kill. It was he too who converted the Temperance Hall at Saleen or Bonmahon into an auxiliary church. He was translated to SS. Peter and Paul's, Clonmel, in 1873, whereupon Kill and Newtown was divided into two—Rev. John Sheehy, being appointed Parish Priest of Kill, and Rev. Richard Comerford, Parish Priest of Newtown. Father Sheehy by indefatigable labour completed the new church of Kill and paid off the debt. His successor was Rev. Francis O'Brien, who later was translated to Cappoquin (1881) and succeeded by Rev. David Hearne. Father Hearne was translated to Newcastle in 1884, and was succeeded, as Administrator only, by Rev. Robert Power. Rev. Richard Comerford, P.P., Newtown, died in 1890, whereupon the Bishop, Most Rev. Dr. Egan, reunited the parish—with Rev. William Burke, transferred from Stradbally, as pastor. During this pastorate a curate's house was acquired at Kill entirely through the exertions of Rev. M. P. O'Hickey, then curate there, and, later on, the Parish Priest secured a costly and indifferent house as residence for the curate at Kilmacthomas. Father Burke died in August, 1910, and was succeeded by Rev. John McCann, translated from Ring.

ECCLESIASTICAL ANTIQUITIES, &c.

The original parish church of Rossmire stood on site of the modern Protestant church and some fragments of the ancient building may be seen incorporated in the church aforesaid. Locally, by the way, this church is called Killcool, suggesting connexion with an early Celtic church builder, missionary, or recluse named Cumhal or Cool. There are some interesting though by no means extensive remains also of the ancient parish churches of Kilbarrymaiden (**Cill Banna Mheoin**—"My Little Ita's Hill"), and Monksland. Monksland was portion of the endowment of the Cistercian Abbey of Inislounaght (De Surio), near Clonmel; a peculiar thing about the church ruin here is its separation by a stream from its cemetery. Kilbarrymaiden, though in the diocese of Lismore, was see land of Waterford. This fact suggests that the place was originally the seat of a bishop.

Near the church ruin of Kilbarrymaiden is a rather remarkable Holy Well. It is named on the Ordnance Map—St. Bernard's, but this title is unknown locally; the people call it St. Ita's Well and **Tobar Banna Mheoin**. There are also Holy Wells at Kilmacthomas (St John's) and Parkeenaglogh (All Saints') at which rounds were made and patterns held up to fifty or sixty years since. The early church sites discovered

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

RELIGIOUS HOUSE.

CONVENT OF MERCY, KILMATHOMAS.

The Convent of Mercy of the Holy Cross, Kilmacthomas, was erected in 1881 for the education of the middle and poorer classes and the care of the general and fever hospitals at the adjoining workhouse. Its founder was Rev. David Hearne, born at Ballylaneen, County Waterford, in 1834, and ordained priest in Waterford College in 1860. Father Hearne was curate in the parish of Newtown when, with the approbation of the Most Rev. John Power, he got from the Convent of Mercy, Cappoquin, six sisters to found a branch of the Order here. He died Parish Priest of Newcastle on the 13th November, 1889. The architect of the convent was Mr. Matthias O'Keeffe, Cork, and the builder, Mr. J. Flynn, of Waterford.

Rev. D. Hearne also erected the wooden church of Kilmacthomas which serves the double purpose of convent chapel and public chapel-of-ease for the Kilmacthomas portion of the parish.

The Kilmacthomas house continued from its first establishment till the year 1882 a branch of the Cappoquin community. In the year named it became an independent convent, Mother M. Gertrude Whelan as first Superioress.

The list of Superiors is as follows :—

1882 Mother M. Gertrude Whelan.

1895 Mother M. Joseph Hartnett.

1901 Mother M. Aloysius Flinter.

1907 Mother M. Joseph Hartnett.

Since 1896 one of the sisters has been in charge of the workhouse school.

Parish of Kilrossenty and Fews.

THE patron of Kilrossenty is St. Brigid, and of Fews, St. Anne. Patronal devotions were High Mass, Sermon, Benediction, and a large gathering of priests, with hundreds receiving Sacraments. Only private Masses, however, have been said in celebration of the day during the last thirty-five years.

The present church of Kilrossenty was built by Rev. Richard Power, Parish Priest, in 1840, and the Fews church was, at the same time, renovated. Both churches are cruciform in plan and Gothic in style, that is as far as they can be said to have any distinctive style. The two old churches, their predecessors, were erected by Father Edmund Power, P.P. Father Richard Power, P.P., was his own architect. Kilrossenty graveyard consists of about an Irish acre, enclosed for burial in the year 1828.

There are three National schools—two in Kilrossenty and one in Fews. Kilrossenty schools were placed under the National Board in 1837. Fews schools were built forty-six years ago. There is also in parish of Fews a private Protestant school. The population of the united parishes is about seventeen hundred, Protestants numbering about fifty-six. There is no record in existence to tell when the parishes were united, but there is evidence to show that the union formerly included Stradbally. Three baptismal registers kept in good order, survive; the oldest goes back to 1811. The register covering the period from 1814 to 1822 is lost. The second begins with 1822. There are two marriage registers. One dates back to 1806, and ends at 1814. The register covering period from 1814 to 1859 got lost about thirty-five years ago. The first mission held in the parishes was in 1861 and was conducted by the Oblate Fathers; a second mission was held in June, 1893, conducted by the Passionists. The religious societies of the parish are the Living Rosary, League of the Cross, and Holy Family.

The parish of Kilrossenty and Fews has been remarkable for the great number of vocations to the priesthood. Within living memory no fewer than thirty priests, many of whom are still living, were ordained from the parish. Amongst the most remarkable were the Rev. Richard Power, P.P., already mentioned; the Very Rev. Maurice Walsh, late V.G., Philadelphia; the Very Rev. Edmond Power, late V.G., diocese of Kilfenora; Rev. M. A. Power, cousin to the last, who was the first

Rector since the Reformation in the diocese of Birmingham, and the Right Rev. Maurus O'Phelan, the present Lord Abbot of Mount Mellera. The Most Rev. Dr. John Power I., Bishop of the diocese, was first cousin of the three Fathers Meany, mentioned below.

SUCCESSION OF PASTORS.

Richard Costelloe, aged fifty years, ordained at the age of twenty-three and residing at Carrickbarrahan, was Parish Priest of "Stradbally and Kilrossenty" in 1704. His successor was probably a Father Lonergan who died about 1756. Rev. James Shea, commemorated in a Latin inscription in old Kilrossenty cemetery, died Parish Priest of "Killrossenty and Fewes" in 1794 at the age of eighty-four. The name of Father O'Shea is still held in popular benediction and many tales as still told illustrative of his sanctity and goodness. A reflected halo surrounds even the memory of *Móimín*, the good pastor's horse.

Rev. Edmond Power, the next pastor, died in 1808, having erected two churches—at Kilrossenty and Fewes respectively, in 1802.

Next came in succession three brothers—Revs. John Meany (1808-1819), Denis Meany (1819-1831), and Patrick Meany (1831-1836). The first, Rev. John Meany, was a noted Irish scholar; his fine Irish sermons are preserved in manuscript, and a lamentation which was composed for him by a simple country girl, aged nineteen, a parishioner of his own, is still popularly recited.

The Fathers Meany were succeeded by yet another native of the parish, Rev. Richard Power, of Fewes. He resigned in 1844 and died in Rome in 1847. He it was who erected the present church of Kilrossenty and restored the church of Fewes. He was his own architect. Father Power is remembered as a mechanical genius in a measure; he is said to have invented an improved plough, also an ingenious method of propelling a boat by paddles which a single man could drive, &c., &c.

After Father Power came, in succession, two pastors of the same name but hardly, if at all, related, and of widely different character. Rev. John Casey, a man of considerable taste, culture, and reading, died Parish Priest in 1878. Rev. Michael Casey, P.P., held office fourteen years and died in 1892.

Rev. John O'Connor, who had spent the greater and best portion of his life as a missionary in Newfoundland, succeeded. He was translated from Stradbally on the death of Father Casey in 1892, and survived, though in poor health, till September, 1898. Father O'Connor was succeeded by yet another Casey—the genial Father Michael known to his intimates as "the Doctor." Rev. Michael Casey was brother to Very Rev. Peter Casey, Parish Priest and Vicar-General, Dungarvan.

Alas, poor Father Michael was spared only four years; he died in August 1st, 1902, and has for successor Rev. Thomas Moran. During Father Moran's term of office he has erected at Mahon Bridge a beautiful curate's residence on a plot of land generously given by Miss Fairholme, of Comeragh, at a rent of one shilling per annum.

ECCLESIASTICAL ANTIQUITIES, &c.

The ruins of the old church of Kilrossenty standing in the ancient cemetery are of considerable interest. They comprise remains of the nave and chancel with a fine chancel arch of pointed character. The choir and choir arch are clearly later additions to the church. A very curious feature of the ruin is a diagonal ope, intended evidently as a spy-hole, in the middle gable. Within the chancel is an artificial cave, used as a retreat by various hunted men and also by a typus-stricken family in black '47. Rev. Thomas Finn administered the last rites to the members of this affected family, and, so noisome was the awful abode that, before he could discharge his last sad office, he was obliged to carry the dying creatures one by one up to the surface of the earth. This cave is regarded by the people with horror as the tomb of an apostate friar whom they call Valentine but of whom they know little definitely. He was really an Augustinian, member of a good county family of the landholder class. His name was Wallis, which is the Waterford equivalent of the Kilkenny Walsh—Valois or De Vallis. In the townland of Ballynevoga is a field known as *ḡáirc a tséirpéil* (Chapel Field), indicating presumably the site of a Penal Days church. There is a similarly named field on Englishtown.

In the graveyard attached to the present church of Kilrossenty are some insignificant remains of the earlier church of 1802. At Few's no remains of its ancient church survive. At Kilrossenty, near the ruined church and close together, is a trio of Holy Wells, sacred respectively to our Lord, His Holy Mother, and St. Brigid. On Ballykeroge is another reputed Holy Well minus a name.

There are ancient church sites—of the usual early Celtic character—at Killnagrange, Ballingowan, Ballykeroge, Curraheen (*Cill Lonnín*), Garranmillon (close by a pair of ogham inscribed pillar stones), Kilcomeragh, Knockyelan, and Shanbally. In the case of some of the foregoing, e.g., Ballingowan, Garranmillon, Curraheen, and Shanbally, the ancient circular enclosing wall of earth remains intact.

Kilrossenty church possesses one ancient chalice of silver. It is of medium size and bears the following inscription in current hand on the under surface of its base: "This Chalice to the Chapel of Kilrossenty in the Dioc. of LISMORE part of the legacy of Thom^s. Valois Esq. late of Cadiz—Rev^d. E. Power fieri fecit anno 1789."

Parish of Kilsheelan and Kilcash.

THE present parish includes no fewer than four ancient parishes—Kilsheelan (Siolan's church), Kilcash (Caise's church), Killaloan (O'Loan's church), and Tenepletney (Eithne's church). Both Kilsheelan and Killaloan parishes extend into the County of Waterford.

The founder of Kilsheelan, from whom the parish derives its name, may have been Sillan, Abbot of Bangor (February 28th), but more probably he is another Sillan, v.g., Sillan of September 11th. The present patron is the Blessed Virgin. Kilcash owes its foundation and name to St. Caise, who is listed in the martyrology of Donegal, under April 26th. The latter day patron of the parish is, however, St. John the Baptist. The present church of Kilsheelan replaces a church which stood on the opposite side of the road, on the small townland of Gambonsfield. From this latter townland the parish was, till recently, and is sometimes still, called Gambonfield, although the present church stands on another sub-denomination. The older church, of which some traces still exist, was furnished with three galleries occupied by people of what they themselves were pleased to regard as different and well defined social classes. Although they assembled all together every Sunday to worship a God born in a manger, the occupants of the aristocratic gallery would not tolerate violation of its sanctuary by an habitué of the bourgeois gallery, nor would a tenant of the latter view with indifference the intrusion within his domain of a seat holder of democratic enclosure. During the pastorate of Father Hally a half ludicrous and wholly scandalous incident occurred which led to interdict of the church and rendered reblessing necessary. A man named Walsh from another parish moved into Kilsheelan and attempted to take his seat on the gallery sacred to the elite. His presumption was too much for the tolerance of rustic snobbery. A clan fight and bloodshed in the church was the result. The present churches were both renovated, partly rebuilt, and the Kilsheelan church considerably enlarged, by Rev. Nicholas Phelan in 1871 and 1885. Kilcash church replaces an older church erected on the same site in 1810, as this latter in its turn replaced a thatched chapel of still earlier date.

The present parochial residence was built in 1870 during the pastorate of Rev. E. Walsh, by Mr. Delaney, a local builder; the curate's residence was erected twenty-three years later, in Father Spratt's time.

The parochial schools number six, viz.: male and female schools at Kilsheelan and Kilcash, and mixed schools at Killurney and Newtown Anner.

SUCCESSION OF PASTORS.

The earliest post-Reformation parochus of whom we have account is James Butler. He was registered at Nenagh in 1704 as "Popish Parish Priest of Killcash, Kilsheelan, and Templetny," and as resident at Shanbally in the parish of Templetny. Father Butler was in all probability a scion of the Kilcash or Ormond family.

Next we meet the name of Father Richard Hogan, a Franciscan. He was Parish Priest of Kilcash and later of Drummannon. Father Hogan preached the funeral oration on the occasion of the burial in July, 1744, of the Right Honourable Lady Margaret Burke of Clanrickard, Viscountess Iveagh, late relict of the Honourable Colonel Thos. Butler of Kilcash. He was also the preacher on the occasion of Archbishop Christopher Butler's obsequies in 1757. Father Hogan is interred with his brother Thomas, also a Franciscan, in Drummannon graveyard, Tramore. He died July, 1764.

Father Hogan's immediate successor was perhaps the Rev. Nicholas Phelan who, for his vigorous denunciation of Whiteboyism and other disturbances, became so unpopular that he abandoned the pastorate of Kilcash in 1785, and was like his predecessor translated to Tramore.

Rev. Thomas Anglim was pastor from 1785 to 1811. Rev. James Hally succeeded; he lived at Ballypatrick in a house still standing and held the pastorate for thirty-nine years, living to witness Catholic Emancipation and the famine and to hear O'Connell.

Rev. Edmond Walsh was appointed Parish Priest in 1849, but was translated to St. Mary's in 1875, to be succeeded in Kilsheelan by Rev. Nicholas Phelan, transferred from Carrickbeg and translated in 1886, one month before his death, to Passage. Father Phelan bequeathed his library, containing a fine collection in general literature, to St. John's College, Waterford. Father Phelan's successor in Kilsheelan was Rev. Patrick Spratt, who was transferred in 1894 to Cappoquin and succeeded in Kilsheelan by Rev. Patrick Delaney, D.D., translated from Ballyporeen and re-translated to Carrick-on-Suir in 1902.

Rev. Edmond Meagher, translated in 1902 from Ballyduff, is the present pastor.

ECCLESIASTICAL ANTIQUITIES, &c.

The antiquities of the parish are of somewhat more than ordinary interest. There are remains of six ruined churches, viz.: Kilsheelan, Kilcash, Killurney, Killaloan, Burntchurch, and Templetny. The ruins at Kilsheelan and Kilcash are specially important because of the presence of Celtic-Romanesque doorways and other early architectural

features in both churches. Close to the Kilcash ruin is the roofless castle of the same name, a mansion which harboured many a hunted bishop and priest of the Penal Days. Here Castlehaven, in the 17th century, wrote his memoirs and here hospitality was dispensed by the charitable and pious Margaret Butler, Viscountess Iveagh, whose memory still lives in popular song and story. Lady Veagh, as she is familiarly known to all Decies and half of Ossory, reposes in the little graveyard hard by, and in the same tomb rest the mortal remains of her illustrious kinsman by marriage, Archbishop Christopher Butler of Cashel,

“S ar leabhar na marb do léagtar
Ar nEarpbog 'r Lady 'Veagh.”

The leaden mitre which decorated the tomb of the Archbishop was removed to be converted into bullets during the '48 movement.

There are early church sites at Killeffernan and Ballypatrick, besides a Holy Well, *Tobar Naomh Maranám* (*Mo Forannam*) or “St. Forannan's (of Donoghmore) Well.”

Still used in the parish are two silver chalices of the 17th century. One, of medium size, bears the following inscription in current script :—“Orate pro aia d Pa Purcell sacer qui me fieri fecit. 1631.” This chalice and its inscription suggest that Patrick Purcell may have been the predecessor of James Butler in the pastorate of Kilcash. The second chalice is hexagonal-based and bears in Roman capitals the following legend :—“Anno Dom 1717 Margarita Burke vicecomitissa De Iveagh me Dono Dedit Parochiae De Killcash—.” The parish has also a third inscribed chalice bearing date 1794, with the names of Thomas and Catherine Burke of Tallahea.

Parish of Knockanore, Kilwatermoy, and Templemichael.

THE parish of Knockanore, anciently Kilcockan, is under the patronage of the Sacred Heart. It was consecrated to the Sacred Heart by the Most Rev. Dr. Foran on the 3rd of June, 1853. Pope Pius VII, by rescript dated July 7th, 1815, gave permission to transfer the feast of the Most Sacred Heart of Jesus from the first Friday after the Octave of Corpus Christi to any other day of the year, with leave of the ordinary, and to celebrate the proper Mass on the transferred feast. On the anniversary of the consecration every year since then there are devotions in the church, which consist of Mass, sermon on the Sacred Heart, procession and Benediction of the Most Holy Sacrament. The great majority of the people of the parish are members of the Sacred Heart Society. The present parish church of Knockanore was built in 1826, when Rev. Michael O'Brien was pastor. It is cruciform, with three main entrances, one in the middle of the west end and one in each of the transepts. The spire was cemented and otherwise repaired and the floor boarded in 1878, when the Rev. Thomas O'Brien was pastor. Three sides of the chapel yard were until 1892 surrounded by an earthen mound, when the then pastor, Rev. T. Walsh, got a substantial stone wall built in its stead.

The present church replaced an old thatched chapel which stood about a quarter of a mile to the south-east. There is at present no trace of the older building, but its site is well known. The church of Kilcockan as well as Kilwatermoy belonged to the abbey of Molana. Knockanore churchyard was first used as a burial place for the general public about sixty-five years ago, but priests were interred within the church long before that time.

The patron day of the parish of Kilwatermoy is the 14th of September. On this day every year Holy Mass is celebrated in the parish chapel, Benediction of the Most Holy Sacrament is given, and the devotion of Stations of the Cross practised. It is the custom of the people of the parish to go on this day to a Holy Well, called the Well of the Holy Cross, adjoining the chapel, and to perform traditional devotions thereat. Formerly this custom was more extensively practised. The parish church which in plan is cruciform was built, partly on the site of a thatched chapel, in 1829. Rev. James O'Brien was pastor at the time. The church was originally roofed with local slate. In 1842 Rev. Michael Spratt, P.P.,

got this heavy roof removed and new slates put on. In 1847 the chapel yard was enclosed with a high wall. Tradition points out the site of another chapel about a quarter of a mile to the north of the present church. A few years ago some workmen dug up part of the foundation.

In the parish at present there are five schools, all connected with the National Board, viz. : male and female schools at Knockanore and Kilwatermoy and a mixed school at Glendine. The total Catholic population, which has declined rapidly since the famine but appears stationary at present, is about one thousand seven hundred, distributed as follows :—Knockanore, five hundred and ninety-seven ; Kilwatermoy, five hundred and eighty-four ; Glendine, five hundred and twenty-four. Baptisms were one hundred and sixty in 1807, one hundred and ninety-three in 1836, two hundred and twenty-two in 1844, and forty-four (less than one-fifth the number of 1844) in 1893. The oldest Baptismal Register in the parish is dated 1803.

SUCCESSION OF PASTORS.

Garret Fitzgerald, no doubt, a member of one of the offshoots of the Desmonds, was registered Parish Priest in 1704. He resided at Ballinatrav, was then aged eighty years and had been ordained on the continent by the exiled Bishop of Kilfenora. Fitzgerald styles himself as Parish Priest of Templemichael only. On the same day however there was registered one William Tobin, residing at Kilwatermoy, as Parish Priest of Tallow, Kilwatermoy, Kilcockan, and *Templemichael*. Like Fitzgerald, Tobin had received Holy Orders at Rouen from the hands of Andrew Clancy, Bishop of Kilfenora. Possibly Tobin was a regular (Augustinian) and as such claimed the vicarage belonging to the Augustinian House of Molana.

1803—Rev. P. Phelan.

1810—Rev. Michael O'Brien ; died July 3rd, 1828.

1828—Rev. James O'Brien ; died 6th May, 1836.

1836—Rev. Roger Murphy ; died 1st January, 1841.

1841—Rev. Michael Spratt ; was translated to Cappoquin in 1850.

1850—Rev. Thomas Qualy ; died 1st March, 1877.

1877—Rev. Thomas O'Brien ; died 23rd January, 1883.

1883—Rev. Thomas Walsh ; died Dec., 1908.

1909—Rev. Richard Casey ; translated to Powerstown 1912.

1812—Rev. Patrick Lonergan.

Revs. Michael O'Brien, James O'Brien, Roger Murphy, Thomas Qualy, and Thomas Walsh are buried in the church of Knockanore, and Rev. Thomas O'Brien in Kilwatermoy.

ECCLESIASTICAL ANTIQUITIES, &c.

The most remarkable antiquities of the parish are the remains at Rincrew and Molana. Rincrew was a preceptory of the Templars. The site is truly magnificent, affording glorious views of river, sea, and mountains. Doubtless the founders of Rincrew found the scene more charming still when many a now bare slope and many a rugged angle were smoothed into rounded outline by a mantle of primeval forest. The remains of the preceptory are rapidly vanishing; the place is unenclosed and cattle have free access even to the ruined church. The most important portion of the ruin, the church, is in an advanced state of decay; this is some sixty-six feet long by twenty-seven feet wide and its walls are nearly five feet thick. Unfortunately not a door, window, or other definite architectural feature survives intact. Molana, on an island in the Blackwater, was originally an Irish Celtic foundation the origin of which is attributed to St. Malanfidhe (6th century) whose history and identity are both somewhat obscure. St. Fachnan of Ross was also, at one period of his life, connected with this house as Abbot. At the suppression Molana passed into the hands of one John Thickpenny, from which it found its way to Sir Walter Raleigh. From Raleigh it was transferred, by means which perhaps will not bear too strict scrutiny, to that individual of masterful personality and prodigious appropriating capacity—the Earl of Cork. At the date of its suppression the vicarages of Tallow, Kilwatermoy, Kilcockan, and Templemichael were dependent on Molana.

The remains at Molana are interesting, extensive and, as far as the church is concerned, in a good state of preservation. The monastic church consists of nave and choir separated by a choir arch of which only the jutting basements of the piers remain. Longer by some four feet than the nave the choir is lighted by no fewer than twelve windows, viz., six on the south, four on the north, and two (which perhaps ought to be reckoned rather as one window with two lights) in the east gable.

There are considerable remains of the ruined churches of Kilcockan (choirless) and Kilwatermoy (also choirless). No remains survive at Templemichael. It is evident that the older building here was removed to make room for the present Protestant church. The parish, like all the Blackwater riparian parishes, abounds in Holy Wells; the names of six occur to the writer's memory:—Kilwatermoy (Holy Cross), Ballyphilip (St. Geibin's), Newport (St. Berechart's), Fountain, Castlemiles (Sunday Well), and Templemichael (St. Michael's). Early church sites, besides those marked by the church ruins already enumerated, have been identified at Fountain (Cill Íonntaín), Killenagh, Killea (Cill Aois), and Killmanicholas (Cill 'ic Míocháil). Among the altar

plate are two chalices deserving of notice, the first is a small silver vessel with a rudely incised inscription in Roman capitals on a platform above the lower rim : "Orate pro Tho. Welsh, Waterfodiense." The second chalice is larger and much later ; the legend is in current hand : "Donum Confraternitatis de Kilcockan Paroeciae de Kilcocken, Rev. Michacle O'Brien, Pastore an. 1815."

Parish of Lismore.

THE parish of Lismore is one of the largest in the diocese—extending from the Araglin river in the north to the Bride, a distance of perhaps sixteen miles. Originally—in fact, up to fifty years ago—it was much larger, embracing also the whole of the present Ballyduff. In this connexion it is however to be remembered that it is only in comparatively recent times that the mountain district of Lismore has become inhabited. As late as the time of the Earl of Cork the red deer and wolf were hunted on the uplands where now are potato fields and meadows. It is a fact generally unknown that Lismore embraced not only all Ballyduff parish as stated but portion of the modern Ballyporeen as well. Presumably the portion of Tipperary belonging to Lismore were the two or three townlands on the southern slope of the Knockmeal-down Range overlooking the Araglen valley. Probably the region in question was regarded as more accessible from the Waterford side; it was severed from Lismore about 1828, during the pastorate of Rev. Nicholas Foran, and the curacy therein of Revs. J. Mullins and Michael Purcell. Three priests then did all the parochial work of that mighty parish, a sick call to parts of which might entail a thirty miles ride over unspeakable roads. While the “stations” were being held the two priests engaged remained camping as best they could in the mountain cabins from Monday morning to Friday evening. St. Carthage is the patron of this parish. On his festival day two Masses are celebrated—one at 8.30 and the other at 10.30. Confessions are heard before the first Mass and up to and during the second. There is at present only a single church, St. Carthage's, but a chapel-of-ease at Ballysaggart is in course of erection.

The parish is one of the most historic in Ireland; its story indeed would require a volume to itself. St. Carthage's foundation of the 7th century quickly grew into a great community conducting world-famed schools and giving bishops and priests to churches innumerable. Among the great ecclesiastics and others connected with the school of Lismore may be named St. Malachy, the friend of St. Bernard and Bishop of Armagh; St. Celdus, also Bishop of Armagh, who is buried in Lismore; Cormac Mac Carthy, the builder of the famous chapel which bears his name at Cashel; St. Christian Apostolic legate, &c., &c.

St. Carthage's is most probably, surroundings &c., being considered,

the most beautiful and perfect church in the diocese. The foundation stone of the new church was laid Sunday, October 9th, 1881, by Most Rev. Dr. Power, Bishop of the diocese, on which occasion the sermon was preached by Most Rev. Dr. Fitzgerald, Bishop of Ross. On the 1st Sunday of June, 1884, the new church of Lismore was opened. The celebrant of High Mass was the Rev. Michael C. O'Farrell, Rector of St. Teresa's, New York (a native of the parish); deacon, Rev. P. J. Prendergast, D.D., of Epiphany Church, New York (native of the diocese, and now Archbishop of Philadelphia); sub-deacon, Rev. Wm. Sheehy, St. John's College; master of ceremonies, Rev. F. O'Brien, P.P., Cappoquin. The dedication sermon was preached on the occasion by Rev. Dr. Hutch, President, St. Colman's College, Fermoy. The new church was erected on the site of its humbler predecessor.

The schools of the parish are the Christian Brothers'—in two divisions, primary and secondary, Convent National Schools at Lismore, Ballinvella (mixed), Ballysaggart (mixed), and Glengarra (male and female). The population of the parish was three thousand three hundred and forty-four in 1894. In 1874 there were one hundred and twenty-eight baptisms, in 1884 one hundred and three, in 1894 fifty-two. Decrease in population is the result of emigration. In addition to the obligatory associations there is a Confraternity of the Immaculate Conception and a Confraternity of the Children of Mary in the parish. The baptismal registers go back to 1822. Beyond this there are no parochial records.

SUCCESSION OF PASTORS.

The registered Parish Priest of Lismore in 1704 was David Lehane, who is stated to be then fifty-one years of age. Next, there is mention of a Dean of Lismore named Hennessy, but whether he be the Jesuit, Father Thomas Hennessy, Parish Priest of St. Mary's, Clonmel, or a Parish Priest of Lismore there is nothing before the writer to show.

Rev. Daniel Lawlor seems to have been pastor of Lismore before close of the 18th century; his grave and elaborate tombstone are in the ancient graveyard of Modeligo but unfortunately the dates in the inscription are (as often happens) illegible. Father Lane, who died in 1802, seems to have come next in succession and, after him, Rev. Maurice Coleman, who died in 1821 at the age of sixty-three years. Rev. Garrett Connolly was nominated to the vacant parish in July, 1822, by Right Rev. Dr. Kelly. He was translated to Dungarvan in 1823 and succeeded in Lismore by Rev. Nicholas Foran (afterwards bishop) in 1824. From

the translation of Rev. Garret Connolly to Dungarvan in 1823 to the nomination of Rev. N. Foran in June, 1824, the parish seems to have been without a pastor, possibly owing to the confusion consequent on the canonical litigation in the Dungarvan parish case. In July, 1829, Father Foran was transferred to Dungarvan and was succeeded in Lismore by Rev. Edmond Wall who survived his appointment by nine years, dying in January, 1838, at the age of fifty-eight years.

On the 18th March, 1838, the Rev. P. Fogarty was appointed. He ruled the parish till the 29th of July, 1866, when he died at the age of seventy-five. The inscription on his monument says that it was mainly through his exertions the monastery of Mount Melleray was established after the expulsion of the Monks from France. To him also the Christian Brothers' Schools owe their origin. During his pastorate a site was procured and a school built at Ballysaggart, distant about five miles from Lismore. Great difficulty was experienced in procuring the site owing to the bigotry of Kiely Usher, who then held sway in Ballysaggartmore. Father Fogarty often declared from the altar that "a school and education would flourish in Ballysaggart when no Kiely Usher would remain." Facts have verified the prediction.

In September, 1866, the parishes of Lismore and Ballyduff were divided. Rev. Patrick Byrne was appointed Parish Priest of Lismore and Rev. David Power Parish Priest of Ballyduff.

Rev. Patrick Byrne (elevated before his death to the dignity of Monsignor) survived till April 10th, 1898, but for many years previous to his death he took no part in parish affairs or work. His successor was Rev. Thomas McGrath, translated from Carrick. On the re-establishment of the Diocesan Chapter Father McGrath was raised to a canonry and later to the archdeaconry. He died January 8th, 1911, and has been succeeded by Very Rev. Canon Walsh, D.D.

ECCLESIASTICAL ANTIQUITIES, &c.

The pre-Reformation Cathedral of Lismore seems to have been almost entirely destroyed by the White Knight in the reign of Elizabeth. In the early seventeenth century however the church was practically rebuilt and converted to Protestant worship by the great Earl of Cork. Some portions of the older structure survive, incorporated in the present Protestant cathedral—the chancel arch, for instance, and some windows of the south transept. Within the church, at west end of the nave, is a remarkable tomb of the Magraths, dated 1557, and elaborately carved—top, front, back, and sides. Inserted in the west wall of the nave are five inscribed grave slabs of early Celtic type asking prayers for

Colgen, an eminent ecclesiastic of Lismore who flourished A.D. 850, for Suibhne MacConnor, 854, for Martan, 878, &c., &c.

In a wood two miles to south of Lismore are the foundations of a small oblong building styled the "Loistin"; it probably represents the site of an hospice, hostel, or almshouse depending on the church of Lismore. The other ecclesiastical antiquities of the parish consist of Holy Wells and early church sites and cemeteries. Close to the castle entrance is site of an ancient cemetery still styled Reilig Mhuire. Herein many sainted bishops, anchorites and others await the Resurrection with Celsus of Armagh and Carthage of Lismore. There are early church sites—but no remains beyond traces of the circular wall of earth—at Ballyinn, Cool (Cill Columcille), and Seemochuda, and Holy Wells at Ballinaspick (Τοβαν να Στόπε), Carrignagower (Τοβαν μοχολμοίς) and Lismore (Τοβαν Ἐρετῆς). Close to the town of Lismore, but actually within the parish of Cappoquin, is an additional and interesting *cilleen* or early church site, on the townland of Ralph. To prevent perpetuation of an error of recent origin it may be well to state that the last named well, St. Carthage's, is now closed up and the site occupied by the present gate lodge at the castle entrance. The well sometimes mistaken for St. Carthage's is really Τοβαν να Ἐεργόσαν, i.e., Forge Well. On the townland of Castlelands in a limestone cliff is a small cave called the "teampuilin," i.e., the Little Church. Possibly the cave is ecclesiastical in origin or history. Finally the general place names of Lismore parish testify to the former ecclesiastical importance and character of the region:—Ballyanchor (an *anchor*, or perpetually enclosed religious, was attached to the church of Lismore), two Ballysaggarts, besides Glenasaggart, Skeaghataggart, and Monataggart, Seemochuda (St. Mochuda's or Carthage's Sitting Place), Munalour ("The Lazar House Shrubbery,") &c. Among the ecclesiastical antiquities must certainly be mentioned the Crosier of Lismore and the manuscript volume known as the Book of Lismore. The "Book" is a compilation or transcript of the 15th century and the "Crosier" appears to be some centuries older, and to have been made for Mac Aedhogain, Bishop of Lismore. It is highly probable that the present ornamental staff enshrines what remains of the original hazel or oaken staff of St. Carthage.

RELIGIOUS HOUSES.

I.—PRESENTATION CONVENT.

The pioneer mothers started from their convent in Waterford on 21st June, 1836. At Dungarvan they halted, and with Most Rev.

Dr. Abraham, the Bishop, who had accompanied them, they visited Very Rev. N. Foran, P.P. It was on the latter's solicitation that the affiliation at Lismore was projected. In the interval between the necessary negotiations and the establishment of foundation Dr. Foran had been transferred from Lismore to the pastorate of Dungarvan. We can imagine then the warm welcome accorded our travellers, and the renewed energy and jubilant hearts with which they set out on the second half of their route. Dungarvan was scarcely out of sight when the wayfarers perceived in the distance a troop of horsemen. The bishop announced the approaching cavalry to be a body of Hessians. The very name was a cry of alarm—in those days it had bitter associations for the Irish Catholics.

Towards evening hundreds of people expecting the advent of the sisters, congregated outside the town to await their arrival. At the first glimpse of the vehicle a shout of welcome burst forth ; the local band struck up National airs, the carriage was unhorsed, and the humble daughters of Nano Nagle were borne triumphantly to their temporary residence on the Mall ; serenading continued till a late hour and the town was illuminated. The dwelling occupied by the nuns was formerly the house of Colonel Cameron, a Protestant, whose kinswoman is the Mrs. Cameron of fiction-fame.* This gentleman possessed also two acres of land, the site of the present convent, about a few minutes' walk from the town. This ground the sisters were enabled to purchase owing to the dower given them the day of their arrival by Sister Michael Wall, who joined in capacity of lay sister. This good sister had previously prepared the house and succeeded, with the assistance of some prominent lay Catholics, in transforming the place into a miniature convent. The parlour did duty as chapel, and the ball-room served as school room. On the 22nd June, the day following their arrival, the school work was commenced. Before leaving the mother house, Waterford, Mother Paul Kenny was appointed Superioress of the little colony, which consisted of her sister, Sister M. Aquin Kenny, Sister M. Frances Keating, and the postulant of the preceding evening, Sister Michael Wall.

The children, attracted no doubt as much by curiosity as by a thirst for learning, flocked in such numbers to the convent school that the overflow from the quasi-ball-room had to be accommodated in the back yard. On wet days the stables served as class rooms, for the hygienic conditions of which no evidence is to hand.

The first mothers had many privations to endure owing to the want of foresight of some who had the arrangements of the temporalities of the foundation and to the unexpected deaths of others who would have been bound to make provision for them. At times the necessities of

life were wanting, but like trustful children the community left themselves in the hands of Providence, which never failed to raise up now one and again another kind friend.

In 1837 two postulants, Sisters M. Joseph Casey and M. de Sales Power, came to lighten the work and joyously share in the difficulties of the little band ; 1839 brought two others, Sisters M. Magdaline Power and M. Austin Walsh. Each of these members possessed the means usually required on admission. The sum thus received constituted the nucleus of a little capital whose interest rendered the future less precarious in prospect. But the building of a convent ? About the year 1840-41 two young, energetic clergymen, with no fund but their own extraordinary zeal and abilities, undertook the work (a site had already been acquired ; the little plot purchased formerly for a garden served admirably)—Rev. P. Meany and Rev. M. O'Donnell. Rev. P. Meany had tact, executive skill, special aptitude for supervision, and indomitable perseverance. This poor priest obtained from the Duke of Devonshire the use of slate and limestone quarries, horses and carts from the farmers round, and many local contributions ; whilst Rev. M. O'Donnell was lavish of his time and efforts, sparing himself no fatigue in a begging expedition through the diocese for the benefit of the new convent. In 1842 the foundation stone was laid by the Most Rev. Dr. Foran. The building occupied about five years, during which period the nuns continued their uphill work. In 1846 the new convent, though not adequately completed, was taken possession of.

Mothers M. Paul and Aquin Kenny were sisters, ever cherishing the home-love of their younger days. We find them united in the chief events of their lives—fond ties are not blunted by religion, she but quickens and spiritualises them. Mother Paul was the eldest daughter of James Kenny, Esq., Carrickbeg, Co. Waterford, and Margaret Riordan. The late Mother Bernard of Waterford was a niece of the Mothers Kenny. The sisters entered together on the 9th October, 1826, received the habit on the 9th of April, 1827, and made solemn vows on the same date and month—1829. Mother Paul had been appointed Superioress before leaving Waterford ; she was re-elected in 1848 under the presidency of Most Rev. Dr. Foran, and continued to hold office till 1851, when she was succeeded by Mother Joseph Casey. Rev. Mother Paul reigned over the foundation during its infancy. Adolescence is a trying time in every state. She loved her institute, her school and above all her choir duties ; hypercritical as to the ceremonies prescribed in the recitation and the correct pronunciation of the office, she was in this respect a "light to go by." Order, punctuality and cleanliness were characteristics of her nature.

A staunch upholder and observer of holy rules, it was through the help of prayer that she acquired that tolerance of spirit which could forbear without a hasty rebuke a breach of discipline in others. When at the expiration of her superiorship she transferred the rudder to another hand she resigned her barque well-manned, with propitious wind, but, alas, on a changeful sea. Mother Paul died February 3rd, 1859.

Mother M. Frances Keating entered the Waterford convent, December, 1806. This much esteemed and beloved religious, belonging to a family of good social position in her native city of Waterford, possessing many natural qualifications and accomplishments and of a beautifully buoyant and naive temperament, was before all a truly humble soul. Ever ready to assist in the most fatiguing and lowly occupations, she found her joy in being the servant of all. During nine years she held the responsible and perplexing office of Mistress of Novice, the arduous and delicate duties of which she admirably fulfilled. "Nothing bright shall last," and Mother Frances, the ideal of all that goes to form a good nun, was taken away to fairer regions on the 11th July, 1847, having been the first to lie and rest in the little cemetery.

Mother Joseph Casey, who succeeded M. Paul as Superioress, joined the community whilst they resided in the old house, and was professed September, 1839. She occupied the post of Superioress during three terms, and died while in tenure of office. This holy and prudent religious was frequently termed by externs "the real nun." Her meekness was such that one old religious, when some unusual disagreeableness arose, once remarked: "Rev. Mother, you vex me because you won't be vexed"; her tone of voice, deportment and every gesture bespoke that calmness of spirit which nothing external can disturb. Her rebukes were more insinuated than administered. Her charity to the indigent prompted an injunction to the portress that she was never to allow a poor person to go unrelieved. When dealing with the schools we shall see her active zeal, industry and self-renunciation. In 1862 she was attacked with a malignant internal disease to which she succumbed after a brief illness.

Mother Aquin Kenny, to whom we alluded in connection with M. Paul, was elected Superior in 1865, and re-appointed to office in 1868. This dear old nun was not only a reverend, but in every sense a true mother. Humility permeated her whole existence. M. Aquin, though by her office not obliged to attend school, always insisted on having a few of the poorest and dullest pupils as her proteges; these alone she instructed. Her love for the Blessed Sacrament was the prevailing devotion of her life. She often lingered behind at the termination of the choir exercises and at evening, when the worries

of the day were over she would seat herself on a low stool and there heart to heart with her Lord in the Tabernacle she drank of the delights He came to bring to the children of men. God took her to Himself 17th April, 1875.

Mother Austin Walsh was Superioress for three years, and presided over the destinies of the novitiate for twice that period. She was a most amiable, kind and self-sacrificing religious; her spirit of prayer and charity was admirable. To this day the old pupils whom business or fancy brings to the convent recall her impressive and practical instructions. She was stricken with a most painful internal malady under which she manifested not only heroic patience but radiant joy and fell a victim to its ravages on the 11th November, 1860.

The schools attached to the convent, as we have said, were in motion the day following the nuns' advent. The principles of religion and all that goes to make the young girl a worthy member of the Church, the State and the Family were efficiently inculcated. For ten years the sisters kept on the even tenor of their way, imparting religious and secular instruction. In 1847 the famine raged and the children of the poor felt many a hunger pang; in their new convent and with a large deficit hanging over them, the nuns deemed it their duty to succour their destitute pupils; they practised the most rigid frugality and appealed far and near for assistance. Thus they were able, while the bad times lasted, to supply fifty poor twice or thrice weekly with bread and soup. So continuously was the potpourri on the fire that the person in charge of the culinary department complained she had no opportunity to cook the sisters' meals. Rev. Mother Joseph Casey at this stage initiated an industrial department where many articles in muslin embroidery and lace were neatly and creditably executed. A central market was had in London through the influence of friends, and from sixty to seventy hands were engaged daily for over thirty years earning on an average five to six shillings a week. Eventually the demand failed, and thus this important work collapsed—not irrevocably we trust. In 1833 the Board of National Education was constituted and the convent schools, as soon as circumstances permitted, became connected therewith. Later, when the "Emblem rule" was insisted on, the Commissioners were notified that the schools would cease connection with the Board. In 1876, the Bishop, Most Rev. Dr. John Power, intimated to the community his wish that their connection with the Board should be renewed. The sisters made no objection and the work was resumed under supervision of the Board's Inspectors.

In 1885, the school accommodation being inadequate to the average attendance of pupils, erection of an addition, consisting of two fine

class-rooms, was begun. A Government grant of two-thirds the estimated cost was received and the balance was contributed by His Grace the Duke of Devonshire and local benefactors.

Most Rev. Dr. Foran was a constant and most generous benefactor of the convent. So also was Rev. P. Fogarty, P.P., Lismore. At the foundation of the institute the latter gave many earnest of benevolence towards it, which were continued till old age and infirmity withdrew his interests from earthly affairs.

The princely donations of the House of Devonshire were munificently begun by William, sixth Duke, and have been liberally and nobly continued to the present day. William, 6th Duke, granted the ground rent free for ever. This large-hearted nobleman was willing to do anything in his power for the community. On his first visit to the convent he asked to be shown through the house to judge for himself the accommodation. Passing through the kitchen he saw the washing carried on there. Next day the architect of the Crystal Palace was on the premises designing a laundry. Sir Joseph Paxton was the most unassuming of men; he familiarly related his history to the sisters, telling how he was but a lowly gardener, till brought into high relief by his patron.

Most Rev. Dr. John Power, was another generous benefactor. For the few months preceding his death he sent large cheques to clear off the debts. The lay brother artizan came from Mount Melleray and constructed a balustrade for the convent staircase which for years had been railless. In every emergency the good monks have lent their aid—spiritual counsel and pecuniary assistance; the Lord Abbot made many and generous donations, and when the convent was in straits he ever, like a true friend, helped to steer it through.

Mr. Walsh, a native of Lismore, a benefactor to the youth of his birthplace, always anxious for the training of the young hands in manual work has often urged the necessity of preparing young girls for the domestic life; he would have them capable of little feats in handicraft such as the replacing a broken pane of glass, mending shoes, and executing light work—this would prove economic and fill in those leisure moments which most women so misapply; he would teach them that healthful work is happiness. The important knowledge of cooking and washing he deemed attainable at home. Though a resident abroad Mr. Walsh's interests and thoughts are his country's; he pines to ameliorate her miseries and uproot her national defects. He has always responded most generously to appeals when the schools have been in question and has been outdone in liberality only by the Dukes of Devonshire; the graceful notes that accompanied his donations enhanced the value of the enclosure twofold.

The following is copied from the "Freeman" 11th March, 1886 :—
 "A large and influential meeting of the principal traders and others was held in Lismore on Sunday for the purpose of the inauguration of a movement to raise funds towards building new schools at the Presentation Convent, Lismore. Dr. Dennehy was moved to the chair and said it was the first time after a lapse of fifty years that the nuns ever appealed to the public. Resolutions were passed in support of the movement to raise £200 in the National Bank on a bill to be met by a collection later on in the year. Mr. M. Healy with his characteristic kindness, was mainly instrumental in bringing the above matter under the notice of his townsmen."

List of the Superiors of the Convent from its foundation :—

Sister M. Paul Kenny	....	....	....	1836-1839
Sister M. Joseph Casey (senior)	....	....	....	1839-1845
Sister M. Paul Kenny	....	....	....	1845-1848
Sister M. Joseph Casey	....	....	....	1848-1854
Sister M. Austin Walsh	....	....	....	1854-1857
Sister M. Joseph Casey	....	....	....	1857-1862
Sister M. Carthage Finn	....	....	....	1862-1865
Sister M. Aquin Kenny	....	....	....	1865-1871
Sister M. Patrick Hanley	....	....	....	1871-1874
Sister M. Aloysius Shanahan	....	....	....	1874-1877
Sister M. Patrick Hanley	....	....	....	1877-1883
Sister M. Joseph Casey (jun.)	....	....	....	1883-1889
Sister M. Augustine Cooke	....	....	....	1889-1895
Sister M. Joseph Casey	....	....	....	1895-1899
Sister M. Peter Prendergast	....	....	....	1899-1902
Sister M. Augustine Cooke	....	....	....	1902-1908
Sister M. Xavier Manning	....	....	....	1908-1911
Sister M. Augustine Cooke	....	....	....	1911-

II.—CHRISTIAN BROTHERS' MONASTERY.

In the November of 1865, the Rev. Patrick Fogarty, Parish Priest of Lismore, desirous of having a house of the Christian Brothers established in that town, bequeathed the residue of his property for that object. He did not, however, live to see his intentions realised, and some years elapsed before his wishes were accomplished. At length, the townspeople being deeply interested in the matter, formed themselves into a committee, and resolved to expedite in every way they could the introduction of the brothers ; encouraged by the clergy they immediately took active steps by communicating with the Bishop,

the Most Rev. Dr. O'Brien, and the landlord, the Duke of Devonshire. From both they received cordial encouragement. His lordship, the Bishop, corresponded with the Superior-General on the subject, and arrangements were promptly made for the sending of a community. The school building, which had been in connection with the National Board, the Duke fitted up at his own expense to meet the requirements of the brothers, and then handed it over to them.

Things being so far ready, the brothers arrived in Lismore on February 1st, 1871, and opened the schools for the reception of pupils on the 6th, when over two hundred boys presented themselves for admission. Although the Duke had generously given a site for the monastery, on a lease of nine hundred and ninety-nine years and at a nominal rent, the building had not yet been commenced. The brothers meanwhile lived in a rented dwelling, and an annual collection was established to supplement the interest arising from the funded property, inadequate of itself for maintenance of the community. Through the untiring exertions of the late Brother Alphonsus O'Donnell, the first Director of the house, assisted generously by the priests and people, a bazaar and collection were organised to raise funds for the erection of the monastery. The results were most satisfactory, and the foundation stone was laid by the venerated pastor, Right Rev. Monsignor Byrne, on Easter Monday, 11th April, 1871. The late Mr. J. J. McCarthy, M.R.I.A.I., Dublin was the architect, and Mr. R. W. Baldwin, formerly of Lismore, the builder. The work was carried on vigorously, and in twelve months the house was ready for occupation. The brothers took possession, May, 1872. The building is a handsome one, and beautifully situated on a rising ground close to the town and to the Devonshire demesne. It cost about £1,200, and is well suited for its purpose.

In the August of 1892 a Collegiate and Intermediate school was opened under the patronage of the Right Rev. Monsignor Byrne. In the year 1893, solely through the enlightened patriotism and practical benevolence of Mr. Edward Walsh, a native of Lismore and at present residing in Germany, a building for manual training was erected on the grounds. Here the advanced pupils are practically trained in the use of carpenters' tools and other appliances. They are put through a graduated course of wood-work, executed from plans which the pupils themselves have previously drawn to scale. This handicraft school is taught by a skilled mechanic under the direction of the brothers, and has been from its inception placed in connection with the Science and Art Department, South Kensington, London. The pupils have already passed most successful technical examinations, conducted by an officer of that Department specially deputed for the purpose.

The Lismore establishment is much indebted to his Grace the Duke of Devonshire for many acts of kindness and generosity, and for the interest he has ever evinced in its welfare since its inception. It is also under many obligations to the late Mr. Power, the popular and amiable agent of his Grace. From its foundation to 1896, Brother P. A. Gogarty was Superior. He was succeeded in September of year mentioned by Brother M. A. Aungier, whose term of office was one year. Then in succession came Brother Gogarty (two years), Brother T. A. Walsh (three years), Brother T. B. Fitzpatrick (two years), and Brother J. A. Crowley, the present Superior.

III.—COMMUNITY OF SISTERS OF MERCY, LISMORE WORKHOUSE.

(See under *Stradbally* below).

Parish of Modeligo and Affane.

THE patron of Modeligo is the Blessed Virgin under the title of her Assumption ; St. John the Baptist (Decollation) is titular of Affane. Regarding Affane parish, as distinct from Modeligo, it is to be observed that its southern boundary at present is not coterminous with the ancient boundary. Some townlands of Affane now belong to Aglish, but there is no record to show when or by whom the change or transference was made. There are two churches of which the principal, Modeligo, was erected in 1816 by Rev. John Phelan, P.P. The second church, Affane, was also erected by Father Phelan at a date not ascertained, and was considerably improved at later dates, first by Rev. P. Meany, P.P., and again by Rev. Richard Sladen, P.P. The Affane church is a plain rectangular building of comparatively small size—the main entrance surmounted by a small belfry. Modeligo church—cruciform in plan—is larger and better. Before 1816 there appears to have been only a single church in the parish : this was a thatched structure situated at a place still called Chapel Road, a mile or so south of Modeligo village, in the direction of Affane.

The parish contains three schools, all connected with the National Board, scil. :—Modeligo (male and female) and Affane (mixed). The schools at Modeligo were erected by Rev. Michael McGrath during his pastorate ; for one reason or another they were not opened for many years—until Rev. P. Meany, during his brief stay in the parish, set them in working order. The school at Affane is of much earlier date ; it is supposed to have been founded by Rev. Patrick Phelan, P.P. Long previous to either of these schools, however, Patrick Denn and his father, Laurence Denn, before him, taught a school in the parish. The Denny were not confined to any one locality in the parish but moved from one part of it to another as circumstances warranted. We know that Patrick had a school at Poulbaidthe in 1800 and that shortly after that date he removed to Cappoquin to return to Modeligo no more. The parish schoolmaster of the 18th and early 19th century was generally parish clerk and the Parish Priest's factotum as well. Often too he was, in addition, an Irish scribe and poet or rhymster.

The present population of the parish is about eighteen hundred,

and the people are good, honest, and moral. In addition to the statutory sodalities the Holy Rosary Confraternity is established in the parish.

SUCCESSION OF PASTORS.

Owing to the circumstances of the times Seskenane (Tooraneena) was united to Modeligo in the early 18th century. We find Nicholas McCanny, Parish Priest of Affane, Modeligo, and Seskenane in 1704. His residence was at old Affane, an extremely awkward situation—at the southern boundary of a parish which then extended, without roads, some twenty miles in length and embraced some of the roughest country in Co. Waterford. Father McCanny was then aged fifty-eight years and had been ordained on the Continent. We do not know what Parish Priests, if any, intervened between Nicholas McCanny in the beginning of the 18th century and John Phelan at its end, but we have record of the appointment of the latter on March 12th, 1798, and his death on June 29th, 1819. He built the present church of Modeligo and is buried beside it. It seems not unlikely that, about the middle of the 18th century, regulars, perhaps Augustinians, had established themselves in the parish for a time. At any rate in the old cemetery of Modeligo there are three tombstones marking the burial place of regulars—Fathers Philip Meagher (1777), Philip Hassett (1779), and John Power (1786). The last named was an Augustinian and, for portion of his life, an apostate. Father Hassett is possibly identical with the "Rev. Philip O'Hahassey" who was Parish Priest of Ardmore in 1765. Rev. John Phelan was succeeded by his brother, Rev. Patrick Phelan, who survived till 1833, when he was, in turn, succeeded by Rev. Michael McGrath. The last named held office for thirty-three years and was succeeded in 1866 by Rev. Patrick Meany, whose pastorate of Modeligo was but brief; he showed symptoms of the malady which was soon to end his career of great promise, and was transferred to Clogheen in 1868. The next pastor was Rev. Thomas Burke who lived only two years and was succeeded in 1878 by Rev. James Hannigan. Father Hannigan died within the year having held the pastorate only eight months. There were thus five Parish Priests in succession within as many years. Rev. Richard Sladen succeeded Father Hannigan in 1878. During Father Sladen's pastorate a curate's residence was provided and erected, through the efforts of Rev. Thos. Condon, C.C. Three years before his death Father Sladen resigned the parish and was succeeded, in November, 1897, by Rev. James Henebry. Father Henebry during his term of office has secured to the parish a centrally situated parochial residence, and provided the people with the first mission (by the Dominicans) ever given in the parish.

ECCLESIASTICAL ANTIQUITIES, &c.

At Modeligo is the ancient ruined church of the parish ; the remains consist of both gables and the south side wall of a plain choirless structure, forty-eight feet in internal length by twenty-one feet wide. At Affane, on the other hand, there is a large cemetery but no remains of the ancient church. The site of the latter can, however, be traced to the south of, and parallel with, the modern Protestant church.

On the townland of Knockgarraun is a noted Holy Well (Our Lady's) which is still the scene of a "pattern" on August 15th. There are early Celtic church sites at Derry (Cill mo Luad), Killea (Cill Liad), and Kilderriheen (Cill Doiríne).

Though the southern part of the parish passes in an east and west direction a continuation of the ancient Boher na Naomh or Road of the Saints, so named, it is claimed, from being the route by which Carthage and his household approached Lismore on their way from Rahan. Boher na Naomh was really the ancient highway, Lismorewards, through the Decies.

Among the altar plate of the parish is a small silver chalice with the undated inscription in Roman capitals :—"THE GIFT OF THOMAS DEE TO THE CHAPEL OF MODELIGO."

Parish of Newcastle & Four-Mile-Water.

THE patron of Newcastle is Our Blessed Lady of the Assumption (15th August). Patrons of Four-Mile-Water are Our Blessed Lady and St. Laurence, Martyr (10th August). The people are exhorted to approach the Sacraments of Penance and the Blessed Eucharist on the patronal feasts.

The present parish embraces the greater portion of the very extensive ancient parish of Kilronan (Co. Waterford) together with the ancient parishes of Newcastle and Molough (Co. Tipperary). On the death of Rev. Thomas O'Meara, P.P., in 1874 four townlands of Kilronan (Four-Mile-Water) were taken from this parish and united to Tooraneena.

The present church of Our Lady, Newcastle, was remodelled and practically rebuilt in 1879 by Rev. Thomas Finn, P.P., at a cost of £1,500. It is now a handsome Romanesque church, having a beautiful high altar and a stained glass window, subject—the Immaculate Conception—in the apse. The architect was Mr. Doolin of Dublin, and the contractor Mr. Boles, Cahir, who, however, failed to carry out his contract, leaving completion of the work to Father Finn.

Four-Mile-Water church is of the plain cruciform plan; it was built in 1826 and has a marble altar (the gift of the late Mrs. Hudson, Clonmel). This church has three galleries and is boarded and seated throughout.

There are six schools all under the National Board, viz. :—two each (male and female) at Newcastle and Ballymacarbery (Newtown), and two (mixed) at Russellstown and Bennettschurch respectively. The parish population is about two thousand eight hundred; baptisms in the year 1893 numbered forty-eight.

SUCCESSION OF PASTORS.

The present union of parishes is apparently of earlier origin than beginning of the 18th century, for in 1704 we find the same James Daniel pastor of both parishes together with Inislounagh. He registers himself at Tallow on July 4th as resident at Glasha, and on 11th of the same month he registers himself at Nenagh as resident in "Abbeynes Conaghty" (Inislounaght).

Rev. James Prendergast, a native of the parish and member of a family connected therewith for centuries, was Parish Priest in the latter

half of the 18th century. In 1793 he built a chapel at the place now called Pasterville and died October 28th, 1798. He was succeeded by Rev. Patrick O'Meagher, who was translated in 1820 to Dungarvan. Rev. James Larkin succeeded and lived for twenty years, to be succeeded, in July, 1860, by a kinsman, Rev. Edmond Larkin. Both Fathers Larkin are buried in Newcastle church. Rev. Thomas O'Meara was translated from Abbeyside to the pastorate of Newcastle in 1860, and survived till November 1st, 1874, when he had as successor Rev. Thomas Finn. Of a somewhat militant temperament Father Finn had no toleration for abuses. His denunciation of evil doers and their works was vigorous and telling and the people who loved the alliteration called him "Fiery Finn." Father Finn's successor, Rev. David Ahearne, who was translated from Kill in 1884, was a second edition of Father Finn, a very hard working, zealous and single-minded, pastor. He lacked worldly prudence, however, was an indifferent accountant and a bad financier—with results unsatisfactory to parochial and private credit. Poor Father Ahearne's career in Newcastle was brief; he died November, 1889, and was succeeded by Rev. John Walsh. In January, 1910, Father Walsh after twenty years' work as pastor retired from active service and an Administrator, Rev. James Maher, was appointed.

ECCLESIASTICAL ANTIQUITIES, &c.

There are remains of ancient churches at Kilronan, Newcastle, Molough, and Bennetschurch. Kilronan (Ronan's church) ruin is specially interesting and in an excellent state of preservation. Indeed the church would appear to have been in use in comparatively recent times. Within its roofless walls is the tomb of Buck Sheehy, who was executed at Clogheen for having given evidence in favour of his cousin—Rev. Nicholas Sheehy. The remains of the old church at Newcastle, beside a castle of the Prendergasts, show that the former was unusually commodious. Popular tradition persists in ascribing final destruction of this church to a Prendergast who set it on fire. Molough was a church inappropriate in the nunnery of the same name. Remains of both nunnery and church survive but they are neither impressive nor very interesting. The religious foundation here dates from Celtic times; it is alluded to in the Irish Life of St. Declan. Hardly anything of the structure called Bennets' Church, on the townland of Graignagower, is visible. The foundations of the building can however be distinctly traced and beside them, deeply embedded in the soil, is a monument of the bullan type. Bennetschurch (Ἐκκλησιᾶς τῆς Μονῆς) would appear to have been intended as a chapel-at-ease to a parish of immense extent. There is still

in use in the parish yet another old graveyard, Killcreggane (Cill Ćreagán), but it has no traces of a church. It is no doubt an early Celtic ecclesiastical site, and as most of these little Celtic churches were of wattle we need not be surprised that no traces of the buildings have come down to us. Other early church sites have been identified at Ballydonagh, Bawnfunne, Clashganny, Crohan (two churches—Cill Uisť and Cill na ġCloigeann), and Kilmanahan (St. Munchin's). There are also a couple of Holy Wells, scil.: at Glebe (Kilronan) and Ballinamona (St. Brigid's). On the townland of Boolahallagh is a field known as "Ban a Maineastreac" (The Monastery Field) and containing slight remains of an old building. Enquiry locally could however elicit no information as to reason of the name or character of the ruin.

The list of altar plate embraces two interesting items. One is a chalice of medium size preserved at Newcastle which bears on its under surface the legend in current hand :—"Joannes Geraldí and Helena Maurítii me fecerunt 1621 et incolae de Kilronayne me reficerunt 1759." In connection with this inscription it is of interest to add that the Barony of Glenahery was Desmond territory. The second is a smaller chalice with the following, also in current and on under surface. "Rev Dr. Patricius O'Meagher, Pastor de Kilronan and Newcastle me fieri fecit A.D. 1809."

Parish of Passage (Crooke, Killea, and Faithlegg).

THIS is a district of large extent lying along the left bank of the Suir from Faithlegg to Dunmore East. It comprises no fewer than six ancient parishes of the diocese of Waterford, scil. :—Faithlegg, Kill Saint Nicholas, Crooke, Kilcop, Kilmacombe, and Killea. The present union is at least two centuries old ; at one period of the Penal times it was more extensive still for it embraced Ballygunner also. There are in the parish three churches, Killea, Crooke, and Faithlegg ; of these the first and last were built in the early years of last century, during the pastorate of Rev. Thos. Hearn, but Crooke was built by Rev. Martin Flynn near the middle of the century. A rather striking object in the landscape is the great spire of Faithlegg church, erected about thirty-five years since by the late Nicholas Mahon Power, D.L., of Faithlegg. The spire however rather dwarfs the church—of no great size at the best. The parish has seven schools—two each (male and female) at Dunmore, Passage, and Faithlegg, and one mixed school at Bellake—all in connexion with the National Board. Two of the schools (Faithlegg—male and female) are under lay but Catholic management.

SUCCESSION OF PASTORS.

Thomas Clancy, residing at Passage and then aged fifty-nine, was registered Parish Priest of Crooke, Kill St. Nicholas, Killea, Kilmacomb, Ballygunner, and Faithlegg in 1704. Thomas Clancy died in 1717 as appears by his will in the Record Office. Six years elapsed between the death of Father Clancy and the appointment, in 1723, of the Rev. Thomas Hogan, who lies buried in Crooke and of whom the inscription on his tombstone tells us he “departed this life February 4th, 1781, aged eighty-six,” having been Parish Priest of Passage for fifty-eight years ! Rev. Thomas Hearn appears as next Parish Priest, appointed 1781 ; the duration of a priest’s office as parochus in those days was very often the whole period of his priestly life. Father Hearn’s pastorate was fifty-six years—almost as long as his predecessor’s. Rev. Martin Flynn succeeded ; he was transferred to Trinity Without in 1844 and replaced in Passage by Rev. Thomas Dixon. Father Dixon

held office only six years, and most of them sad years, scil., the year of the famine and its immediate successors. He is buried in Killea. Rev. Thomas Flynn was the next Parish Priest. He was member of a family that gave to the diocese an extraordinary number of priests, many of them very distinguished. Father Flynn was nephew of the Rev. Thomas Flynn, D.D., who was Parish Priest of St. Michael's, and grandnephew of the illustrious Rev. Dr. Francis O'Hearn, and of his brother, Vicar Hearn, Parish Priest of Trinity Within. He survived his appointment only eight years and was succeeded by Rev. Edmond O'Donnell in 1858. Father O'Donnell's successor was Rev. John Crotty, translated from Powerstown. Father Crotty's term of office coincided with the height of the land agitation. Being somewhat out of sympathy with the popular movement poor Father Crotty was not well understood by his new flock. Had he been spared his worth would have made itself felt. He died in five years from succession to the parish. Meantime he had introduced a community of Sisters of Mercy to Dunmore. He closed a saintly career by a holy death in 1881 and was succeeded by Rev. Nicholas Phelan, translated from Kilsheelan. Father Phelan lived little more than long enough to take possession. He died at Blarney, one month after his appointment, and had as successor Rev. Maurice Flynn, translated from Rathgormac (1887). Father Flynn became a Canon on formation of the Diocesan Chapter in 1902, and died July, 1911. During Canon Flynn's pastorate a substantial curate's residence was erected at Passage. His successor, Rev. John Casey, was translated from Ardmore.

ECCLESIASTICAL ANTIQUITIES, &c.

There are remains of the old parish churches at Crooke (badly preserved), Faithlegg (well preserved), Kill St. Nicholas (insignificant), Killea (with a graceful tower), and Kilmacomb (badly preserved). At Crooke and Faithlegg are Holy Wells, almost forgotten, and early church sites at Kilcullen, Kilcop, and Licaun.

RELIGIOUS HOUSE.

CONVENT OF MERCY, DUNMORE EAST.

This is a filiation from the Convent of Mercy, Clonakilty, Co. Cork. The community came to take charge of the Waterford Union Hospital on the 25th September, 1876, at the invitation of the Guardians, and made a foundation in Dunmore at the request of the Bishop and Parish

Priest on the 24th May, 1883. The sisters teach a National school (about one hundred in attendance), and visit the sick in Dunmore, while in Waterford they have charge of the Union hospital.

The founder was Rev. John Crotty, P.P. The first Superior was Mother M. Columba Marmion, who was succeeded by Mother M. De Sales Lowry. Like all new foundations this had to contend with many difficulties. In its infancy it lost, by the death of the founder, a devoted father and friend. The Rev. J. Crotty died on the 25th September, 1886. A sum of £800 was raised to purchase the goodwill of a house, over £300 had been paid in 1894; the remainder is now a parish debt. No improvements were made for years, as, after the death of Rev. J. Crotty, it was thought a more suitable house and site for a convent could be procured nearer to the parish church. It was finally decided by the Most Rev. Dr. Sheehan that the house originally purchased for the convent and school should remain as such. The convent was originally built by the late Marquis of Waterford as a summer residence, and had been known as the "Bay Hotel" for some years previous to its purchase by Father Crotty.

Superiors :—

1894 Sister M. Columba Marmion.

1895 Sister M. de Sales Lowry.

1901 Sister M. Columba Marmion.

1904 Sister M. de Sales Lowry.

1906 Sister M. Columba Marmion.

In 1906 a new convent was erected in Waterford, which on its opening became the mother house of the community, with Dunmore as a branch. Six years previously the community had taken charge of a new National school (St. Otteran's) in the city.

In 1907 a central novitiate was established for the Mercy Convents of the diocese and it was arranged that after 1908 the novices from the other houses of the Congregation, should make their novitiate in the Waterford house, and there go through a course of studies to fit them for their future duties.

Parish of Portlaw and Ballyduff.

THE modern ecclesiastical division so named represents the four ancient parishes of Kilmeaden, Newcastle, Guilcagh, and Clonegam. Guilcagh does not appear to have had a church; at least no trace or tradition of such exists, but there is, at Kilmovee, within that parish, the well defined site of a Celtic church.

There are two churches—Portlaw (St. Patrick's) and Ballyduff (titular unknown). No special devotion in connection with the patronal feast is practised in either church. Twice yearly general stations are held in the churches; the neighbouring clergy are invited to assist in hearing confessions on these occasions and about seven hundred adults receive the Sacraments.

The handsome and substantial early English church of Portlaw was erected in 1859 by Rev. John McGrath from designs by McCarthy; Pierce, of Wexford, was builder. It consists of nave, chancel, aisles, and tower, and measures one hundred and twenty feet long by sixty feet wide and seventy feet high. Father Hearn completed the tower in 1910. This church replaces an old cruciform structure which occupied the same site. From the inscription on base of a small silver chalice preserved in Ballyduff it is evident there was some sort of chapel at Portlaw in 1754. The legend in question runs:—“*Ad usum Sacelli Parochialis loci de Portla factus anno 1754.*” Ballyduff church replaces a thatched chapel which stood on the opposite side of the road a couple of perches to the north-east. This chapel seems itself to have been the successor of a temporary Penal Days' Mass-house at Carriganure. Rev. Thos. Hearn, Parish Priest, in 1910, re-roofed, and re-modelled the present church, inserting new windows, and doors, and adding a tower.

Previous to the older building referred it is highly probable there was no church at Portlaw; Clonegam under the Catholic Lords Tyrone was available, intermittently at any rate for Catholic worship, and there appears to have been a private chapel at Curraghmore. In the parish there is at present a small bronze bell bearing date 1549, which is supposed to have come from Clonegam or Curraghmore. When the old

church of Portlaw was in course of erection a quantity of church furniture and fittings (including this bell) from the private chapel or from Clonegam was given to it.

The parish has four schools, two each (male and female) at Portlaw and Ballyduff. By his will Rev. John McGrath, endowed the Ballyduff schools, bequeathing a large sum of money to pay a bonus of about £12 a year to the teachers and to provide clothes for the pupils as an encouragement to regular attendance. The present population of the parish is estimated at over three thousand.

SUCCESSION OF PASTORS.

Rev. John Power, ordained in 1677 by Bishop Brennan, of Waterford, was registered Parish Priest of "Kilmedane, Clonegam, and Newcastle" in 1704, his place of abode being Rosruddery (the present Ross). He was then aged fifty years, so he probably survived into the twenties. Next we hear of a Father O'Callaghan as Parish Priest ; his exact year is uncertain ; it is unlikely however he can have filled in the whole period from the death of John Power to the appointment, in 1784, of Rev. Matthias Power. Father Power died in 1813 and is buried in Newcastle graveyard. Rev. Michael Rourke, translated from Carrickbeg, succeeded; he survived till February, 1857. He was a man of superior talent of a peculiarly practical kind. During his pastorate he built Ballyduff church in 1822. In Father Rourke's time the parochial residence was within a few minutes' walk of Portlaw church, on the townland of Ballycahane. In connexion with Father Rourke, his nephew, Rev. Patrick Costin, who dwelt with him as curate deserves notice. Father Costin spent practically his whole clerical life as curate of Portlaw. He was so long associated with the place that he came to be regarded as part and parcel of it. The writer saw within the past year a letter addressed by someone in Waterford to Rev. P. Costin, Portlaw. Father Costin had been nearly forty years in heaven when the letter reached Portlaw. Though Father Costin had been sixty years in the ministry he was never promoted to a parish. Old and middle-aged people still living recall his sermons. They were of such extraordinary length that some of the unappreciative young people were accustomed to leave the church at the commencement of the sermon, go home and have dinner and return to the church for the close of the sermon and the rest of the Mass ! Rev. John McGrath became Parish Priest of Portlaw in 1854 and died in 1882, having administered the parish wisely and well for twenty-eight years. He was a splendid, effective and practical preacher and a superior Irish

speaker. Many old people could quote much of his sermons for several years ; he would have his congregation laughing and sobbing in turn. Wit, eloquence, and elocution, were all skilfully blended in conveying eternal truths and his hearers were visibly impressed. He died in 1882 and was buried in Ballyduff church. Two years after his accession to the parish he built the present fine church of Portlaw—and later, the curate's residence at Portlaw. His nephew, Rev. Thomas Hearn, succeeded ; Father Hearn had been curate in the parish since his ordination twenty-one years previously, and survived as Parish Priest for thirty years. Few priests of our day have ministered in the same parish for fifty-one years. Portlaw's record in the matter of longevity of its pastors is an extraordinary one. Since 1784, the year of Rev. Matthias Power's appointment—that is for close on one hundred and thirty years—there have been only four Parish Priests. Rev. Thomas Hearn died July 11th, 1912, and was buried, like his two immediate predecessors, at Ballyduff. He was succeeded in August, 1912, by the Rev. Francis Prendergast.

ECCLESIASTICAL ANTIQUITIES, &c.

No remains of the ancient churches of Kilmeaden or Clonegam survive. Protestant churches have been erected on both sites and all traces of their Catholic predecessors have been swept away. In New-castle cemetery, surrounded by rocky hills which lend it a picturesque appearance, stand the east and west gables of the ancient church.

There are only two Holy Wells, scil. :—"The Angels' Well" on the townland of Kilmogemogue and St. Martin's on Adamstown, but there are early church sites at Killowen, Kilmovee, Kilmogemogue, Kildermody, Darrigle, Adamstown, Gortaclade, and Carrigphilip.

A small bronze Mass bell already alluded to, and said to have belonged to Clonegam, is still preserved in the parish. A reliable tradition records that it was given, through a visitor, to the chapel of Portlaw ; it bears the following inscription in Roman capitals : "Me fecit Johannes Affine A° 1549."

RELIGIOUS HOUSES.

I.—CONVENT OF MERCY, PORTLAW.

The present convent was originally built about 1840 as a residence for one of the Malcomson brothers, and remained in the possession of

the family down to 1883. The late Rev. John McGrath, P.P., died in 1882, and bequeathed his entire property to local charity, particularly towards the foundation of a convent for the instruction of the poor. Negotiations for purchase of house to serve as a convent were successfully carried on by a local friend, who bought the present convent building in his own name and then transferred to the trustees. Before this purchase was completed an effort was made by the Parish Priest to purchase an imposing mansion. However, entail blocked the way, and the nuns were obliged to be content with a less spacious house. The house is sufficiently large for present purposes and the site is all but perfect—commanding a lovely view of the Suir and the woods of Curraghmore.

On 29th June, 1883, five sisters came to Portlaw, from the Convent of Mercy, Cahir, Co. Tipperary, accompanied by M. M. Bernard Vaughan, then Mother Superior. They were very cordially received by the Rev. Thomas Hearn, P.P., Rev. John McCann, and Rev. P. Keating, and commenced at once their work of teaching in the schools and visiting the sick poor of the district. An interesting feature in the work of the sisters in those days was an evening school to which the poor girls who worked all day in the cotton mills of "The Mayfield Spinning Company" crowded at night to learn to read and write. This was heavy work for the sisters after teaching their younger pupils all day, but the good results were encouraging, and the sisters kept up the work of the evening school for five years, at the end of which time the necessity for the night school no longer existed. The attendance in the day school increased to three hundred and forty pupils, while that of the night school dwindled to one dozen. This house was formally constituted a foundation by the Most Rev. Dr. John Power, on 18th March, 1885, with Sister M. Peter Clare McCarthy as Superior, and Sister M. Berchmans Sheehy as Mother Assistant. In 1910 new schools upon a new site were built, equipped and opened.

Superiors :—

1885 Sister M. Peter Clare McCarthy.

1891 Sister M. Alphonsus McCormack.

1894 Sister M. Peter Clare McCarthy.

1900 Sister M. De Sales Kennedy.

1903 Sister M. Peter Clare McCarthy.

1909 Sister M. Alocoque O'Donnell (she died during her first year of office).

1910 Sister M. Peter Clare McCarthy.

II.—WOODLOCK CONVENT.

This convent, wherein the community conduct a ladies' boarding house, was opened by the Sisters of St. Joseph of Cluny, the 8th April, 1909, under the patronage of the Sacred Heart. The house was founded by the Superioress of Mount Sackville Convent, Dublin, in a former mansion of the Malcomson family. Mrs. Malcomson intended giving the property to the sisters, but died before the deed was signed. Her son, Mr. Keith Malcomson, carried out his mother's wishes and handed over the house to the present community. The spiritual wants of the community were in the beginning attended to by the parochial clergy; at present the convent has a chaplain.

Parish of Powerstown and Lisronagh.

THE modern parish so named is made up of no fewer than seven ancient parishes, scil. : Kilgrant, Kiltegan, Rathronan (in two parts), Lisronagh, Donoughmore, Baptistgrange (in two parts), Mora, and a small particle of Clonmel. The parish of Mora is otherwise called Mooretownkirk, otherwise Castle Blake, otherwise "the foreign mission." The parishes, with exception of Kilgrant which was a separate division, seem to have stood united as at present over two hundred years ago. In 1704 the union included Newchapel and Ballyclerahane (diocese of Cashel) also. A curious thing appears to have happened as regards the townland of Drumdeel, otherwise Market Hill in the parish of Baptist Grange, scil. : transference of portion of the townland to another parish and diocese. How and by what authority this schism was effected it is now difficult to determine, though there is the explanation usual in such cases—of a sick call not attended, &c., &c. The parish registers begin with the year 1808, from which date they are fairly complete to the present time.

Geography of the parish is peculiar and complex. A constituent portion of the parish, scil. :—the ancient division of Mora, constitutes, with four townlands of Inislounaght (St. Mary's, Clonmel), a sort of island of over four thousand acres within the diocese of Cashel. This district had up to less than a century since, a church of its own situated at a place called Castle Blake, but at present its people attend chiefly the churches of Rose Green, Clerihan, and Fethard, in the diocese of Cashel. Many in fact, owing to more or less prohibitive distance, seldom visit their parish church except for baptism or marriage.

The present church of Powerstown was erected in 1810 with dedication to St. John the Baptist (Decollation). There is no record before the writer of the erection of Lisronagh church which, like Powerstown, is dedicated to the Baptist (Nativity). Its predecessor stood some distance to north of present site at a place called Quarryhole. Lisronagh church was however enlarged, re-roofed, and otherwise improved by Rev. John Power during his pastorate (1852-66). Father Power also built the girls' school at Lisronagh.

The total Catholic population of this very scattered parish is about sixteen hundred. Baptisms average about thirty-one annually. In addition to the Statutory Sodalities there are in the parish Societies of the Living Rosary and Holy Family.

SUCCESSION OF PASTORS.

In 1704 the pastor of Kilgrant was Edward Butler, then aged forty-six, who had received orders from Thady, Bishop of Clonfert, and resided at Redmondstown, while William Burke, residing at Kilmore and then aged fifty-seven, was registered as Parish Priest of "Lisronagh, Donaghmore, Newchappel, Ballyclerihane, Mooretownkirk, Rathronane, Kiltegade, and Bally-Baptistgrange." As Newchappel and Ballycleraghane are in the diocese of Cashel and as Jeffery Saul, residing as Killusty was, on the same day, registered as Parish Priest of Newchapel and Ballyclerihan we may take it that Rev. William Burke exercised only a vicarious sort of jurisdiction over the latter parishes.

The next Parish Priest of whom the writer can find mention or tradition is a Father McGrath whose name survives traditionally in connexion with a testimonial in Irish metre which he gave to a local thatcher who had expeditiously and satisfactorily completed a piece of professional work for him. Rev. Patrick Tobin apparently succeeded; at any rate he was Parish Priest of Powerstown for many years previous to 1808, when he died. Father Tobin was a man of fine physique, wore top boots (as country priests who had to ride much in those days generally did), and usually carried a riding whip. His use of the latter—on the back and sides of an officer of the Clonmel Garrison—went near leading on one occasion to exceedingly serious consequences for himself. It must, I fear, be confessed that the priest was very much to blame for his conduct on the occasion. The incident led to a threat of reprisals by the military authorities and it was only by the most ample apology on the priest's part, together with the intervention of Rev. Dr. Flannery of Clonmel, Bishop Hussey, and the injured officer, that poor Father Tobin, and perhaps his parishioners, did not have to pay dearly for the outrage—for these were the days of ascendancy with a vengeance. From the inscription (*vide infra*) on a chalice at Lisronagh it is evident that a Rev. J. Walsh was parochus, but there are no data before the writer to fix his period. Rev. Felix Cleary, nephew of a better known namesake who, though a Franciscan, had been Parish Priest of St. John's, succeeded in 1808. He erected the present church of Powerstown, and, dying in 1815, had as successor Rev. Maurice Wall, who survived for nearly forty years—till 1852. Father Wall was succeeded by Rev. John Power, afterwards Bishop. Father Power was translated to SS. Peter and Paul's, Clonmel, in 1866 and was succeeded by Rev. John Crotty, well known and still remembered as a pulpit orator. During his pastorate, Father Crotty established a National school at Rathkeevan. In 1881 he was translated to Passage and was succeeded in Powerstown by Rev. Thomas

Hannigan, translated from Abbeyside. Father Hannigan died in 1912, having been a Parish Priest for thirty-four years and has been succeeded by Rev. Richard Casey, transferred from Knockanore.

ECCLESIASTICAL ANTIQUITIES, &c.

These comprise church ruins at Kilgrant (insignificant), Kiltegan (insignificant), Donoghmore (exceedingly interesting), Moorestown (interesting and considerable), Baptist Grange (of great interest), Maginstown (poorly preserved), and Lisronagh (considerable remains). Donoghmore church ruin is an eleventh or twelfth century building consisting of nave and chancel with overcroft, and an exceedingly beautiful doorway and chancel arch. The ruin is now preserved as a National Monument under care of the Board of Works. Baptist Grange church is distinguished by possession of a triple chancel arch—an exceedingly rare feature, of which the ruined cathedral of Clonmacnoise furnishes the only other Irish example known to the writer. At Rathronan, where a modern Protestant church stands in the large cemetery, are no recognisable remains of the ancient building. Kiltegan (Tagan's church) is popularly and locally known as Shanavine (Seana Deinn—"Old Steeple"). Shearman endeavours to identify the founder with Tagan or Tecce, one of the seven companions of St. Fiace of Sletty.

There are early church sites without remains, except in the case of the first, at Miltown Britton ("Teampul Aoḡa"), Carrigeensharragh, Ballygambon ("Killedmond"), Killerk (Erc's church), Ballynattin (Kilfern), and Kilmore, and Holy Wells at Moorestown ("St. Nicholas'") and Caherclogh ("Halfpenny Well").

The altar plate furnishes a couple of inscriptions of somewhat minor interest. A medium sized chalice in Lisronagh church yields the following :—"Parochia de quarryhole me emit R. J. Welsh, Pastore." A similar chalice in Powerstown was, itself tells us, :—"THE GIFT of EDMUND THEOBALD MANDEVILLE BUTLER to the PARISH OF KIGRANT, A.D. 1807."

RELIGIOUS HOUSE.

ST. JOSEPH'S INDUSTRIAL SCHOOL, FERRYHOUSE, CLONMEL.

This school, which is certified for one hundred and fifty boys, is under the care of the Fathers and Brothers of the Institute of Charity, and is picturesquely situated on the banks of the Suir, about two miles from Clonmel. It owes its existence in the first place to the munificence of the late Count Arthur Moore, D.L., of Moorsfort, Tipperary. The main block was built in 1884, but for a year or two the Count had con-

siderable difficulty in finding a Religious Order ready to take charge of it. Speaking of this matter in after years he was wont to say that the climax of his humiliation was reached when one morning he opened a letter from a young lady asking his permission to play lawn tennis in the empty dormitory. However, towards the end of 1885, he came to terms with the Superiors of the Institute of Charity and the school was opened (as a Government Institution) on January 27th, 1886.

At this time the accommodation for boys and masters was very limited, while the grounds round the house, now so beautifully sheltered and laid out, were a treeless waste. Count Moore however contributed a substantial sum towards the completion of the building, and within a couple of years from the date of opening, the remaining three sides of the quadrangle, containing the workshops, schoolrooms, play-hall, &c., were completed.

These improvements were carried out under the direction of Rev. Timothy Buckley, who was appointed rector at the opening of the school, and remained in office until 1893, when he was succeeded by Rev. John Harrington. Father Harrington was still under thirty years of age when he was appointed rector and manager of the school, and during the next thirteen years his untiring zeal and energy showed itself in the splendid work which he did towards improving the institution generally and bringing it up to a very high standard of efficiency. He introduced electric light and a water system, planted the greater number of the trees which now stand in the school grounds, erected new workshops, improved the farm and grounds, and erected convenient houses for the workmen connected with the institution. He was succeeded by Rev. Michael Fennell, who had been chaplain to the institution some twenty years previously. Father Fennell remained three years in office, when he was transferred to St. Peter's, Cardiff, of which important mission he is now rector. Rev. George Cormack was rector and manager from September 1909 to Christmas 1910, and Rev. John Lyons succeeded him in 1910. When the school was first opened only one hundred boys were provided for by the Government, but the grant was afterwards (under Father Buckley's rectorship) extended to an extra fifty. The boys are received at different ages, varying from nine to twelve years. In addition to getting a spiritual and secular education they are taught a trade—carpentry, tailoring, shoemaking, or baking—or else are trained in gardening or agriculture. About seventy acres of land are attached to the institution: forty on the Tipperary side of the Suir in the immediate vicinity of the house, and about thirty on the Waterford side. The boys leave school at the age of sixteen, when some go direct to situations while others go back to their homes.

Parish of Rathgormack and Clonea.

BOTH Rathgormack and Mothel (Clonea) were ancient parishes inappropriate in the Abbey of Mothel; this means that the Abbot of Mothel had appointment of the Parish Priest in both cases. The present Clonea is equivalent to the ancient Mothel. At Mothel, or rather at Ballynevin in its vicinity, St. Brogan, whose identity and history are disputed questions, founded in the golden sixth century a religious house, in the government of which he was succeeded by St. Coan. The site of this early establishment was close by the present Holy Well of Mothel. Out of this primitive foundation grew in the course of centuries the Augustinian Priory of Mothel on the site marked by the present graveyard. Here one of the ancient termon or boundary stones survives to show the former importance of the place. The surviving termon stone is still, by the way, called *Cloc na Comairge*, i.e., "Stone of Sanctuary." Clonea church, a beautiful and spacious structure in Gothic style, is one of the finest country churches in the diocese. This was erected in 1860 by Rev. Timothy Dowley, P.P., from plans by McCarthy, and at a cost of £6,000. As the original contractor failed to carry the work through the building was completed under Father Dowley's own supervision. The date of erection of Rathgormack church is unknown. From its general character it seems to date from early in the 18th century.

In the parish are five National schools, scil. :—two each (male and female) at Clonea and Rathgormack and a mixed school at Coolnahorna. The Coolnahorna school was erected in 1844, the Clonea schools in 1870, and the Rathgormack schools in 1910. The total population of the parish is about two thousand four hundred, exclusively Catholic.

The patrons of Clonea are SS. Brogan and Coan, whose feast on the 6th July is celebrated by Stations at the Holy Well and by indulgenced religious ceremonies and exercises in the church. Some years ago the "pattern" at Mothel had degenerated into a scene of drunkenness, faction fighting and general lawlessness, but the vigorous denunciation of these abuses by the Parish Priests have led to their abatement. Rathgormack parish is under the patronage of the Holy Cross (Exaltation). There is no "pattern" but the feast is celebrated in the church by Confessions, Mass, and Holy Communion. Both Mothel and Rathgormack were parishes of great extent, and the present parish, formed of them, is perhaps the largest in the diocese.

SUCCESSION OF PASTORS.

Morris English, residing at Monerlargey, was registered Parish Priest of "Mothell and Kilbarry" in 1704. On the same day Thomas English, probably a brother of Morris, was registered as Pastor of "Rathgormuck and Lisnekil" and as residing at Glenstown which is not within his alleged parish. It is not by any means clear why Kilbarry should be, as it is here, united with Mothel which it does not adjoin, or why Lisnakill should be in union with Rathgormack from which it lies separated by the width of two parishes.

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

Father John Murray, probably an Augustinian—almost certainly a regular of some order—died Parish Priest of Mothel, April 18th, 1768, aged eighty-three years, and is buried at Mothel.

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

Rev. Edward Prendergast (with Rev. John Bourke as curate) was Parish Priest in 1801. Rev. William O'Meara was Parish Priest in 1818 and was most probably the successor of Father Prendergast.

Rev. Patrick Wall was translated from Carrickbeg to Clonea in 1825 and again from Clonea to Stradbally in 1829. From Father Wall's time the succession is clearer.

1830—Rev. John Condon. He resigned in 1849.

1849—Rev. Edward Meagher. He was killed near Rathgormack in 1852 by a miscreant whose evil doing he had publicly denounced. The wretch did not probably intend murder, but flung a stone which struck the priest on the head, fracturing his skull. Rathgormack was noted at the time for its faction fights, general lawlessness and savagery.

1852—Rev. Timothy Dowley, transferred from Carrickbeg. He is interred within the church which he had built at Clonea. To him is also due erection of the present schools at Clonea. Between Father Dowley's pastorate and the accession of Father O'Connell, Rev. John Power was Administrator for a period of about twelve months.

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

1886—Rev. Maurice Flynn, translated in the following year to Passage.

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

1897—Rev. Paul Power. He was created a Canon in 1904. During his term of office he erected new schools at Rathgormack and teachers' residences at both Rathgormack and Clonea. In his death his people lost a singularly energetic, zealous and earnest pastor.

1912—Rev. James Wall.

· ECCLESIASTICAL ANTIQUITIES, &c.

The most important item under this heading is the ruin of Mothel priory. This was an Augustinian foundation, to which were subject the churches of Mothel, Rathgormack, and Ballylaneen. Some time subsequent to the suppression, scil.:—during the early 17th century, the Cistercians succeeded somehow in getting possession and Brother Thomas (otherwise, John) Madan of Waterford, a member of the Order, was consecrated Abbot in St. John's Church, Waterford, on Trinity Sunday, 1625. In 1629 however, Patrick (De Angelis) Comerford, an Augustinian, became Bishop of Waterford, and the following year he contested the claim of the Cistercians to Mothel, into which, he contended, they had intruded themselves. In a letter to Propaganda (printed by Moran, "*Spicilegium Ossoriense*," vol. i, p. 167) the Bishop urges that the Cistercians have usurped possession of three Augustinian monasteries (including Mothel) and that they illegally claim jurisdiction over the parishes attached to the abbey. In support of his contention that Mothel was an Augustinian house, he appeals to the apostolic taxation books, to the ancient records of the abbey and to venerable and authentic documents in the diocesan archives. The remains at Mothel are practically confined to a piece of the south side wall of the monastic church together with portion of the west gable and fragment of what appears to have been a south transept.

At Rathgormack the ecclesiastical remains consist of the west gable and portion of the north side wall of what must have been a large and strongly built church, to which a small central tower, narrow window openings and stout thick walls lend a fortress-like aspect. A stairway from the nave seems to have given access to the tower over the chancel arch.

There are no other church remains within the parish, but the number of early church sites is unusually large; they total fifteen at least and the list is probably not exhaustive, scil.:—Ballynafinia (on Walsh's farm), Ballynevin, Bishopstown (*Cill an Eapraig*), Coolnaborna (Mahony's), Glenaphuca, Glenpatrick, Kilballyquilty, Kilbrack, Kilclooney, Joanstown (now in Carrickbeg Par.) Kincanavee, Knockaturney (*Uapra Mairóin*), Park, Rathgormack (on Terry's), and Ross (on

Whelan's.) The listed Rathgormack early church is to be distinguished from the ruined church of the same name already described.

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

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

Parish of Ring and Old Parish.

THE present union of Old Parish and Ring is of quite recent origin, dating only from 1846 (see under Ardmore *supra*). Ring or Ringagoona is under the patronage of St. Nicholas of Myra, while Old Parish (Ballymacart) is dedicated to the Mother of God (Nativity). It is surprising, by the way, how many parish churches in the diocese are under the patronage of the Nativity. In both Ring and Old Parish the respective patronal feasts are celebrated with special solemnity—reception of Sacraments, &c. There are two churches—both plain, substantial, and spacious. The time of erection of the Ring church is not on record, but the edifice seems to date from the Emancipation period. It replaced an older church which was situated lower down the hillside not far from the old churchyard of Shanakill. Old Parish church dates from 1839 and the pastorate of Rev. P. McGrath. It replaced a small church, some of the walls of which are to be seen at Ballykilmurry. Throughout the parish Irish prevails as the ordinary speech of the people: it is in fact the only language used in Ring, and is perhaps more generally used in Old Parish than English. There are four Nationals schools—two each (male and female) at Old Parish and Ring. The population has decreased enormously as in Ardmore. At present baptisms number about thirty-eight annually. The present parish, it ought be added, is made up of the ancient parishes of Ringagoona, Ballymacart, and part of Ardmore. One townland of Ring was cut off and added to Dungarvan in 1847, as we have already seen.

SUCCESSION OF PASTORS.

In the year of Registration of the Irish Clergy (1704) Thomas Cooney, residing at Mweelahorna and then aged forty years, was Parish Priest of Ringagoona.

The next pastor of whom we have documentary evidence is Father Richard Hallinan, who was probably the successor of Father Cooney. Father Hallinan seems to have been a friar; he lived to a great age, dying in 1770, aged ninety years.

Rev. David Morrissey was Parish Priest of Ring in 1803, and Rev. J. Quinn from 1813 to 1831. Rev. Michael Purcell succeeded and administered the affairs of the parish to 1847, when Rev. M. Clancy became

pastor. In Father Clancy's time the district, or modern parish, of Old Parish was taken from Ardmore and united with Ring. Father Clancy, subsequent to the union, lived at Losceran near the present parochial house and died in 1850. His successor was Rev. J. Mullins, who died in 1882 and was succeeded in turn by Rev. Peter Casey. Father Casey was transferred to Dungarvan in 1888, and was succeeded by Rev. Edmond Foran, on whose translation to Ballyneal in 1895 Rev. John McCann was appointed Parish Priest. Father McCann was transferred to Newtown in 1910 and Rev. Michael McGrath installed in his stead at Ring.

ECCLESIASTICAL ANTIQUITIES, &c.

There are two ruined churches—at Ring and Ballykilmurray respectively. Of these the ruin at Ring is unusually interesting. It has an early English chancel arch furnished with a chiselled mortise or rest for the rood beam. This feature is very rare ; the rood beam, though general in English cathedrals and larger churches, was extremely uncommon in a small Irish parochial church. The Norman origin of this church is suggested by its dedication—to St. Nicholas. St. Nicholas was to Normans what St. Michael was to the Danes. St. Nicholas' Holy Well on the brink of a rivulet a hundred yards or so to north of the ruin is still regarded with veneration by the peasantry and fisher folk. A "pattern" was formerly held here—on December 6th—but abuses led to his abolition during the pastorate of Rev. Michael Purcell. The ruin at Ballymacart is singularly uninteresting, the remains being confined to the crumbling side walls of a poor, plain, choirless church. In addition to the foregoing there are early church sites at Gortadiha, Ballytrisnane (near a well to which some minor degree of sacredness is attached), Loskeran (Cill Donnchada), and Crobally. At Old Parish is an old much worn chalice of silver which unscrews into two parts and is inscribed :—"D^{ns} PAT Fitzgerald me fieri fecit ad usum Par ARDMOR. Orin. 1747." Ring has another old chalice ; this is of silver also and quite a large vessel ; it bears the inscription :—"The Gift of the parishioners to the Chapel of Ring. A.D. 1809."

Parish of Stradbally & Ballylaneen.

DURING the Penal period Stradbally appears to have been united with Kilrossenty as we have already seen (Kilrossenty Par., *supra*). There are at present three churches—one of them (Faha), a chapel-of-ease—in the parish. Of these the most important is Stradbally, erected in 1834 and dedicated to the Holy Cross (Exaltation). Local devotion on the occasion of the feast takes the form of a general reception of the Sacraments. The church is a plain oblong structure, some hundred feet by forty, and furnished with a truncated tower. The church was much improved in 1894 at a cost of £414 odd. Ballylaneen church dedicated to St. Anne, was built about 1824. It is cruciform in plan and replaces a thatched rectangular structure on the same or practically the same site. The present church was re-roofed, ceiled, floored, &c., by Rev. E. Dunphy in 1894 at a cost of £415. The patron day is observed locally as a holy day and the people attend Mass in the church and receive the Sacraments. The chapel-of-ease at Faha was built in 1804 by James Barron, Esq., chiefly for the use of himself, his family, and domestics. He endowed the chapel with an annual stipend of £13 to the pastor. In 1868 the walls of the chapel were raised and the structure re-roofed at a cost of £400, of which £100 was subscribed by the public and £300 by Mr. Edward Barron. There are four schools—all in connexion with the National Board and under clerical management, scil.:—male and female schools at Stradbally and Ballylaneen and a mixed school at Ballynarrid. The population of the parish is about one thousand seven hundred and fifty.

SUCCESSION OF PASTORS.

The "White Vicar," pastor of Stradbally, was shot by Mac Thomas of Woodhouse about 1700. Probably there was no parochus for some years afterwards. In 1704, however, we find Richard Costelloe registered as Parish Priest of Stradbally and Kilrossenty. His place of abode is given as Carrigbarrahane and his age as fifty years. Next we hear of Rev. Thomas Power, who is stated to have been appointed Parish Priest in 1736 to have died in 1745 and to have been succeeded by Rev. John Casey, who held office for seventeen years. Rev. Luke O'Donnell succeeded and survived only four years, dying in 1766. Rev. Pierce

Walsh became pastor in 1766 and died 1781. Rev. John Hickey comes next, surviving till 1800. He was succeeded, the same year, by Rev. James Power, who survived till 1805 and was succeeded, in his turn, by Rev. Alexander Burke. Of these eighteenth and early nineteenth century pastors we know nothing beyond their names and dates of succession. Father Burke, according to the testimony of his monument in Stradbally new graveyard, died in 1829.

Rev. Patrick Wall comes next in succession. He was translated from Clonea, whither he had been already translated from Carrickbeg. He erected a residence on a commanding eminence at Brenor. Here, breathing the pure air of the sea and the hill top, he expected, it is said, to live to a great age, but, the story goes, he died within a year or two of the house's completion. Father Wall was a patron of Irish scribes and a co-operator with Philip Barron in the establishment of the latter's Irish College of Seafield. In the library of St. John's College, Waterford, and here and there in other collections, are MSS. written by Thomas O'Hickey for Father Wall.

Rev. Michael Power, who had built the church of Carrickbeg, was translated hither in 1834. In Stradbally, Father Power signalled his pastorate by erection of the present church of that place. He was popularly known as "The Master," and lived at Ballyvooney.

Rev. Thomas Casey succeeded, on the death of Father Power in 1860. He survived for twenty-five years and was succeeded by Rev. William Burke in 1886. Father Burke was transferred to Newtown in 1890 and Rev. John O'Connor appointed in his stead. Father O'Connor, who had spent many years on the Newfoundland mission and had returned to his native diocese very late in life, was in but indifferent health at time of his appointment. In two years he was translated to Kilrossanty, and Rev. Edmond Dunphy was appointed his successor in Stradbally, August, 1892. Father Dunphy, in 1901, erected the present fine parochial house; in 1911 he was elevated to a canonry in the Diocesan Chapter.

ECCLESIASTICAL ANTIQUITIES, &c.

The ruins of the old church of Stradbally comprise nave, chancel arch, and chancel, and prove the edifice to have been unusually large. A peculiarity of the church is that the axis of the choir and nave do not coincide, in other words, the chancel is like the corresponding part of Cormac's chapel—on one side, rather than springing from centre of the nave. A small grass covered headstone in the surrounding cemetery bears the legend: "Here lies the Body of the Revd. Father Pierce Byrn

who Died, July the 2nd, 1777, aged 34 y^{rs}” The Father Byrn in question was doubtless a Regular and probably an Augustinian. The writer of the present pages inclines to the belief that the Augustinian hermits had some connexion with Stradbally during the Penal times and that the connexion in question took the form of a place of retreat at Ballyvooney or thereabout. Nothing, save the foundations, of Ballylaneen old church survive. In the ancient cemetery attached is the grave, with inscribed monument, of Tadhg Gaodhalach, the Irish poet and hymn writer. In the parish are two or three reputed Holy Wells :—St. Anne’s and St. Brigid’s at Carrigcastle, still resorted to, a bullan water—filled at Drumlohan Cilleen, and Tobar Cill Aodha (near Stradbally), beside which are a couple of ogham inscribed monuments. The early church sites identified are seven in number, scil. :—Ballyvoyle, Drumlohan, Fox’s Castle, Kilminnin (Cill mo Íngin), Killelton (Cill Eitín), Garran-turton and Templevrick (Teampall Uí Dhuic).

RELIGIOUS HOUSE.

CONVENT OF MERCY, STRADBALLY.

The Stradbally convent is an offshoot of the Cappoquin house. It was founded in 1775 at the request of Rev. Thomas Casey, P.P. The community was first housed in the village but, on the death of Father Casey in 1885, the sisters removed to their present residence, which was till then the parochial house. On the new site the sisters have erected fine schools and workrooms and established a number of small industries for girls. Shirt and vestment making are carried on, and weaving of linen, cambric, and woollens was introduced and flourished for a time. The principal sphere of the community’s activity is of course in the local female National schools of which the sisters have charge. They have also the matronship and charge of the hospital in Lismore workhouse, where they have sent a small sub-community. Mother M. Patrick Keane was Superior till 1899, when she was succeeded by Mother M. Gertrude Fitzgerald who, in 1903, gave place to Mother Mary Immaculate Delaney, and the latter in 1911 was, in her turn, succeeded by Mother M. Immaculate Fitzgerald.

Parish of Tallow.

TALLOW in the early 17th century was the centre of a great Protestant plantation of the Earl of Cork. Consequently there was, even in the beginning of the 18th century, but a comparatively small Catholic population. This will explain the union of this parish with Knockanore under one pastor (*vide* under Knockanore *antea*).

The present patronage of the parish is the Immaculate Conception. There is only a single church and this was erected, on the site of its predecessor, in 1826. Like the general run of churches erected at that period, it is large, solid, and plain. As far as it can be said to have any particular architectural style it is Gothic. The spire was erected in 1868. In addition to the Statutory Confraternities there are attached to the church Sodalties of Our Lady of Perpetual Succour and Mount Carmel. The Catholic population of the parish is estimated at about two thousand one hundred; in 1836 it was about nine thousand. Baptisms in the year last mentioned, numbered two hundred and nineteen; in 1894 the number had fallen to sixty-four. There are four schools—all connected with the National Board and all under clerical management, scil. :—male and female schools at Tallow and mixed schools at Shean and Kilcalf. For some reason or other—conceivably because it was the most difficult place to reach and the most inconvenient in the county—Tallow was designated as the centre where the unfortunate Catholic clergy of the county were bound to register themselves on July 11th, 1704. A mission, by the Redemptorists, was given in Tallow as early as 1858.

SUCCESSION OF PASTORS.

As already stated under Knockanore, William Tobin, possibly or probably an Augustinian, was registered in 1704 as “Popish Parish Priest of Tallow, Kilwatermoy, Kilcockan, and Templemichael.” Rev. William Tobin was succeeded—whether immediately or not there is no evidence to show—by Rev. John Power, an Augustinian. Power’s mother was a Protestant of militant type—Caith Osborne, of local notoriety—and through her machinations her son John was induced to temporise, if not to apostatise. He died penitent in April, 1786, in the eightieth

year of his age and is buried in Modeligo. There is nothing to show who, if any, were the successors of Power to end of the century. We find Rev. John Walsh, Parish Priest (there was no curate) in 1801 and up to 1809. In the year last named he appears to have been transferred to Dungarvan. Rev. John Burke (he had been curate in Rathgormack) succeeded but held office for two years only—to September, 1811.

Rev. Denis O'Donnell was next Parish Priest ; he erected the present church and survived till 1830, when he was succeeded by Rev. Eugene Condon. Father Condon introduced the Carmelite Nuns into Tallow and built a convent for them on two acres of land which he had secured from the Duke of Devonshire. This he was enabled to do through a substantial bequest left for that purpose by the late Parish Priest, Rev. Denis O'Donnell. Father Condon held office to 1855 or the following year and was succeeded by Rev. Edward O'Donnell, who remained only three years and was translated to Passage. Rev. Patrick Byrne succeeded, but was translated to Lismore in 1866. Rev. James Prendergast was inducted in August, 1866, and lived till 1902, when he was succeeded by Rev. William Meagher.

ECCLESIASTICAL ANTIQUITIES, &c.

In the parish are two ancient cemeteries—at Aglish and Tallow respectively. The latter is attached to the modern Protestant church but is of course the old pre-Reformation cemetery of the parish. No remains of the ancient church survive, though the foundations, about forty feet in length by twenty-two feet wide, are traceable. At Aglish there are no traces of a church. There are however a few inscriptions of interest. A recumbent slab about the centre of the graveyard records in large Roman capitals that.

“ HERE

LYETH THE BODY OF
THE REVEREND FATHER
JAMES KEANE DIED
MARCH 10
1750 AGED 80 YEARS.”

Beside the last is a second tombstone with the following : “ Here Lies the Body of the Reverend Father Michael Tobin who DeParted this Life The 29th Day of June, 1774. Aged 34 year^s. ” There is nothing to indicate who Fathers Keane and Tobin were and what connexion they had with the parish, but it is fairly clear they were regulars and one is justified in assuming they were Augustinians. The latter Order seem to have had connexion with Tallow during the 18th century.

Probably they had a retreat there or in its neighbourhood and ministered as parochial clergy.

There are early church sites at Kilcalf ("St. Catha's Church"), Kilmore ("Great Church"), and Kilwinny ("My Finghin's Church").

The late Archbishop of Ephesus, Dr. Kirby, was a native of this parish wherein he was baptised on January 6th, 1804.

RELIGIOUS HOUSE.

CARMELITE CONVENT.

The Convent of St. Joseph's, Tallow, was founded the 29th July, 1836, and is indebted for its establishment to the pious bequest of Rev. Denis O'Donnell, Parish Priest of Tallow, who, at his death, left a considerable sum of money for the erection of a convent. His benevolent design was promptly carried into execution by his successor, the Rev. Eugene Condon. Some ineffectual efforts were made to procure Nuns of the Presentation Order, but Almighty God seems to have willed that the Carmelites should be established here, to bring the scapular of the Mother of God to the south. Accordingly Father Condon made application to the Convent of St. Teresa, Warrenmount, Dublin, in hopes of being able to obtain a filiation of nuns for his new convent. The approbation of the Bishop of the diocese, the Right Rev. Dr. Abraham, was, of course, first procured. After negotiations about the preliminaries of the foundation, support of the religious, etc., it was agreed that five nuns should be sent. The Prioress of St. Teresa's, Mother Jane Frances of St. Albert, a religious of eminent sanctity, of unalterable meekness and charity, applied herself to the preparations requisite for the new foundation. Rev. Father Colgan, who afterwards became Provincial of the Carmelite Fathers, was at that time extraordinary confessor at St. Teresa's, Warrenpoint. He was sent down to the County Waterford to inspect the premises, &c., and the account he gave at his return was most favourable. He spoke much of the anxiety evinced by the people of the neighbourhood for the arrival of the nuns.

The appointment of the religious designed for the south was next to be considered. This was made in due form in the Chapter Room at Warrenmount, but as in this land of exile there is always to be some cross or contradiction, the religious who was appointed prioress, deterred perhaps by the responsibility of her charge, or not wishing to leave the retirement of her own monastery, requested she might be dispensed from the obligation. Mother M. Joseph of Jesus, who had been assigned

to the office of First Discreet on the new foundation was now appointed Prioress. The new nomination was made with the sanction and approbation of the Rev. Dr. Meyler, Vicar-General. As the Archbishop, Dr. Murray, was at this time in Rome it was from the Vicar-General all the necessary permissions had to be obtained. The religious who came to St. Joseph's were:—Prioress—Mother M. Joseph of Jesus; Sub-Prioress—Mother M. Baptist of the Blessed Sacrament; First Discreet—Sister Mary of the Holy Ghost; Second Discreet—Sister Mary Agnes of St. Joseph; Third Discreet—Sister Mary Xavier of the Heart of Jesus.

The day of their departure was happily fixed for the Feast of St. Anne, the 26th July, and with hearts ready for any sacrifice they were resigned to separation for ever in this life from their hallowed convent home in which we had received so many fond pledges of the love of their heavenly spouse. With mutual tears and prayers for their future prosperity and perseverance, they parted from the beloved mothers and sisters of St. Teresa's, and cheerfully took their places in the vehicle prepared for them by their kind and amiable friend and protector, Rev. E. Condon. Having said the prayers in the Breviary for Travellers, they were able to recite the Divine Office as they went along, and the next day but one brought them to the Ursuline Convent, St. Mary's, Waterford, where they were kindly and charitably received. Here the travellers were visited by the Vicar of the diocese, Rev. Dr. O'Brien. As the Bishop, Right Rev. Dr. Abraham, was not at home, the Vicar granted the Mother Prioress all the permissions she requested for her office and the establishment of her monastery. "We cannot omit mentioning," says the chronicle of St. Joseph's, "to the praise of this estimable clergyman, that notwithstanding the objections made on every side about our being able to persevere in the Fasts and Abstinences of our Rule, he most warmly animated the Prioress to the strict observance and seemed in all things most favourable to the Carmelites." After remaining two days at St. Mary's they proceeded on their journey to Tallow, earnestly sighing to find themselves sheltered in the solitude of their cells. Nothing could surpass the joy they felt when they entered their new home, which shut them out for evermore from the noise and tumult of the world, and left them the Lord alone for patron. The divine office being complied with, their straw beds stuffed and other preparations made, they retired to rest full of love and gratitude to Almighty God, who had done so much for them. The next morning Mass was celebrated, the house blessed and the Most Holy Sacrament placed in a small tabernacle in a remote apartment, the oratory not being yet in order.

Soon the little community increased ; fervent souls presented themselves to take upon them "the sweet yoke of the Lord" under the auspices of the Mother of God and her spouse St. Joseph. The first who was clothed with the Holy Habit of Our Lady of Mount Carmel was Father Condon's niece, Sister Joseph, who was quickly succeeded by others, amongst whom were her two sisters, one of whom afterwards became Prioress.

Shortly after the arrival of the nuns they were visited by the Right Rev. Dr. Abraham, Bishop of Waterford and Lismore. He renewed the permissions granted by his Vicar, carefully perused the rule and constitutions, gave the nuns a liberal alms, and promised to befriend them in every way. Death however soon deprived the diocese of this holy prelate. His successor, the Right Rev. Dr. Foran, immediately after his consecration, came to St. Joseph's, gave the habit to one of the novices, and seemed much pleased with the community and their humble way of living, and ever after proved himself on every occasion a true friend and father. On the feast of St. Joseph, 1818, we find a record of the first profession, the novice making her solemn vows in the hands of the Mother Prioress, as directed by the holy rule, without the presence of any prelate.

The oratory being too small, it was a long time in contemplation to build a convent church. Want of funds unfortunately caused a long delay. A bazaar organised by Rev. Dr. Cleary and donations from kind friends, furnished the necessary means and enabled the community to commence the building at once. Accordingly permission was obtained from the Bishop, and the plan being procured, the first stone was laid on the 1st May, 1854, to the joy and satisfaction of all. The community had to entrust the work entirely into the hands of masons, not having the means to employ an architect ; Rev. Dr. Cleary, their kind and benevolent friend, acted as overseer. On the 1st August the new building was so far completed as to enable the community to occupy a part of it. With the permission of the Vicar-General (Dr. O'Brien not being at this time consecrated) the new church was blessed and a Solemn High Mass sung by the Rev. Father O'Donnell, P.P.—Rev. Father Wallace, and Rev. Dr. Cleary being Deacon and Sub-Deacon respectively. A very beautiful and touching sermon was preached by the Rev. Father Meany, C.C., Clonmel, in which he alluded to the happiness of being called to Carmel, that Order so illustrious and so ancient and so fertile in saints.

The church at length, according to the finances of the community, being brought to a more finished state, its solemn dedication took place, May 8th, 1856. The Right Rev. Dr. O'Brien performed the ceremony,

which was most imposing. There was a great attendance of priests both from this diocese and from Cloyne. An excellent and eloquent sermon appropriate to the occasion was preached by the Rev. Father Harbisson of the Order of our Most Holy Redeemer, Limerick. High Mass was sung by Rev. Father Mooney, C.C., Dungarvan. The little church that day was thronged with devout and faithful worshippers from all parts.

Besides having charge of the National school, the nuns formerly kept an industrial school in which the grown girls were constantly employed. They were taught there all kinds of needlework by the sisters, also crotchet and knitting. They likewise were engaged in the making of the well-known "Tallow lace"; even the very young children were taught this. The community had to provide a secular teacher to instruct the children in this branch; the more grown girls who had left the National school attended the lace school. In a short time the "Tallow lace" became well known nearly all over Ireland. Among the pupils of the lace class were some very pious young women for whose spiritual benefit the "Third Order of the Carmelites" was established in Tallow. The Mother Prioress wrote to the Rev. Father Provincial of the Carmelites, Whitefriar Street, Dublin, to obtain his consent and approbation and likewise to get the faculties for Rev. Father Byrne (Parish Priest of Tallow at this time) to perform the ceremony of clothing, &c. The Rev. Father Provincial readily granted the required permissions. Shortly after Father Byrne received five of these young persons and gave them the habit in the Carmelite church here, going through all the ceremonies according to the rule of the Third Order. Not long after others were very desirous of joining the Order and, by their good conduct which was well known to the sisters in charge, merited to be likewise received. The example of these good souls contributed much to the general good of the school as well as to the edification of those with whom they had to associate in the world outside. Some of these are now professed Carmelite Nuns. Our Divine Lord opened the doors of religion for them in His own good time. Now retired from the world, within their peaceful cells they are by their punctual observance of their holy rule and by their fervent and edifying lives silently proving their gratitude to God for His tender and watchful care of them.

But to return to our lace and industrial school; in the course of time the agents failed to get sale for the work; this resulted as a consequence of the introduction of imitation lace, which pleased the public as well as the Tallow lace and was less expensive. The work of the school was no longer remunerative and had to be abandoned. The National school of which the nuns took charge from the very foundation of the

convent was kept up as a means of support for the community ; this however was not strictly according to the spirit of the holy rule which says—"the religious are not to engage in works which would occupy the mind and distract it from the recollection of the presence of God, but in sewing and such like things."

About the year 1877, and for some years before this period, there were but few of the religious able to attend school. Death deprived the community of three or four members in little more than the space of a year. As might be expected, with such little help in school, the children were not up to the standard required by the results' programme, which came into operation in or about this time. The Mother Prioress who had charge of the community at this period was M. Clare Treacy (sister to the three Fathers Treacy, late of this diocese), a person of great prudence and foresight ; she wisely determined on seeking subjects more capable of school work. After fervent prayer she succeeded in a short time in getting postulants who were both classified teachers and most desirous of entering the Carmelite Order. These good sisters in a short time by their zeal and diligence worked up the school and raised the classes to the requirements of the programme.

In the year of famine, 1847, our late Holy Father, Pope Pius IX., was a true benefactor to this community. All the funds of the convent were lost through mismanagement. For some years there had been a considerable depression in the Government Stock, so that the interest amounted to little more than two per cent. This made a great difference in the limited finances of the community. It was judged advisable by all who were consulted upon the matter to have the money lodged in the hands of some landed proprietor in order to procure a higher interest, Accordingly it was agreed that the whole amount, which was £1,320, should be transferred on loan, at five per cent., to a gentleman residing near Dungarvan. All were pleased with this arrangement, as it was supposed that the security was good. A very short time after this transaction had been concluded it was discovered that the estate of the gentleman to whom the money had been consigned was so encumbered that it was supposed not sufficient to discharge the mortgages already upon it. This intelligence was made known to the community by the Bishop, Right Rev. Dr. Foran, which sad news was received by the Mother Prioress, M. Joseph of Jesus, with all the fortitude and resignation which could be expected. It being the year of famine, too, the case was more deplorable. When the Prioress informed the community of their ruin with regard to their temporals they meekly submitted to the holy Will of God. But Our Lord, "Who strikes only to heal," soon raised up benefactors for them. The relatives of

some of the members of the community kindly contributed some pecuniary assistance. The nuns were assisted also by the public contributions raised at that time for the relief of the distressed. The little temporary privations which they suffered at this period were thought light and trifling compared with the awful distress and calamity which reigned in general throughout the country. Loud was the cry of wretchedness, privation and starvation which arose on all sides. The sisters, who were in dire need themselves, endeavoured each day to provide bread for the poor children attending school. The Mother Prioress often remained up at night to provide with her own hands what was necessary for these suffering members of Jesus Christ. The account of the distress the community were in, and the losses they had sustained, reached the Eternal City. Our Holy Father, Pope Pius IX, on being made aware of it, sent a draft for the sum of £50.

Not long after, the Bishop, Dr. Foran, visited the convent and expressed the most unfeigned concern at the pecuniary reverses the community had sustained, regretting that it had not been in his power before to contribute to their assistance. He then with all the charity and benevolence of a true father gave them £250 with every encouragement as to their future prospects. His lordship also expressed a wish that when means could be provided for it the enclosure wall should be raised higher and the garden enlarged, for the nuns had just got seven additional acres of land from the Duke of Devonshire, as well as a grant for the schools.

The Most Rev. Dr. Kirby, Archbishop of Ephesus, was often a kind benefactor. During the jubilee of Pius IX he did not forget the Carmelites of Tallow. Very kindly he sent them two sets of vestments, with a handsome veil, part of the presents received by the Holy Father that year. Amongst the very many presents he sent at different times from the Eternal City is a beautiful Italian oil painting of the Sacred Heart.

Amongst the Carmelites in Ireland it had been an established practise to have the offices of the Irish supplement and other offices granted to the clergy, recited in addition to the particular offices prescribed for the Order. This was attended by many difficulties, in consequence of the increase of the offices, and the nuns were quite perplexed. The Mother Prioress wrote to the Bishop requesting that he would decide for them. In answer his lordship granted to the community the permission to recite the offices as had been directed by the General of the Order of Mount Carmel and by the Sacred Congregation of Rites. So this privilege has been ever since availed of by the community.

On March 31st, 1910, the community, with permission of the Bishop, resigned the school which the sisters had taught since their arrival in Tallow. As the Carmelite is a strictly contemplative Order, school work is more or less incompatible with the strict observance of the primitive rule. All the houses of the Order in Ireland have, save one, now renounced school work, which they took up in the beginning only from necessity.

Parish of Tooraneena.

THIS ecclesiastical division is generally called "Tooraneena and the Nire," but the Nire can hardly be regarded as a parish; it represents no ancient parish and its church is of comparatively recent origin. The modern parish is practically the ancient Seskinane and Lickoran, with some later additions, viz. : Knocknaree (taken from Kilsheelan in 1874), Carrigeen, Knockanaffrin and Glenanore (taken from Rathgormack), and Ballinmult, Knockmeal, and Carrigroe (taken in 1874 from Kilronan or Four-Mile-Water). The region comprised may be described as a rugged plateau of great extent, cut into by projecting mountain spurs. There are two churches in the parish at a great distance apart; one of them, "The Nire Church," is rather a chapel-of-ease than a parish church. This latter was erected in 1856 mainly through the exertions of Rev. David Power, then curate in these parts. Father Power acted in the two-fold capacity of architect and clerk of works. The building, in early English style with a particularly high pitched roof, is a very convenient and pretty country church. It replaces an old thatched chapel first erected in 1818 and twice subsequently destroyed by fire. This unpretentious edifice which stood on the townland of Tourin was popularly known all over County Waterford as "*Seipéat na hAonharice*" or chapel of the horn, from the fact that, as the church had no bell, the faithful were summoned to Mass by the blowing of a horn. The building was finally destroyed in 1849, and in the interval, till erection of the church, Sunday Mass was celebrated in turn at the farm houses in the vicinity. The church of Tooraneena, cruciform in plan, was erected in 1826, during the pastorate of Rev. P. Quirke. On the same site, or rather beside it, stood an earlier church which was turned into a schoolhouse on completion of the present building.

The parish is provided with four particularly efficient schools, viz. : two each at Tooraneena and the Nire, while, attached to the churches, are the usual Sodalities and, in addition, the Sodality of the Living Rosary.

SUCCESSION OF PASTORS.

Nicholas McCanny, residing at old Affane, was in 1704 registered Parish Priest of "Affane, Modeligo, and Seskinane." He had been thirty-four years in the sacred ministry at date of registration and had

received Holy Orders in France. Rev. C. Anglin was successor of Father McCanny but whether the succession was immediate there is no evidence to decide. He is stated to have been a native of Connaght, but this is hardly probable unless indeed he were the descendent of some "transplanted" Waterford family.

Rev. Pierse Healy, residing at Ballinamult, is the next pastor of whom we hear anything. We hear however only his name, unfortunately. All dates, &c., in connexion are lost.

Rev. William Power, residing at Knockboy, was Parish Priest in 1803 and for twenty-one years subsequently. He was succeeded in 1824 by Rev. Patrick Quirke, who took up his abode at Doon and lived till 1832. During his term of office he erected the present church of Tooraneena. From Father Quirke's time onward the Parish Priests have uniformly lived at Tooraneena.

Rev. Thomas Kearney succeeded in April, 1832. He died in 1853 and was succeeded by Rev. William Power, who survived till 1886. Rev. Thomas McDonnell was next appointed but was transferred to Cappoquin in 1891, when Rev. Richard Dunphy, translated from Abbey-side, succeeded. Father Dunphy was created a Canon on re-establishment of the Chapter.

ECCLESIASTICAL ANTIQUITIES, &c.

There is only a single ruined church, scil., Knockboy, otherwise Seskinane, in the parish. This is a plain rectangle in plan with a double bell-cote springing from the summit of the west gable. An extraordinary feature of this church are the ogham inscribed lintels of its windows and doors. The blocks in question had served their purpose as headstones in the early Christian cemetery before their transference to their present position and purpose. Considering the great extent of the parish the number of early church sites is not large—only six in all, scil.: Ballinaguilkee (where also was till recently the shaft of a stone cross), Bleantasour (ḄḄṫṫ ṫṫ ṫṫṫṫṫṫ), Cloonacogaile (ḄḄṫṫ ṫṫ ṫṫṫṫṫṫ), Kilcooney (St. Cuana's), Kilkeany (St. Cian's), and Lyre. No Holy Wells are known but there is a field (independent of the cillins) in Blean-tasour, and another in Kilkeany, called Mass Field, suggestive of assemblies for Catholic worship in the Penal times.

Parish of Tramore and Carbally.

THIS modern union is made up of no fewer than five ancient parishes, scil. : Drumcannon, Kilbride, Kilmacleage, Carbally, and Rathmoylan. It has two churches, at Tramore and Carbally respectively, and the ruins of four others. Tramore church, one of the finest if not the very finest structure of its kind in Ireland, is an enduring monument to the architectural genius of McCarthy and to the magnificent courage and resource of Rev. Nicholas Cantwell. It was commenced in 1856 and completed in 1871 at a cost of £18,000. During his pastorate Father Cantwell likewise erected the church of Carbally, a plain but substantial rectangular building curiously situated in a glen. Carbally church is dedicated to the Mother of God, but the patronal feast is not celebrated locally. In Tramore the titular is the Exaltation of the Holy Cross (September 14th). The feast ceased to be specially celebrated in the parish some fifty years, or so, since. The Catholic population is about two thousand four hundred, and baptisms number about fifty-five annually. There are schools at Tramore (Christian Brothers', a Convent National and a private school), Castletown (mixed and National), and Carbally (male and female National). Of these one only, the mixed National school at Castletown, is under clerical management.

SUCCESSION OF PASTORS.

Theobald Burke, residing at Drumcannon, and then aged fifty-five years, was registered Parish Priest in 1704. At that date the parish was made up as at present. Rev. Andrew Fitzgerald appears to have been next pastor. He died in 1750, aged sixty years. A chalice bearing his name is still preserved in Tramore.

Father Richard Hogan, D.D., a Franciscan, died Parish Priest of Drumcannon in July, 1764, and was then aged sixty-six years. He had been translated from Kilcash on the death of Rev. Andrew Fitzgerald. Father Hogan is buried in Drumcannon graveyard together with his brother, Rev. William Hogan.

Rev. Patrick Leahy succeeded and held the parish for twenty-one years, dying in 1785 ; he is also interred at Drumcannon.

Rev. Nicholas Phelan died Pastor of Tramore in 1830. He had been driven by the Whiteboys from Kilsheelan, of which place he was then Parish Priest, in 1785.

Rev. Nicholas Cantwell, nephew to his predecessor, succeeded, and survived till 1875. His pastorate was signalised by the erection of the churches of Tramore and Carbally, the introduction of the Christian Brothers and erection of their schools, and the introduction of the Sisters of Charity.

Rev. Roger Power, transferred from Clonmel, succeeded, and died in 1884.

Rev. Patrick McCarthy was appointed Parish Priest in 1884 and was succeeded on his death in 1898 by Rev. Pierse Coffey, translated from Abbeyside. Father Coffey became a Canon on re-erection of the Diocesan Chapter.

ECCLESIASTICAL ANTIQUITIES, &c.

Besides the ruined churches of Drummannon, Kilbride, Kilmacleage, and Rathwhelan, there are early church sites at Killune, Ballygarron, Coolum, and Kilmaquage. At Kilbride is a Holy Well (St. Brigid's), not, however, now in much veneration. The parish has two 18th century chalices—one at Carbally, inscribed :—"Hunc fieri fecit Pat. Leahy Pas^r pro parochia de Kilmaclogue 1769," and the other, in the Christian Brothers' Oratory, Tramore, with the legend :—"D^s Andrew^s Fitz Gerald me fieri fecit, 1750."

Parish of Holy Trinity (Within), Waterford.

THE present division embraces the whole of ancient Trinity Parish Within the walls together with a considerable portion of Trinity Without, and the whole of St. Olave's, St. Peter's, and St. Michael's. The boundary with St. Patrick's parish was modified and aligned as at present by Bishop John Power, in 1815. The present parish church, which, for a century, has served the purpose of a Cathedral, is in some respects the most remarkable ecclesiastical structure in Ireland. It was erected while yet the Penal Laws hung as lead around the neck of suffering Ireland. Considering the times its erection was an extraordinary undertaking : it would be a colossal undertaking to-day. What must we not think of the mind that conceived and the hands that erected it in those dark and evil days. The builder was a priest of striking personality and remarkable powers—Rev. Dean Hearn, D.D.—and the tremendous work was completed in 1796. For nearly a century and a quarter the church has been known to generations of Waterford men as the "Great Chapel" and the "Big Chapel." Four generations have worshipped within its walls ; it may live to witness the devotion of four generations to come. The architect of the church was Mr. Roberts, grandfather of Lord Roberts of our day. It is said that Mr. Roberts died from the effects of a cold caught with the newly erected building. Dr. Hearn purchased portion of the site from the Sherlocks ; the moiety already belonged to the church, and upon it stood the poor chapel in which the downtrodden Catholics of Waterford had worshipped in fear and trembling for many years. Herein Dr. Hearn had during or about 1773 erected an organ—the first heard in a Waterford church for generations. The solemn ceremonial of Holy Week was now also introduced and an annual High Mass for the deceased priests and bishops of the diocese instituted. The older church appears to have stood in a direction at right angle to that of the present building. Two piers still standing and embedded in the south boundary wall of the Cathedral precincts are said to mark the site of the former high altar. This older church was concealed by a row of houses fronting Barronstrand Street—for in those days no Catholic church building dared offend Protestant eyes—and was entered from Conduit Lane by a narrow door which opened sufficiently to permit the entrance of only one person at a time. How the description brings home to us and helps us to realise

the terrible condition of the Catholic population—without education, without means, without influence—spurned, hated, dreaded. In this poor chapel the Decree of the Council of Trent annulling clandestine marriages was solemnly published in 1773. It was published on every Sunday and holy day for the first month, and thenceforth, for the year, once a month. The old church on site of the present Cathedral seems to have had an earlier Penal Days' predecessor, situated at rere of the houses which form the west side of Barronstrand Street.

Dean's Hearn's great church did not include the present sanctuary. The latter was added in Bishop Abraham's time. Previous to acquisition of ground for erection of the sanctuary and extension in that direction, the high altar was placed against the east-end wall of the church, about the position of the present sanctuary gate. The Bishop's throne, it is said, was then on the gallery at the Gospel side, on which were also the stalls for the clergy. The present safe, within the sacristy, marks the site of the former sacristy door. Bishop Foran (1854) erected the apse and also a main altar of which the marble front is incorporated in the present high altar. In Bishop O'Brien's episcopacy St. Joseph's and Our Lady's altars were added, also the gates and railings on the street frontage. It was originally intended that the church should terminate in a classic portico at the west-end and the bases and portion of the shafts and pillars were actually in position when it was discovered that the foundations, in or on the bed of a reclaimed creek or pill, could not be depended on to carry the superstructure. The present writer remembers as a child to have seen the stunted pillars, which stood some three or four feet in height. Decoration of the ceiling, erection of the present altar, and curtailment of the galleries were effected in 1881, during the episcopacy of Bishop John Power. Finally, in 1893, Most Rev. Dr. Sheehan had a new cut stone front inserted, and extensive repairs, &c., effected, and on Tuesday morning, September 24th, of the same year, the three altars of the church were solemnly consecrated by the Bishop.

The approximate population of the parish is three thousand five hundred, and baptisms number about one hundred and fifty annually. There are two schools, of which one is a small private educational establishment for girls and the other a very large female National school under the management and practical direction of the Sisters of Charity. The Sodality of the Sacred Heart, attached to the church, numbers one thousand two hundred members, scil. : seven hundred women and five hundred men, for whose spiritual benefit a Retreat of two weeks' duration is conducted annually. There is also an annual Retreat for the League of the Cross.

SUCCESSION OF PASTORS.

Paul Bellew, V.G. to Bishop Pierse then in exile, was Parish Priest of Holy Trinity in 1704. He was then forty-seven years of age and had received Holy Orders at the hands of the Bishop of Salamanca, in Spain. Father Bellew died October 18th, 1732, and is buried in St. Patrick's graveyard, Waterford, where a recumbent slab marks his resting place. The inscription records that : " Here lyeth the Body of the Rev. Mr. Paul Bellew, P.P. and V.G. in the City and Diocese of Waterford he died the 18th day of Octob' 1732 aged 76 years. Requiescat in Pace."

Rev. William O'Meara succeeded in 1728 and held office till 1743, when he was promoted to the Bishopric of Ardfert and Aghadoe. Some years later he was transferred to Killaloe. While Bishop of Kerry Dr. O'Meara had, in 1747, a small volume of Diocesan Statutes (really a manual of pastoral theology for the clergy of the Penal Days) printed by Caldwell, of Broad Street, Waterford. He died in 1752.

Rev. William Browne appears to have administered parochial affairs (whether as Parish Priest or otherwise is not certain) from 1743 to 1747. He is almost certainly identical with the William Browne, who died Parish Priest of St. John's and Ballygunner in 1788, aged eighty-one years. He must therefore have been only twenty-six years old on his appointment to Holy Trinity. A namesake of his was, about the same time, pastor of Clashmore.

In 1747 Rev. Patrick Fitzgerald was translated from Ardmore to Holy Trinity. Having held the latter parish for twenty years he died in 1767.

Rev. William Francis Galwey succeeded. He died in 1772 according to the inscription of his tombstone in St. Patrick's graveyard.

Rev. Thomas Hearn, D.D., was translated from Mothel in 1772 and survived till 1810. Dr. Hearn is stated in his memoir by his grand-nephew to have been a native of Derry in the parish of Whitechurch, where he was born in 1734. Derry however is in the parish of Modeligo. Possibly he was born in Derry and moved later, with his parents, to the adjoining parish of Whitechurch. Dr. Hearn's family gave a large number of distinguished ecclesiastics to the diocese. A brother, Timothy, became Parish Priest of Passage, and another, Francis, was a professor in world-famed Louvain, and died Parish Priest of St. Patrick's in Waterford. An uncle of Dr. Hearn's, Rev. William Browne, was Parish Priest of Clashmore, in which office he was succeeded by Dr. Hearn's nephew, Rev. William Flynn. Father Flynn's brother, Rev. Thomas Flynn, D.D., was Pastor of St. Michael's, Waterford, and a nephew, Rev. Thomas

Flynn, became Parish Priest of Passage. This does not, by any means, exhaust the list of ecclesiastics of the family who gave their labours to Waterford and Lismore. Dr. Hearn entered the Irish Pastoral College of Louvain, then under the distinguished presidency of Rev. John Kent, D.D., of Waterford, in 1759. In due course he took his degrees—of Master and Doctor of Arts and Doctor of Divinity. Having received Holy Orders he returned to Ireland where he was received with welcome by the venerable Bishop Creagh, then resident at Carrick, and promoted immediately to the pastorate of Mothel. In 1772 as we have seen he was translated to Holy Trinity parish, Waterford. At the same time he was appointed Dean and, two years later, Vicar-General. In or about 1796, Dean Hearn commenced his great work—erection of the present Cathedral. Upon its completion he set about providing educational facilities for the young of both sexes. Later still he was instrumental in establishing an academy or secondary school, over which his nephew, Rev. Dr. Flynn, was appointed first president. This was mainly a diocesan seminary and the clergy contributed to its maintenance. On the death of Archbishop Butler in 1791, Dr. Hearn was repeatedly requested to allow himself to be nominated for the mitre of Cashel but he consistently refused. He died, March 13th, 1810, the last Parish Priest of Trinity Within.

On Dr. Hearn's death Holy Trinity Within became a mensal parish under Administrators, scil. :—

1810-1817, Rev. Gerald Connolly : became Parish Priest successively of Lismore, Dungarvan, and Carrick-on-Suir, and also V.G.

1817-1818, Rev. Thomas Murphy.

1818-1828, Rev. Eugene Condon : became Parish Priest of Tallow.

1828-1843, Rev. Thomas Dixon : became Parish Priest, Passage.

1843-1862, Rev. Richard Fitzgerald : became Parish Priest, Carrick-on-Suir, and V.G.

1862-1867, Rev. Thomas English : became Parish Priest, St. Mary's, Clonmel, and, later, V.G. of Maitland, New South Wales.

1867-1869, Rev. Edward P. Walsh : became Parish Priest of Kilsheelan and afterwards of St. Mary's, Clonmel.

1869-1883, Rev. Patrick Ryan, D.D. : died in office.

1883-1886, Rev. Robert Power : became Parish Priest, Ballyneil.

1886-1891, Rev. Patrick J. Sheehan : became Parish Priest, Cahir.

1891-1902, Rev. William O'Donnell : became Parish Priest, St. Patrick's.

1912, Rev. Thomas F. Furlong.

ECCLESIASTICAL ANTIQUITIES, &c.

Within the parish are the following church ruins :—(a) The pre-Reformation Franciscan Convent known as the French Church, (b) the Dominican Priory known as Black Friars, (c) Trinity Church *intra muros* (d) St. Michael's Church, (e) St. Peter's Church, (f) St. Thomas' Chapel.

(a) The remains of the ancient Franciscan house is now a National Monument in care of the Board of Works ; they comprise the nave, choir, and tower of the conventual church and portion of the transept or Lady Chapel. The convent was originally founded by Sir Hugh Purcell in 1240. The reader is referred for a detailed history of this ruin, to *Journal of the Waterford Archaeological Society*, vol. i, pp. 202, &c. The nave and choir have been turned into a kind of mausoleum for the chief of the old city families—Waddings, Lombards, Dobbyns, Maddans, Lincolns, &c. Over the nave was erected, in 1545, by Henry Walsh, an hospital for aged men and women. This was under the invocation of the Holy Ghost, and hence the ruin is sometimes called the Holy Ghost Friary. Its other name, "the French Church," is derived from a later dedication of its choir by the Corporation of Waterford to the use of French Huguenot refugees in 1695.

(b) Of the "Black Friary" only the tower and portion of the Monastic Church, still roofed but ruinous, survives. As the church is divided up between different tenants who have sub-divided, built upon, and transformed to suit their individual convenience, a study of the remains is not easy. Blackfriars Priory has, since the suppression, been variously used as a town hall, a sessions court, a prison, and a barracks.

(c) The remains of an old predecessor of the present Holy Trinity Church in Barronstrand Street have been already alluded to as still to be seen at the re-re of the houses which form the west side of the street.

(d) and (e) The ruins of St. Michael's church and the scant remains of St. Peter's show nothing of interest. The former will be found surrounded by its cemetery at re-re of the houses forming east side of Michael Street, and the latter within the precincts of the Peter Street Police Station. A large doorway on east side of Michael Street indicates the former entrance to St. Michael's cemetery.

(f) It is difficult to estimate the particular character of St. Thomas' church, the ruin of which stands within an ancient, badly kept graveyard on Thomas' Hill. It is evidently far the most ancient ecclesiastical structure in Waterford and appears to date from the later Danish period. Originally it may have been an Hiberno-Danish church, converted later by the Normans into a votive chapel and dedicated to St. Thomas, and finally made a chapel-of-ease to Trinity Within. The ruin itself

which consists of little more than a Romanesque chancel arch, is situated in that portion of the parish which lay beyond or outside the city walls.

The site of yet another church—St. Mary's, from which Lady Lane derives its name—is occupied by the present Franciscan church. The present friary garden occupies the site of St. Mary's cemetery, and the visitor may still see therein a couple of tombstones with black letter inscriptions. Finally, to complete our survey, mention must be made of St. Catherine's abbey, the former position of which is occupied by the present courthouse and grounds. This abbey, which had extensive possessions in various parts of Munster, &c., was originally a foundation of Regular Canons of St. Victor. For a short period subsequent to the suppression—about 1735—it appears to have become a convent of Dominican Nuns.

In 1704, we find St. Olave's parish united with St. Patrick's, and St. Michael's with St. Stephen's, while St. Peter's is quoted as still an independent division. A little later, however, we find St. Peter's united with SS. Michael's and Stephen's. Probably none of the parishes in question had more than the semblance of a parish church—Mass being celebrated and Sacraments administered in private houses as opportunity offered or necessity required. Later, probably in the year 1815, as above, St. Michael's was separated from St. Stephen's and St. Olave's from St. Patrick's. St. Patrick's and St. Stephen's were then united as at present, while St. Michael's, St. Olave's, and St. Peter's became merged in Holy Trinity.

St. Olave's:—Rev. John Higgins, a Jesuit, was registered as Parish Priest in 1704. He was then aged forty-eight and had received Holy Orders in Portugal from the Bishop of Coimbra. Shortly afterwards, St. Olave's was united to St. Patrick's, and Father Higgins became *parochus* of the united parishes. Henceforth to the suppression of the Order, in 1773, the Jesuits continued in possession of the parish. (For succession see under St. Patrick's parish below).

St. Peter's:—Rev. John Tobin was registered pastor in 1704. He was then sixty-two years of age and had received Holy Orders thirty-seven years previously in Lisbon at the hands of Bishop Francis de Targo.

SS. Michael's, Stephen's, and Peter's:—

Rev. John Prendergast died *parochus* in 1741. He had come to Waterford from Fethard and had been curate in Holy Trinity under Rev. Wm. O'Meara, and afterwards curate of St. Patrick's.

Rev. Francis Ignatius Phelan. He was put in possession, May 24th, 1741, and was collated on the same day a member of the Cathedral Chapter. Before his appointment he had been curate in Holy Trinity.

He died February 28th, 1791, aged eighty-three, and is buried in St. Patrick's graveyard where a tombstone bearing the following inscription marks his resting place: "Here lieth the Body of the Rev. Fran^s Phelan 32 yrs. P.P. of the United Parishes of St. Michael's St. Stephen's and St. Peter's who departed this life the 28th Feby. 1791 full of years and good works, aged 83."

Rev. James Power succeeded in 1791. He appears to have administered the parish probably during his predecessor's illness, from 1787 to February, 1791. From April, 1795, Father O'Ryan, a Dominican, acted as *locum tenens* till June, 1796.

Rev. Francis Ronan, S.T.L., was appointed Parish Priest in 1796 by Dr. Hearn, the Vicar-Capitular, but was translated in 1802 to St. Patrick's. He died in 1812 and is buried in Drumcannon. During Father Ronan's pastorate the annual income of the parish, as we learn from Castlereagh's Memoirs, was £60.

Rev. Thomas Flynn, D.D., succeeded in 1802 and was the last pastor of St. Michael's. He died June 5th, 1815, and is interred near the sacristy entrance to the Cathedral beside his uncles, Dean Hearn, D.D., and Rev. Francis Hearn, D.D. During his occupancy of the pastorate Dr. Flynn secured, by purchase, for £350, a fifty-nine years' lease of the large building known later as the Trinitarian Orphan House, and now as Walsh's auction mart. This had been the city residence of the Congreves, of Mount Congreve, and was transformed by Dr. Flynn into a high or secondary school, partly supported by annual contributions from the clergy. Rev. Dr. Flynn had, like his distinguished uncles, studied and graduated at Louvain. Subsequent to his ordination he taught rhetoric for some time in one of the University Colleges, where he had for one of his pupils no less distinguished an individual than the future Liberator. Upon his return to Ireland, Dr. Flynn taught theology for some time in the new seminary which Bishop Moylan of Cork had recently opened in that city.

The church plate, vestments, &c., of the cathedral are of unusual historic interest. The antique vestments popularly but erroneously believed to have been presented to the Cathedral of Waterford by Pope Innocent III (1198-1216), come first in importance. These consist of four copes, a pair of dalmatics or a dalmatic and tunic, and one chasuble with the requisite maniple and stoles. Many theories of their origin has been propounded; the most convincing of these is that which assumes they are of Flanders workmanship and that they were given to the cathedral by King Henry VIII, at the same time that he presented the sword and cap of maintenance. At any rate, they are gifts worthy of a king; the value of each of the copes could not have been—*teste experto*—

less than £350. The embroidery is of the kind known technically as *opus plumorum*, or feather work, on which the stitches are laid down lengthwise; the work is of the greatest beauty and the vestments amongst the most valuable known. These priceless articles have a curious later history; they were found in a crypt beneath the old Protestant cathedral when the latter was demolished over a century since, and were presented by the then Protestant Bishop Chenevix to the Catholic Bishop Hussey. By their later custodians the vestments have not been treated as their worth demands; it is however satisfactory to know that better provision—including fireproof safes—has been made for their custody of late years.

On St. Joseph's altar are six massive fluted candlesticks of brass, inscribed: "Michael's Parish, 1769"; they weigh altogether one and a half hundred.

Amongst the altar plate are no fewer than seven antique chalices.

RELIGIOUS HOUSES.

I.—FRANCISCAN CONVENT.

For detailed history of the foundation and description of the ancient church, &c., see Power, "Holy Ghost Friary," in *Waterford and South East Ireland Archæological Journal*, vol. i, pp. 202, &c.

The site of the present Franciscan Church was formerly occupied by a Dissenting Church, and afterwards by a theatre. The present convent and garden include site of the old St. Mary's church and graveyard. The present Church, situated at the corner of Lady Lane, is much frequented by the citizens of Waterford, and presents a pleasing though not imposing or attractive frontage. Three statues in front represent St. Francis of Assisi and the Immaculate Conception, Patrons of the Order, and St. Bonaventure, Bishop and Cardinal of the Church. The Franciscans were driven from the old monastery at the suppression period, and, till the middle of the eighteenth century, little can be gleaned of their history in Waterford. Not by any means is it to be supposed that they altogether quitted the scenes of their early labours. As a rule, during the Penal times, one or two members of an Order settled down within view of the convent from which they had been driven, and said Mass or ministered the consolations of religion whenever it was possible to do so without incurring the penalties to which they were liable.

During the wars for religious toleration, 1642-1649, the Franciscans of Waterford were doubtless restored, if not to their possessions, at least

to the exercise of religion. Where the clergy lived during the Penal times it is impossible to say, but from the period when some relaxation in the Penal Laws became evident, the Franciscans lived at Johnstown Convent, South Parade, and continued there till 1833, when the present convent was erected. Father Bonaventure McLoughlin, S.T.L., was then the Guardian. The present church was opened in 1834, Father Henry O'Shea being Guardian.

A relic of the old convent may be seen inside the door of the present church in the holy water stoup which was transferred hither from the ruins of the ancient church. On the front of it may be observed, sculptured, the arms of White impaling Walsh. To the left of the arms appear the names "Jacobus White" and "Helena Walsh," with the date 1626 below. This was probably the same Walsh who was Mayor in 1631. This holy water stoup was used in the chapel of the Holy Ghost Hospital and James Walsh commemorated was a descendant of the founder of the hospital.

The following interesting inscriptions appear on the chalices, &c., belonging to the convent :—

(1) "Hujus possessor Dermitius Hanin, sacerdos, 1628, Timoleague."
 (2) "Pro Conventu F. Minor. de Youghal me denuo fieri fecit, . . . 1751."

(3) "Paupertas me fecit ad usum Prs. Frs. Andræ. Russell Ordinis minor. 1684."

(4) Dom^s. Sinnot et E. Lincoln hunc calicem dono dedert, ff. min. Civits. Waterfs. denuo me fieri fecit, Frs. Phelan, 1774."

(5) "Revs D. Rich Cannon Syndicus ff. mm. Con. de Rosriel me fieri fecit illisque donavit an. 1686."

(6) "Joannes English Burgensis de Clonmell et Margarita Power uxor ejus me sibi posterisque fieri fecerunt quibusque ut propitius sit Deus orationi, Ano Dni., 1645."

(7) "Pie sacerdos in sacrificiis tuis memento orare pro animabus infra-scriptorum quorum oblationibus hic calix factus fuit in usum ff. mm. Waterfordiae, A.D., 1873."

The Ciboriums are inscribed :—

(1) "Fr. Joan. m' Ionacke de Burgo me procuravit pro Conventu Frat. Minorum de Kinalfehin anno Domini, 1711."

(2) "Pertinet ad Ecclesiam Sancti Francisci civitatis, Waterfordiensis, Jan. 15, 1864."

The Monstrances (new) are inscribed :—

(1) "Reverendi PP. FF. Magner, Prendergast, et O'Regan, ordinis Sancti Patris Nostri Francisci pro eorum Conventu de Waterfordia me fieri fecerunt, anno Domini 1855."

(2) "Catherina Hickey vidua, dono dedit Conventui FF. MM. Waterford, anno salutis 1875."

Among the distinguished priests of the Order who lived in Waterford during the 18th century were Father Patrick Browne, who at one time was Professor of Theology at Louvain, and was afterwards Provincial of the Order in Ireland. Among the old documents preserved in the convent is an obedience given by Father Browne in the year 1737, dated "ex loco refugii Waterfordiensis 5^o Julii, 1737." Contemporary with Father Browne were the two Fathers Hogan, who were Parish Priests of Tramore; the younger died in 1760. For some further of these priests see early numbers of *Waterford and South East Ireland Archeological Journal*. The younger was pastor of Kilcash in the time of the famous Lady Veach, whose panegyric he preached in Kilkenny.

List of Guardians :—

<i>Year.</i>	<i>Guardian.</i>	<i>Year.</i>	<i>Guardian.</i>
1629	Father Thomas Strange	1700	Father Bened. Saul, senr.
(For many references to him see Report of Historical MSS., Commission on Merchants' Quay Convent MSS.)		1702	" " "
1645	Father Mathew Sharpe	1703	" (MS. illegible here)
1647	" Joseph Everard	1705	" Bernardin. O'Donell
1648	" Ant. Purcell	1706	" Bonav. Geraldinus
1650	" " "	1708	" " "
1658	" Vacat.	1709	" Jo. Conningham
1659	" Walt. Gall	1711	" Ant. McNamara
1661	" Patk. Conell	1714	" " "
1670	" " Conell	1716	" Mich. Geraldinus
1672	" Ed. Dullany	1717	" Antonius Mandeville
1675	" Fras. Fleming	1719	" Thos. Bacon
1676	" " "	1720	" Thos. Hennessy (Pub. Record Office, Ireland)
1678	" Jas. White	1724	" Pet. McNamara (Pub. Record Office, Ireland)
1680	" Pet. Canall	1727	" Benignus (or Benedictus) Saul (Pub. Record Office, Ireland)
1681	" Jos. Sall.	1729	" Andrew McNamara (mentioned in O'Laverty's "Down & Connor.")
1683	" B. Ma Graith	1733	" Jo. Hogan
1684	" Fr. Norish	1735	" Ant. Hickey, S.T.L.
1685	" Fr. Fleming	1736	" Ant. MacNamara
1687	" Bern. O'Donell	1738	" Thos. Hennessy
1689	" Bonav. Mandeville		
1690	" Bonav. McGraigh		
1693	" Bonav. Mandevile		
	Ex. D ef.		
1697	" " " " "		
1699	" Ant. Harold		

<i>Year.</i>	<i>Guardian.</i>
1742	Father Pat. McNamara
1744	" Pet. "
1745	" Ant. McNamara
1746	" Petr. MacNamara
1747	" " "
1748	" Ant. "
1751	" Petr. MacNamara, jr.
1751	" Thos. Bacon
1753	" Petr. McNamara, jr.
1754	" " "
1755	" Felix Cleary (<i>d</i>)
(He was Parish Priest of St. John's, and is buried in the family vault at Kilmurray, near Carrick.)	
1757	" P. McNamara
1759	" Bonav. Ferrall
1760	" " "
1761	" Jo. Hogan, Ex. D.
1763	" Bon. O'Ferrall
1765	" Pet. McNamara
1766	" —————
1767	" Fr. Whelan
1769	"
1770	" Fr. Archdeacon
(See under Aglish, p. 6. <i>antea</i> .)	
1772	" Pat. F. Gibbon
1773	" Fr. Phelan
1776	" Jas. Nonan
1778	" Fr. Phelan
1779	" Fr. Phelan
1781	" Pat. Clancy
1782	" Lud. O'Donel, Ex-D.
1784	" Fras. Phelan
1785	" " "
1786	(No appointment made)
1787	" Fras. Phelan, Ex-D.
1788	" " "
1790	" " "
1791	" " "
1793	" " "
1794	" Jo. Phelan, S.T.L., Ex-D.
1796	" " " "

<i>Year.</i>	<i>Guardian.</i>
1800	Father Jo. Shea
1801	" " "
1803	" Mich. Barry
1804	" " "
1806	" " "
1815	" Fras Phelan
1819	" " Whelan
1822	" Mich. Barry
1824	" " "
1825	" Thos. Ahearn
1827	" Henry O'Shea, Def.
1828	" Thomas F. Boyle
1830	" " "
1831	" Henry O'Shea, Ex-Def.
1832	" Henry O'Shea, Ex-D.
1834	" " " Def.
1836	" " " "
1837	" " " "
1840	" John Beaty
1843	" Pat. Cuddihy
1845	" " "
1846	" " "
1848	" " "
1849	" Laur. Hogan
1851	" Bonav. McLaughlin, S.T.L., Def.
1855	" Jo. Magner, Ex-D.
1860	" Jas. Fitzgerald
1861	"
1864	" J. J. Farrelly, Ex-Def.
1866	" " "
1867	" J. J. Farrelly, Ex-Def.
1869	" J. Cleary, Def.
1870	" Aug. Holohan
1872	" " "
1875	" Alphs. Jackman
1876	" Leon Brady
1878	" Ant. Slattery, Ex-D.
1879	" Jas. Cleary, Ex-D.
1881	" Ant. Slattery, "
1882	" Jos. Wogan

<i>Year.</i>	<i>Guardian.</i>	<i>Year.</i>	<i>Guardian.</i>
1884	Father Jos. Wogan	1895	Father Joseph Wogan
1885	„ Anth. Hyland	1899	„ Conor O'Begley
1890	„ Fras. Maher	1910	„ R. O'Connor
1892	„ Leon Baldwin	1912	„ E. Fitzmaurice
1893	„ „ „		

N.B.—P.P.=Pater Provinciae ; Ex-C=Ex.Custos ; Ex-D=Definitor.

For many years the Fathers had been anxious to increase their church accomodation. In May, 1905, they were fortunate in securing the Protestant National school premises adjoining the church on the west and occupying the site of the ancient Church of Our Lady. Extension was immediately proceeded with, according to plans by Thomas Scully, B.A., B.E. Messrs. John Hearne & Son secured the contract at £4,824 10s. 6d.

On Sunday, February 3rd, 1907, a public meeting of the citizens of Waterford was held in the Franciscan Church. The Most Rev. Dr. Sheehan, Bishop of Waterford and Lismore, presided. Resolutions were submitted congratulating the Franciscans on the acquisition of the site of Our Lady's ancient shrine, tendering the gratitude of the people to the Franciscan Order for its labours, sufferings, and achievements in the cause of Faith and country, and pledging the citizens' assistance to carry out the long-desired extension of the church to a happy and successful issue. The meeting was most enthusiastic and the response was liberal.

The work of construction proceeded with great rapidity, and the church was ready for dedication on 13th December, 1908. The Mayor of Waterford and the Catholic members of the Corporation attended the ceremony in state. The ceremony was performed by the Most Rev. Dr. Sheehan, who preached on the occasion.

II.—DOMINICAN CONVENT.

The Waterford Priory, established in 1226 under the invocation of Our Blessed Saviour, was the fourth house of the Dominicans founded in Ireland. Its endowments were but small but this fact did not save it from the rapacity of the sixteenth century church robbers. It fell beneath the cloven hoof in April, 1541, when William Martin the Prior, surrendered the house and property. For the next two centuries and a half, though they possessed no house they could call their own, hunted Dominicans clung to the ancient foundation, or rather to hope of its revival. During the 18th century Fathers S. Sall, Jas. Farrell, William Cheasty, John Costelloe, James Sexton, Terence O'Connor, and James

Duan, all Dominicans, died in Waterford. They are all buried together in St. Patrick's cemetery ; the headstone is imperfect and portion of the inscription is illegible: ". . . the remains of the Rev^d Father S. Sall, Jas. Farrell, Will^m Sheasty, Ja . . . Costelloe, J^{as} Sexton' Ter^{ce} O'Connor of the s^d H. Order . . . Rev. James Daun dep^d June the lived in Waterford." Father Sexton was Prior of the Waterford house in 1756.

In 1784 Rev. Anthony Duan obtained a lease of house and premises in Thomas Street, now the property of Downes & Co., from Isaac Wood for eighty-eight years for the annual rent of £10, and in 1805 Father Duan gave lease of this place to David Hughes until within six months of the expiration of his own lease, at £28 a year ; thus, it will be seen, he made a profit of £18 a year. Father Duan on 17th of June, 1808, assigned interest in the premises, for a consideration of 10s., to the Right Rev. Dr. John Power, the then Bishop. The signature of Father Duan is evidently that of a dying man. There is a declaration of trust of same date executed by Dr. Power acknowledging holding of premises for use of the Dominican Friars with obligation of forty-five Masses yearly and Office of Dead once a month for the benefactors who enabled Father Duan to obtain possession of the property. In case there were no friars the property was to pass to the "Big Chapel" with the same obligations.

Very Rev. Dr. Foran, then Parish Priest of Dungarvan, and Mr. Rice, founder of the Christian Brothers, executors of the Right Rev. Dr. Power, made, in 1830, an absolute unconditional assignment of the above property to Father Mullowney. A short time before his death Father Mullowney by deed of attorney handed this property to the Provincial, Rev. B. T. Russel, O.P., D.D. Father Mullowney lived in the Manor (in the house now used as a Police Barrack), and officiated in the cathedral. He was considered an excellent preacher. He died 7th October, 1865, and is buried in Ballybricken churchyard. Almost immediately after the death of Father Mullowney, the Provincial, Dr. B. T. Russel, at the urgent request of the bishop, Most Rev. Dr. O'Brien, began to make preparations for re-establishing the Order in Waterford, and for this purpose he bought, 17th November, 1866, the lease of a store in Bridge Street, on the site of the present church ; this store he had converted into a temporary chapel.

The opening and formal re-establishment of the Order took place 31st March, 1867. The community consisted of :—Rev. Thomas J. Deely, Vicar, Father Thomas Pius Boylan and Brother Dominick Gogarty, Lay Brother. Father Deely was formally appointed Prior of St. Saviour's, Waterford, December, 1867. There was thus an interregnum of one hundred and eleven years between him and his immediate

predecessor, Father Sexton. During those years a member of the Order constantly resided in Waterford.

Father P. T. Mullins was appointed Prior in 1872 and undertook the project of building a church. In June of this year the Fathers, through Mr. John Slattery, got possession of a store from Mr. Prossor for £100, and bought up some other adjoining premises ; the whole cost was £485. In all there were eight premises—five, along Queen Street (now O'Connell Street), and three, along Bridge Street. Having purchased the goodwill of the several occupiers the Fathers offered £50 a year rent to the Corporation for the whole lot. The Finance Committee deferred reply until they got a new valuation of the property made ; their answer was then that they required £224 a year for the ground. The Fathers waited on the Corporation and renewed their offer of £50 a year. It was moved by Alderman Redmond, and seconded by Councillor Keily, that the tender be accepted subject to the approval of the Lords of the Treasury, without whose consent the Town Clerk said that it could not be done. Alderman Jacob, a Quaker, spoke in favour of the resolution. Mr. Fisher, T.C., moved an amendment that it be leased at £10 a year, but this was not seconded. The original resolution was passed *nem. con.* Finally, September 8th, 1873, the Lords of the Treasury consented to the letting of the premises with a clause against sub-letting, at the rent of £65 a year. Having got possession on the first Tuesday of October the Fathers gave instructions to Messrs. Goldie, Child, and Goldie, to prepare designs, etc., for a Romanesque church.

A public meeting of the citizens of Waterford was held in the temporary chapel for the purpose of raising funds for the new church. Mr. Delahunty, M.P., occupied the chair, and Rev. J. A. Wheeler, O.P., acted as Hon. Secretary. Rev. Dr. Cleary, President, St. John's College ; Mr. John Slattery ; P. M. Barron, B.L. ; T. F. Strange, Solicitor ; Alderman W. Commins, Mayor-Elect ; D. Keogh, T.C. ; R. Mahony, T.C. ; and T. Purcell, T.C., spoke to the various resolutions. The proceeds of the collection on the occasion amounted to £1,200.

The tender of James Ryan, for building, was accepted, April 9th, 1874, Mr. Ryan contracted for nave and aisles at £6,436 ; for pillars and pilasters at £1,073 10s. ; for three statues (outside) at £70 ; for carving at £345, and for a temporary wall at end of nave and aisles at £174. Total, £8,098 10s. 0d.

The foundation stone of the new church was laid May 3rd, 1874, by the Most Rev. John Power, Bishop of the diocese. The day was exceedingly fine, and in every way suited for an open air meeting. Excursion trains ran from Clonmel and Kilkenny, and a steamer from New

Ross. There was Solemn High Mass *Coram Pontifice*, Rev. Father Mullins, Prior, being celebrant, with Very Rev. T. A. O'Callaghan (now Bishop of Cork), Prior of Galway, deacon and Father Deely, ex-Prior, sub-deacon ; Dr. Cleary, President of St. John's College, and Rev. T. Dowley, P.P., Clonea, were deacons at the Throne, and Rev. Robert Power, C.C., Cathedral, was master of ceremonies.

The inscription scroll contained in the phial beneath the foundation stone reads as follows :—"Hic lapis Angularis Ecclesiae SSmi Salvatoris Ord. Praed. ab Illmo et Revo Dno Joanne Power, D.D., Episcopo, Waterford, et Lismor. V Nonis Maii, in festo Inventionis Sanctae Crucis, an. Rep. Sal. MDCCCLXXIV Anno Vigesimo octavo Pontificatus SSmi Dni. Nostri Pii Papae IX, Victoria, Regina Mag. Brit et Hiberniae, feliciter Regnanta, Revmo Patre Josepho Sanvito, Mag. Theol. totius Ordinis supremo moderatore, Rev. Patre Patritio Thoma Conway, Provinciale hujus Provinciae, Adm., Rev. Patre Patritio, Thoma Mullins Mag. Theol. Priore hujus Conventus, Domino Gulielmo K. Commis Urbis Intactae Prefecto, Clero et populo plaudente, benedictus et impositus est."

Father Mullins was re-appointed Prior in October, 1874, when the Fathers, dissatisfied with the small weekly collection (£6 a week minus £1 to the collector), adopted a new system ; they went out themselves as collectors, divided the whole city into districts and appointed several voluntary collectors. The result was that the penny collection brought in £12 a week. A bazaar in 1875 was very successful, realising £1,200 net. On January 26th and 28th Father T. N. Burke, O.P., lectured in the Cathedral, on behalf of the new church, the Bishop presiding. The subjects were—"The Catholic Church and Civil Government," and "The Pontificate of Pius IX." and the proceeds came to £200. An offer of £200 was made by Mr. Pierce T. Barron, on condition that the community would allow a monument to be erected in the church to the memory of his father. The Fathers declined the donation under the condition and the monument is now to be seen in St. John's Church.

The nave and aisles of the new church were opened December 1st, 1876, when the dedication was performed by the Most Rev. Dr. Power, Bishop, assisted by the Most Rev. Dr. Croke, Archbishop of Cashel, and Most Rev. Dr. Fitzgerald, Bishop of Ross. The sermon was preached by Father Burke, O.P.; and the evening sermon by Dr. Russel, O.P. Father Carbery, Provincial, sang the High Mass. In the October of this year Father Fitzgibbon was appointed Prior. The apse and tower were completed February, 1878, when there was a second opening ceremony. Dr. Fitzgerald, Bishop of Ross, preached on the occasion.

The High Altar is the gift of the late John McEnery ; its total cost including erection, carriage, &c., was £1,320. The altar of St. Joseph

was erected by Mr. O'Neill Power, of Snowhill, and cost £276. It is erected to the memory of his first wife, who is buried beneath.

The convent was completed April, 24th, 1880, at a cost of about £1,000. Father Wheeler succeeded Father Fitzgibbon as Prior, and Father Ryan was appointed Prior 27th October, 1883. The debt on the church about this time was about £5,000. A second bazaar was held in the Town Hall, April, 1885, to reduce the heavy liability; the net receipts were about £1,400. Father Slattery was appointed Prior February 8th, 1890. The pulpit, which cost £600, is the gift of the late Mrs. Catherine Murphy.

There is in the church a curious small statue of Our Lady and the Divine Child; it is about a foot high, in oak, highly ornamented, and is said to have belonged to the old Dominicans of Waterford, upon whose dispersal it was brought to Limerick. At the restoration of the Order here the statue was sent back to Waterford. There is also an old Register of the Confraternity of the Holy Name of Jesus. The earliest name is that of Catherine Devereux, 1786. There are also entries of the names of Father James Sexton and Father Patt Bray. The latter was a companion of Father Sexton in the old community, 1756. Father Duan was very probably the successor of these Fathers. The community possesses a silver chalice inscribed—"Ex dono Anasta. Maddan pro Fratribus. Predic. Residentibus Waterf. anno Domini 1631." A second silver chalice has the legend—"Conv. Waterford, O.P., Fr. Patrick Marshale, D.D., 1721." Another chalice of silver bears the following "Conventus Waterford, Ord Praed, orate pro Thoma et Maria Mulcherin Als Nagle, 1729."

There is attached to the church a Confraternity of the Holy Rosary, the meetings of which are held weekly, on Wednesday evenings, and are presided over by the Very Rev. Prior. It numbers about a thousand persons of both sexes, but women are largely in the majority. Of late years the membership has greatly increased, a result due to the punctuality and attractiveness of the services. Besides the Rosary Confraternity, there is also the Sodality of the Blessed Sacrament, which was established in 1906, by Father Kiely. The meetings are held monthly, and are accompanied by a procession of the Blessed Sacrament.

Since 1893 the succession of Priors has been as follows:—

1893	Father Dominic Barry.
1896	" " "
1899	" Alphonsus Tighe.
1902	" Andrew Skelly
1905	" J. Kiely.
1908	" " "
1911	" J. Flood.

During Father Skelly's term of office the Fathers acquired possession of some adjoining premises which had hitherto been used as a barm factory. During the same term the roof of the church was overhauled, re-slatted, and the sacristy re-floored at a cost of £340.

III.—CONVENT OF SISTERS OF CHARITY.

For a detailed account of the *Foundation* of the Sisters of Charity in Waterford—see "Life of Mary Aikenhead," pp. 282-292.

During portion of the year 1842, and the entire of 1843, the Sisters of Charity continued to labour in their holy vocation among the poor of Waterford, instructing the ignorant, and bringing comfort and consolation to the inmates of the charitable institutions of the city. But their sphere of usefulness was much extended, when, by the proceeds of a bazaar, held in the Town Hall, May 1st, 1844, and by the generous contributions of the bishop, clergy, and citizens, they were enabled to build schools, one of which, the infant school, was opened on the feast of St. Joseph Calasanctius, 1845, and the second on the feast of the Presentation of the Blessed Virgin Mary, 1846. A Sunday school was also established at this time for working girls, and religious as well as secular instruction was imparted to a well filled schoolroom, every Sunday from 11 o'clock till 2. The attendance at the day schools so much increased that, after a few years, more extended accommodation became a necessity, and Providence soon supplied means of erecting two additional schoolrooms.

On the death of the Rev. Dr. Cooke the citizens of Waterford, highly appreciating the merits and virtues of this saintly ecclesiastic, determined on giving practical proof of their esteem by raising a monument to his memory, and they could have devised none more according to his heart, than that elected, namely, a school for the free education of the children of the city. Its erection having been unanimously agreed upon by the committee formed for the occasion, it was resolved that the proposed school should be placed under the care of the Sisters of Charity. The foundation stone was laid, May 1st, 1855, by Most Rev. Dr. Foran, assisted by many clergymen of the city, and a number of lay friends of the deceased. The schools were placed under the protection of Mary Immaculate, and a slab, purporting the same with other particulars, was set up over the entrance. These schools, generally known as "The Cooke Schools," were opened 16th September, 1856.

In the beginning of the year 1870 it was found necessary to increase still more the school accommodation, and as there was no possibility of extension in Lady Lane, it was decided to seek elsewhere for a new

site. The building now situated in Beresford Street was erected in 1872, mainly through the munificence of the late Mr. Nicholas Mahon Power, D.L., of Faithlegg, to whom the Superioress, Mother Magdalen Regis Gallwey, applied for assistance. This generous benefactor most graciously responded to her appeal and contributed the sum of £2,000. A piece of ground known as "Sparrow's Yard" was immediately purchased, and the building commenced without delay. The structure forms a two-storied edifice, measuring one hundred and thirty feet by thirty, and contains four thoroughly ventilated and well appointed schoolrooms each fifty feet by twenty-five feet, separated by class rooms and staircases, which occupy the centre of the building. The schools were worked, for some years without assistance from the Commissioners of National Education, but owing to very limited resources, it was deemed advisable to place them under the National Board. Application having been made to the Commissioners, the school was recognised in February, 1883, and has since that period been carried on under the title of St. Joseph's Convent National School, with a yearly average attendance of five hundred and thirty children.

For the history of St. Martin's Orphanage, see "Life of Mary Aikenhead," Supplement, p. 449.

So far back as the very first years of the foundation of the convent, evening classes had been organised for the purpose of teaching Catechism and giving Religious Instruction to girls who could not attend day school. Numbers flocked to these evening meetings and gratefully listened to the instructions imparted, and a long list of names has been preserved of those who had been there prepared for the Sacraments. But it was always a subject of regret that where Confirmation and First Communion had been received, many girls ceased attending and were lost light of. During the course of the year 1886, classes for secular instruction were introduced and proved a great attraction; these were conducted by a qualified paid teacher, under the superintendence of members of the community. In the year 1892, this school was placed under the National Board of Education, and was removed from Lady Lane to St. Joseph's, Beresford Street. It is now managed by teachers appointed by the Commissioners, under the supervision of the sisters, and on many evenings between ninety and one hundred young girls, and even some married women, may be seen laboring with great earnestness at, sometimes, the very rudiments of learning.

Whilst recording the changes and improvements in the various educational departments an event was passed over which took place in 1880 and was of no small consequence in the annals of the convent, namely, the transformation of a Wesleyan Methodist Conventicle into

a pretty devotional chapel for the community. The purchase money was given by Miss Cooke, of Manor Street, who wished that the proposed new chapel should be a monument to the memory of her parents, Robert and Alicia Cooke, and a brass tablet stating this desire of the benefactor has since been affixed to the wall of the chapel. The builder, Mr. James Ryan, Waterford, displayed much taste and artistic skill in the transformation of the cold, bleak-looking Methodist church into a well proportioned, elegantly designed chapel.

During all this time, whilst the schools and the orphanage, the visitation of the poor and sick, and the planning of a suitable chapel, occupied the mind and thoughts of the active Superior, great was her anxiety and that of the community, concerning the very insecure state of the convent, in which they were living. Its walls had been, for some years, in a very bad condition, the wood work was worm-eaten and decayed, and part of the roof had fallen in. Great expense was incurred from time to time in trying to keep it in repair. It was decided at length to obtain the opinion of an architect, and Mr. Byrne, Dublin, was requested to inspect and pronounce on the condition of the building. He examined it carefully, and condemned it, declaring that for the safety of the sisters living in it, the only remedy was to raze it to the ground. This was done without delay, and Mr. Byrne was charged to give designs for a new convent, the foundation stone of which was laid 4th August, 1885. The contract was given to Mr. John Hearn, builder, who carried out with much intelligence and ability the admirable plans of the architect, and the present solid structure was completed and fit for habitation in May, 1887.

Parish of

Trinity Without and Butlerstown.

THIS modern ecclesiastical division is composed of quite a number of ancient parishes—all in the Diocese of Waterford, scil. :—portion of Holy Trinity outside the walls, a fragment of Kilmeadan and part of Kilbarry, with the whole of Kilburne, Killotteran, Kilronan, and Lisnakill. It is of comparatively recent origin, probably dating from the pastorate of Rev. Dr. Connery in 1729. It is not mentioned at all nor any of its constituent ancient parishes (save Kilbarry) in the clergy list of 1704. The small fragment of Kilmeadan was incorporated during the Land League Agitation in the episcopate of Bishop John Power. The area then temporarily transferred was confined to the mansion and demesne of Whitfield, occupied at the time by the Catholic owner who differed so widely in politics from his Parish Priest that their mutual relations became strained and the parishioner requested transference to another jurisdiction. The eighteenth century church of Trinity Without known as Faha Chapel was a thatched structure which stood in the present Mount Sion grounds, between the street door and the door of the brothers' residence. The place, it may be of interest to note, derived its name of Faha from a long narrow "green" or commonage which included the approximate area of the present Barrack Street. Trinity Without is of course under the patronage of the Holy Trinity, and the patron of Butlerstown is the Blessed Virgin (Nativity). Holy Trinity Church Without, popularly known as Ballybricken, which is a plain but commodious cruciform building with a square tower, was commenced in the first quarter of the nineteenth century by Rev. Pierse Power and completed by his successor Rev. Michael Fitzgerald. Rev. Martin Flynn added side galleries and Rev. P. Nolan extended the graveyard. Finally Very Rev. Monsignor Flynn purchased, for £1,336 odd, some house property abutting on Ballybricken and Chapel Lane with a view to further extension and erected the imposing Presbytery on Convent Hill at a cost of over £4,000. The church at Butlerstown, an unpretentious structure of plain style, probably dates from about the Emancipation period. Adjoining it are new schools, and a teacher's residence, also

newly erected. In 1911 Mr. Francis J. Bigger, M.R.I.A., very generously gave two acres of land, free of rent and for ever, to permit extension of the graveyard. Owing to growth of the city towards the west the population of this parish has increased very considerably during the last half century, and is at present about ten thousand. Baptisms number about two hundred and eighty-eight annually. The schools number five, scil. :—The Christian Brothers' at Mount Sion, attended by over one thousand boys, the schools of the Sisters of Mercy, Philip Street, with three hundred girls on rolls, the Presentation Convent schools, Sleakeale, with three hundred pupils, and the male and female National schools at Butlerstown.

Within the Parish are several charitable institutions founded by private individuals. The first is the Wyse Charity, founded by Francis Wyse, a member of the ancient Catholic family of that name which for generations has held a high social position in Waterford city and county ; the charity was founded about the year 1779. Its revenue is derived from house property in the city. The charity yields one year with another about £140, and the average yearly expenses are about £130 ; small sums to credit of charity have accumulated every year, and (on December 31st, 1894) there was a balance on the Parish Priest's hands (he is manager of the charity) of £375 13s. 4½d. The charity consists of three houses—two in Barrack Street and one in Newgate Street. Two of the houses are occupied by women and one by men, and there is accommodation for six inmates in each house. The inmates get £4 a year each, and half a ton of coals each at Christmas. An annual High Mass and Office is sung, attended by ten priests, in Ballybricken church, for the good estate of the founder, and thirty Low Masses are said each year for the same intention. There is a head rent paid to the Wyse family of £14 15s. 4d. annually. The second of the charitable institutions is known as the Butler Charity. This is at present supported by an investment of £2,600 in the Dublin Corporation Stock, yielding £84 10s. annually ; the charity has two houses, one in Newgate Street, the other in Well Lane. On a slab over the door of the house in Newgate Street is this inscription which describes the object of the charity : "Founded for twelve distressed widows by Mrs. Anne Butler, otherwise Walsh, 1771." The house in Well Lane has eight poor women. The third is the Fitzgerald Charity, consisting of one house in Butcher's Lane, which was founded by Mary Fitzgerald, otherwise Morris, for eight poor women, in 1779. This charity is unfortunately very poor ; its revenue at present is only £5 a year. The number of inmates is now reduced to three, and the house is in a very bad state of repair, as there are no funds available for upkeep. The fourth charity is the Ladies'

Asylum on Convent Hill, founded by Mrs. Mary Power, by her will dated 1804. She was wife of a corn merchant of the city, who predeceased her, leaving her all his property. Having no family she left all in charity ; the amount was about £8,700 and the trustees were the Bishop, Most Rev. Dr. John Power and Mr. Edmond Ignatius Rice, the founder of the Irish Christian Brothers. The object of the charity is the relief of twelve reduced gentlewomen of this city, and the support and education of poor boys and girls ; £1,000 was willed for the building of a house for the reduced ladies. The charity is under the control of the Commissioners of Charitable Bequests, and is managed by the local Superior of the Christian Brothers. The ladies for admission are elected by ballot, and the following have the right to vote—1, the Parish Priest of Trinity Without ; 2, the Administrator, Cathedral ; 3, the Administrator, St. John's ; the local Superior of Christian Brothers. The Bishop has a right to vote, but he does not exercise it ; he confirms the election, however. The investments are in the consols and are as follows—£3,662 19s. 5d. for the support of the ladies in the institution, yielding annually £100 14s. 7d. or over £8 per annum to each inmate ; £2,677 8s. 7d. for poor girls attending the Presentation Convent Schools, yielding annually £73 12s. 8d., and £1,336 17s. 6d. for poor boys attending the Christian Brothers' Schools, yielding annually £36 15s. 4d. The investments amount to £7,677 5s. 6d., leaving a balance of £1,022 14s. 6d. for upkeep. Mrs. Power's will was disputed by relatives named Merry, whose descendants reside at present in Spain. There was a lawsuit, but the will was sustained. Mr. Rice gave great help in opposing the objectors to the will, and was in consequence appointed co-trustee of the charity with Dr. John Power.

Among the distinguished ecclesiastics born in the parish may be mentioned Most Rev. Dr. Walsh, first Archbishop of Halifax, U.S.A., who presented valuable plate and vestments to Ballybricken church, Most Rev. Dr. Foran, Bishop of Waterford, and Very Rev. Dr. Fitzgerald, Parish Priest of Carrick-on-Suir, and V.G. Archbishop Walsh was born in 1884, studied in St. John's College and in Maynooth, and was ordained in 1828. After a short stay in his native city he was appointed to the curacy of Clontarf and afterwards to a similar charge in Kingstown. He was in 1841 nominated Coadjutor to Bishop Fraser of Halifax, Nova Scotia. On the death of Dr. Fraser he became Bishop and afterwards first Archbishop of Halifax. Archbishop Walsh, who died in August, 1858, is the author, amongst other devotional works, of a prayer book, and of a continuation of Rev. Alban Butler's "Feasts and Fasts." In Ballybricken church was baptised in 1903 that extraordinary child, so strangely marked by grace, Little Nellie of Holy God.

The parochial register extends back to 1797.

SUCCESSION OF PASTORS.

Rev. David Connory, D.D., Parish Priest from 1729 to 1766. His monument in Ballybricken graveyard records that :—

“D. O. M.

In the hopes of a glorious resurrection, here lyeth the body of the Rev. Dr. David Connory, late Vicar-General of Waterford and Lismore, who for the space of thirty-seven years, with zeal, charity, and prudence, governed this district, commonly called Trinity outside. He departed this life on the 20th day of May, anno 1766, in the sixty-seventh year of his age. To whose memory this tomb has been erected by his sorrowful and grateful nephew, the Rev. Thomas Connory.—Requiescat in pace. Amen.”

This slab originally formed part of Dr. Connory's tomb in Kilbarry churchyard, and was removed to its present position in the year 1858. Dr. Connory's remains were removed at the same time, after resting for nearly one hundred years in Kilbarry, and lie now at the foot of this slab in the burial ground at Ballybricken. At the same time a slab covering the remains of a Father Tobin was removed to the same churchyard, but no remains were found in the latter case. Rev. John Tobin, it will be remembered, was registered “Popish Parish Priest” of St. Peter's, Waterford, in 1704.

Probably Rev. William Power succeeded Doctor Connory immediately. At any rate he was Parish Priest in 1797 and was transferred to Carrick in 1807. Rev. Pierse Power assumed the pastorate in 1807, and died in 1828, having commenced erection of the present church of Ballybricken. It is practically certain that it is to Father Power we owe the first publication of “The Pious Miscellany” of *Τὰς ἑσθλὰς*.

Rev. Michael Fitzgerald succeeded Father Power and completed erection of Ballybricken church. He survived till 1842.

Rev. Martin Flynn, translated from Passage, succeeded. Father Flynn commenced his priestly career as professor of theology and philosophy for four years (1812-1814) in St. John's College. Subsequent to his translation to Ballybricken he was nominated Vicar-General of the diocese, and continued to act in that capacity till he died in 1873.

Rev. Patrick Nolan, Administrator of St. John's, was appointed Parish Priest, August, 1873. Father Nolan who had laboured as curate and administrator in St. John's for twenty-eight years was a man of great energy, and a highly successful missionary. Unfortunately, shortly after his appointment to Trinity Without, symptoms of mental disease commenced to manifest themselves and an administrator of the parish, in the person of Rev. P. F. Flynn, had to be appointed. Poor Father Nolan lived on to 1890 and was succeeded by Rev. P. F. Flynn, who

had acted as Administrator for many years. Father Flynn was raised to a canonry on re-establishment of the Diocesan Chapter; he was created Dean of the Chapter in 1906, and finally a Domestic Prelate in 1909.

ECCELSIASTICAL ANTIQUITIES, &c.

There are church ruins, but all of them featureless and uninteresting, at Kilburne, Kilronan, Kilbarry, and Lisnakill. Of Killoteran church, which is called St. Peter's in the Down Survey, nothing remains. Only one early church site additional has been identified within the wide area comprised in this parish, scil.:—Loughdaheen, and beside this is a Holy Well. Knockhouse, in the ancient parish of Killotteran, seems to have been the site of a Mass-house or rendezvous of the clergy of Waterford during the late seventeenth century. Several informations sworn in connexion with the Titus Oates Plot allege meetings of clergy and people for religious purposes at this place; for instance, under date January, 1680, John MacNamara, an informer, testifies, that four years before he had been present with Dean Power, the Earl of Tyrone's kinsman, at a "tumultuous congregation of Priests and Fryers" at *Knockhouse*, a house of entertainment three miles west of Waterford, &c., &c.

St. Otteran's cemetery, known from the townland on which it is, as Ballynaneesagh, is a large graveyard enclosed in 1848 for burial of the deceased poor of the city and surrounding district. It is about six acres in extent and contains a sexton's residence and mortuary chapel.

RELIGIOUS HOUSES.

I.—CHRISTIAN BROTHERS, MOUNT SION, WATERFORD.

The religious congregation, known as the "Irish Christian Brothers," was founded in 1802 by Edmond Ignatius Rice, a wealthy merchant of Waterford. Having come to the determination of devoting his wealth and his life to the Christian education of youth, he wound up his mercantile affairs, and at once set about giving practical effect to his noble project. For this purpose he rented a house in New Street, which served as a temporary school from 1802 to 1804. The accommodation thus provided proved inadequate, for the school soon became filled to overflowing. To meet the increased demand he purchased, in the meantime, a plot of land, off Barrack Street, to serve as a site for a monastic residence and for schools. This was in 1803; and the plot of land was that known as the present "Mount Sion."

The foundation stone of the Mount Sion house and schools was laid by the Bishop, Most Rev. Dr. Hussey, on the 1st June, 1802. In June, 1803, the residence was completed, and on the 7th of the month the bishop solemnly blessed the building. He then inquired of Mr. Rice by what name it was to be known, and the latter stated that it remained for his lordship to christen it. The bishop looking round and observing the elevated position of the site, and its close proximity to the city the analogy between itself and Mount Sion in Jerusalem struck him so forcibly that he said aloud—"Well, all things considered, I think a very appropriate name would be 'MOUNT SION,' and so I name it." The schools were not finished till the following year.

Dr. Hussey died on the 11th July, 1803. Mr. Rice and his work had a large share in the affection and solicitude of this good and great Prelate. Nor, did he, when dying, forget the new foundation. He bequeathed to the founder the sum of £2,000 to be funded for the support of the ever-growing community. Mount Sion and the whole institute of Christian Brothers must ever hold in grateful remembrance this best of friends and first of benefactors.

Dr. Hussey was succeeded by the Most Rev. Dr. John Power, who, on the 1st May, 1704, blessed and declared open the two new schools which formed a part of the original building. The number of pupils seeking admission became so great that in 1805 additional school rooms had to be immediately provided by the erection of wooden sheds in the playground. These being substantially constructed lasted for several years. They were no sooner completed than filled. The expenses thus incurred, amounting to several thousand pounds, were defrayed by the founder, Brother Edmond Ignatius Rice, out of his own property. In 1814 the foundation of two additional school rooms was laid at the west end of Mount Sion house. These were ready for the reception of children in September, 1816. The brothers were assisted in the building of these new schools by a donation of £600 received through the Bishop, Most Rev. Dr. John Power. They also received from Mr. Robert Curtis £100 for the same purpose, and from time to time £200 from Mr. Joseph Power, of Newtown. Dr. John Power died on the 26th January, 1816. In his will he left his interest in the Bowling Green premises (now St. John's schools and their surroundings) to St. John's College, the Presentation Convent, and Mount Sion, share and share alike, being one-third to each. In 1818 the founder undertook to send two members of his community to conduct the schools in St. Patrick's parish. These schools were established some years previous to this date, but were far from being in a flourishing condition. The average attendance therein is at present about two hundred.

On the 29th of August, 1844, Brother Edmond Ignatius Rice, at the venerable age of eighty-two years, breathed his last at Mount Sion, and on the 31st August the Right Rev. Nicholas Foran, Bishop of the diocese, together with over thirty priests, attended his obsequies at Mount Sion. His remains were interred in the little cemetery adjoining, which, on this occasion, was consecrated by the Bishop; up to this it had been only blessed. The Most Rev. Dr. Foran, who had the highest esteem for Mr. Rice, and was personally attached to him, arranged to have his month's memory celebrated in the Cathedral on October 1st, 1844. His lordship presided and over forty priests assisted. The Rev. Richard Fitzgerald, afterwards Parish Priest of Carrick-on-Suir and Vicar-General of the diocese, preached the panegyric on the occasion. On the following day, the Bishop, in conjunction with the mayor, Thomas Meagher, Esq., convened a meeting in the sacristy of the Cathedral for the purpose of perpetuating by some suitable memorial the memory of Mr. Rice and of his services in the cause of Catholic education. A resolution was adopted of building an additional schoolroom at Mount Sion as well as a domestic chapel for the community, which design was carried out at an expense of about £1,000.

In March, 1851, the new church of St. John's being fit for the due celebration of Divine Services the old chapel in Bowling Green was converted into two school rooms, fitted up with desks, &c. Dr. Foran then handed over the premises, accommodating two hundred children, to the Brothers of Mount Sion. In 1889 the building was again re-arranged and a second floor introduced, thus making two storeys and affording four rooms instead of two. The present attendance is about four hundred.

The Executive of the Christian Brothers' Institute, consisting of the Superior-General and his assistants, as constituted by the brief of His Holiness Pope Pius VII, 1820, was located at Mount Sion for a few years, then it was transferred for a short time to Dublin, and afterwards to Cork. The Government and Novitate were again located in Mount Sion from 1841 to 1853, but in 1853 they were transferred to Dublin.

On the 11th May, 1855, the Right Rev. Dr. Nicholas Foran died rather suddenly at Dungarvan. A more sincere friend the society had not. He was succeeded by the Most Rev. Dr. O'Brien, who was equally attached to the brothers.

Seeing that the portion of Mount Sion house, occupied by the brothers, afforded accommodation altogether too limited, owing to the increased number of the community, the then Director, Brother Jerome Coyle, having consulted the Most Rev. Dr. O'Brien, and having obtained

his warmest approval and hearty encouragement, determined on appeal to a generous public for aid to build a commodious dwelling house, and to convert as much as possible of the original residence to school accommodation. A meeting of the citizens called by the mayor, Right Worshipful John Lawlor, was held in the City Hall on Tuesday, 16th February, 1864, and presided over by his Lordship, Most Rev. Dr. O'Brien. A subscription list was opened and £1,100 subscribed as a first instalment. On Sunday, 17th April, 1864 (Patronage of St. Joseph), the foundation stone of the present residence was solemnly blessed and laid by the Bishop, Dr. O'Brien. Brother Jerome Coyle, the Director, laboured so energetically and so assiduously in its erection that he contracted a sickness which proved fatal. He was called to receive the reward of his labours a few months before the completion of the building. He died in Dublin 6th October, 1866. On the 8th December, 1866, the Feast of the Immaculate Conception, the new residence was fit for occupation, and accordingly the community entered it on that day. The total cost amounted to about £4,000. There remained due a debt of close on £1,500, which was subsequently cleared off by means of a bazaar.

On the Feast of the Immaculate Conception, 8th December, 1869, the Sodality of Immaculate Mary was erected at Mount Sion ; the rules were drawn up by Brother J. S. O'Flanagan, the Director, and approved of by the Bishop, Dr. O'Brien.

Owing to the munificence of Mr. Nicholas Mahon Power of Faithlegg, who gave a donation of £500 to the community, certain extensions and alterations were effected at an outlay of about £1,000. By these changes and erections three additional school rooms were provided. At present there are at Mount Sion ten separate school rooms, with two lecture rooms ; the average attendance of pupils is about one thousand. Including the four hundred at St. John's and the two hundred at St. Patrick's, there are in all one thousand six hundred boys under the charge of the Mount Sion community.

II.—PRESENTATION CONVENT.

This convent was founded in the memorable year, 1798, from the South Presentation Convent, Cork, by the two sisters, M. de Sales Power and M. de Chantal Power, who devoted their entire property—about £108 per annum—to the promotion of the good work. The foundation was brought about in a curious way. A poor girl trained in the Cork convent school came to Waterford to take a lowly situation there. Her

confessor, Rev. John Power, afterwards Bishop, surprised at her knowledge of Christian Doctrine, a knowledge at that time confined to the socially superior classes, enquired of her where she had been taught. This zealous and worthy Parish Priest heard in this accidental manner and for the first time that there existed in Ireland an institute designed to impart instruction and to infuse virtue and sanctity into the minds and hearts of the young. Having obtained information regarding the rules and practices of the Order and its obligation of instructing the *ignorant poor*, he expressed to his Bishop, Right Rev. Dr. Hussey, his great desire to establish in his parish, a convent of this "Charitable Congregation." His lordship approved of the design, and not only permitted him to make all the necessary exertions for the accomplishment of his pious desire, but promised also that he would on his part lend every possible aid, and use his influence with others to help on the good work. It was at this crisis, that Miss Ellen Power and her sister-in-law, Mrs. Margaret Power (a young widow of great virtue and piety) offered to his lordship *themselves* and their *property*, as a commencement to the establishment of a mission which they looked upon as essential to the present and future happiness of their uninstructed fellow-creatures in and about Waterford.

Towards the close of the eighteenth century, Waterford, like many cities and towns in Ireland, had no Catholic school, and no one felt the loss more keenly than the Bishop of the diocese (Right Rev. Dr. Hussey). Miss Nagle's institute had succeeded admirably in the city by the Lee. Why not a like success await it on the banks of the noble Suir? So the good Bishop decided on negotiating with the ladies of that institute in Cork, with a view to founding a similar house in Waterford. When the intentions of the Prelate became known candidates were not wanting to carry them into execution. Three young ladies offered themselves as aspirants to the habit, for the new foundation. These were Miss Power, Ballybrack (Mother M. de Sales), Mrs. Margaret Power (Mother M. Jane de Chantal), and Miss Mallowney (Mother M. Teresa). The two first-mentioned entered on their noviciate in the South Convent, Cork, in April, 1795, and made their simple vows in January, 1798. Mother M. Teresa Mallowney did not enter the noviciate until April 7th 1797; she made her simple vows on July 3rd, 1798. Mother M. de Sales being appointed Superioress of the new colony, the three left Cork on September 3rd, 1798, and, travelling by easy stages, arrived in Waterford on the 6th. Arrived in the Urbs Intacta they resided at the "Seminary" in Bowling Green Lane until the 29th of September, when they removed to the house lately occupied by Rev. John Barron, S.J., and opened their first school on the 6th of November, 1798, in a temporary

building attached to the old house of the Jesuit Fathers in St. Patrick's Parish. The house had been bequeathed to them by Rev. John Barron, S.J., the last of the Waterford Jesuits.

The foundation stone of the new convent at Hennessy's Road was laid on the 19th of March, 1799, and the three religious mentioned entered it on the 18th of March following. Things went on quietly for one year ; then reports were circulated that legal action was contemplated, under the clauses of the Penal Code against religious orders, whereupon Miss Power very prudently applied for and was granted a license to open school.

The Most Rev. Dr. Moylan, Bishop of Cork, applied to Rome for a Brief elevating the institute to the dignity of a religious Order under the title and invocation of the Presentation of the Blessed Virgin ; this request was granted by His Holiness Pope Pius VII on the 9th of April, 1805, so that all the members of the different communities then existing pronounced their solemn vows on August 15th, 1806. Between the years 1809 and 1836 the following convents were founded from Waterford—branches of the parent trunk in the order named—Dungarvan, Carrick-on-Suir, Clonmel, and Lismore.

In the year 1842 the Presentation Nuns decided on building a new convent at Lisduggan ; the foundation stone was laid by the Most Rev. Dr. Foran. It is a magnificent Gothic building (standing on six acres of land), designed and erected under the superintendence of the restorer of Gothic architecture in these countries, A. Welby Pugin. On the 3rd May, 1848, the community, then numbering eleven, left the scene of their labours at Hennessy's Road for their new home, though the latter was not then quite complete. Just at this period, T. Wyse, Esq., M.P., applied to the Presentation Community for a loan of £1,200, with the tempting offer of interest at the rate of 6 per cent. per annum. After mature deliberation, they acceded to his request, thinking that the money would be quite safe in his hands, but, ere two years had elapsed, several mortgages, all prior claims to that of the nuns, were foreclosed, so principal and interest went for ever. The property then passed into the hands of Captain Wm. Wyse, and to compensate the community for the heavy loss sustained, that gentleman raised the rent from £6 to £8 per acre. In the year 1891 the landlord offered to sell, so the community purchased their holding. As many are already aware, T. Wyse, Esq., M.P., resided for years at Athens, holding there the post of Minister Plenipotentiary. Under sunny southern skies however he did not forget his friends, and in making his will he specially devised that his remains should be laid in the little cemetery at "Holy Cross," and that a Mausoleum should be erected there to his memory ; this bequest, the Presentation Nuns refused.

The community at present numbers about twenty-seven members, and is governed by a Superioress and an assistant. The elections are triennial. The average attendance in the schools is about three hundred. Attached to the schools is a very flourishing congregation of the Children of Mary, and there is a well-selected lending library in connection with the Sodality.

List of Superioresses since the foundation, 1798 to 1895 :—

- 1798-1801—Mother M. de Sales Power.
- 1801-1807—Mother M. de Chantal Power.
- 1807-1813—Mother M. Teresa Mullooney.
- 1813-1819—Mother M. John Baptist Hearn.
- 1819-1820—Mother M. Francis Keating.
- 1820-1826—Mother M. Teresa Mullooney
- 1826-1829—Mother M. Bernard Walsh.
- 1829-1832—Mother M. Teresa Mullooney
- 1832-1838—Mother M. Patrick Keshan.
- 1838-1841—Mother M. Joseph Wall.
- 1841-1847—Mother M. de Sales Knox.
- 1847-1850—Mother M. Aloysius Tobin.
- 1850-1856—Mother M. Patrick Keshan.
- 1856-1859—Mother M. de Sales Knox.
- 1859-1865—Mother M. Patrick Keshan.
- 1865-1874—Mother M. Bernard Purcell.
- 1874-1880—Mother M. Vincent Cleary.
- 1880-1883—Mother M. Joseph Meagher.
- 1883-1889—Mother M. Stanislaus Power.
- 1889-1892—Mother M. Ignatius Hughes.
- 1892-1895—Mother M. Stanislaus Power.

III.—CONVENT OF LITTLE SISTERS OF THE POOR, WATERFORD.

For a brief historical sketch of the Institute, see “*Terra Incognita, or the Convents of the United Kingdom*,” by John N. Murphy (London, Longmans, Green & Co.)

At the request of the Bishop, six or seven sisters of the congregation came to Waterford in 1863, from their mother house, La Tour St. Joseph, in Brittany. Mother St. Joseph came over in charge of the little community, but, as soon as she saw it safely settled down (i.e., after a few months), she returned again home, leaving Mother St. Honorie in charge at Waterford. The community first established itself in a large house rented for that purpose on Adelphi Quay. The inmates numbered only

about twenty in the beginning. In 1872 the sisters acquired for about £1,000, a fine piece of building ground on the south-west of the city, and there in the same year they commenced the erection of the present convent which was completed in 1874. As time went by the sisters found it necessary to add again and again to the convent accommodation. The buildings, with the land on which they stand, cost in all £7,765 or thereabout, up to 1895. There are in the institution at the present time one hundred and eighty inmates—ninety old men and the same number of aged females. Various small legacies have from time to time been left to the convent which is, by the way, a very popular charity. A legacy of £1,000 from Miss Barron, and another legacy of a similar sum from Rev. N. Phelan, P.P., Gammonsfield, deserve to be specifically mentioned. Mother Blache of St. Mary succeeded Mother St. Honorie as Superioress. and the former was succeeded by Mother St. Cecilia de S. Esprit, who was succeeded in turn by Mother Marie de Bon Pasteur, and the last named again by Mother Cecilia de S. Esprit, for her second term. For the past fifteen years the following has been the succession of Superiors :—

1895—Mother Marie de St. Emilien.

1899—Mother Ange de St. Joseph.

1902—Mother St. Anselm.

1908—Mother St. Colette de La Providence.

The Waterford house was the first Convent of the Order established in Ireland, and Mother Blanche of St. Mary was first Superioress of the new convent opened in 1894.

IV.—CONVENT OF MERCY, LOWER YELLOW ROAD.

(*See under Convent of Mercy, Dunmore East, antea.*)

Parish of St. John's and Ballygunner.

LIKE the other modern parishes of the diocese of Waterford (as distinct from Lismore) St. John's and Ballygunner, covering a comparatively small area, is made up of quite a number of diminutive ancient parishes, scil. :—St. John's, Ballynakill, Ballygunner, Kilcaragh, Killure, Kill St. Lawrence, St. Stephen's Without, and portion of Kilbarry. It has two churches, one under the patronage of the Evangelist after whom it is named, and the other dedicated to the Mother of God (Nativity). The present parochial union does not appear to be very ancient ; in 1704 Ballygunner went with Crooke and Faithlegg, and at what precise date it was joined to St. John's there is nothing to indicate ; probably the union was effected on the death of Rev. Thomas Hogan, Parish Priest of Passage, in 1781. Rev. William Browne, who died in 1788, is styled on his monument in old Ballygunner graveyard "Parish Priest of St. John's and the united parishes"—a title which suggests that the amalgamation was recent. The parish became mensal on the elevation of its Parish Priest, Rev. Dr. John Power, to the mitre in 1804, and has continued under administrators ever since. From 1804 to 1827 it is by no means easy to trace succession of administrators ; indeed it looks as if there were no formal administrator—the bishop himself actively directing parochial work. The ancient parish of St. John the Evangelist was monastic—improper in the Benedictine Priory of the same name. On the suppression the monastery church and church property passed to the Wyse. During the confederate *regime* the Cistercians on some pretext intruded themselves into the church and priory, but their action was resisted by the bishop and some confusion resulted. At a later date we find the Catholics of the parish using a thatched chapel situated in the present South Parade, till, in 1800, they secured the old Quaker Meeting House in Bowling Green (the present Manor Street schools of the Christian Brothers). The latter served as the parochial church for half a century—till opening of the present St. John's in 1850. The present church was commenced in 1837 during the administratorship of Rev. Patrick Morrissey, and was blessed and opened on February 17th, 1850, by Right Rev. Bishop Foran. The sermon on the occasion was

preached by the celebrated Dr. Cahill, O.S.A. Built entirely by day labour, the cost of the church was comparatively small—up to completion of the shell and exclusive of the tower it amounted to only £8,000. The style is that particular variety of later Gothic known as the perpendicular. John George McCarthy, of Cork, designed the tower which was added later. Unfortunately, owing to defects of foundation, the spire and upper portion of the tower has had to be taken down in recent years. In 1897 the church grounds were added to by purchase of a piece of ground on the west side where stood some dilapidated houses. Eight years later the original small sacristy was replaced by the present commodious apartment. The church of Ballygunner was erected during the second decade of the last century on the site of an older (thatched) chapel. It is cruciform in plan, small in size, and plain in style, but being well kept, it has always been regarded as a model country church. The original graveyard was in the ornamental space which now immediately surrounds the church. Later on, about the Emancipation period, more land was secured and the bodies which had been interred immediately around the church were exhumed and re-interred in the newly acquired area. Later still, about 1870, still more land was secured—a free grant from Mr. Purcell Fitzgerald of the Little Island—and the graveyard was again enlarged. Finally in 1904 the cemetery was further enlarged by addition of five roods, and at present it is the largest, best kept, and most important Catholic cemetery in the diocese.

The number of schools within the parish is extraordinarily large—thirteen in all, viz. :—three colleges (St. John's, the De La Salle Training College, and the Christian Brothers' College, Waterpark), one convent boarding school and one convent day school, two convent National schools, one Christian Brothers' primary school, two National schools at Ballygunner, an industrial school under direction of the Good Shepherd community, and two workhouse schools.

The Arch-Confraternity of the Immaculate Heart of Mary for the conversion of sinners was canonically established in this parish in the thirties of the last century by the Rev. Edmond Kier. It was affiliated to the same confraternity attached to the church of our "Lady of Victories" in Paris, and flourished for many years both in the old chapel of Bowling Green and in the present church. The devotion of the Perpetual Adoration was inaugurated by the Rev. P. Nolan in June, 1866, revived by Father Browne, and is at present entrusted to and faithfully carried on by the female branch of the Sacred Heart Association. Father Nolan also initiated the Catholic Temperance Society, which in 1887 became the League of the Cross for the suppression of intemperance. This sodality was put on a sounder basis by the present Bishop of

the diocese, and is now doing much good in the parish. In October, 1890, under the auspices of the Most Rev. Dr. Egan, the Rev. William Browne founded a branch or centre of "the Holy League of the Sacred Heart of Jesus and Apostleship of Prayer," which has grown apace and has been a fruitful source of piety in the parish. From it has sprung "the Pious Union of Prayer" for the recital of the Office of the Dead, its members assembling the first Wednesday evening in each month for the latter purpose. Monthly meetings of the Confraternity are held for the female branch of the Sacred Heart Association on the first Friday, and for the male branch on the third Friday. Congregational singing adds not a little to the Devotions of the Sodality. At the monthly Communions of Reparation the whole congregation at Mass receive Holy Communion—it is fairly estimated that on these occasions one thousand persons approach the altar rails. Large numbers of the members are moreover weekly communicants. The Devotion of the Three Hours' Agony of Our Divine Lord has been faithfully persevered in since its first introduction by the Rev. J. Crotty. The exercises, which for many successive years were carried out by this zealous priest, have been year after year, since, conducted by Jesuits, Redemptorists, Vincentians, Passionists, Dominicans, or Oblates of Mary, whose fervent discourses have helped to keep alive this devotion in the parish. The Six Sundays' Devotion previous to the 21st June in each year in honour of the glorious St. Aloysius Gonzaga, was established by the Rev. Michael Wall, president of the Old College of St. John's. It has been revived in recent years, and the exercises are well attended by the children of the parish for whose special benefit they are intended.

Novenas, &c., preparatory to the Principal Feasts, the Advent and Lent Devotions, &c., are held during the year for the Confraternities, and their success is proved by the numbers that approach the Sacraments during the exercises.

Among the charitable institutions in the parish may, in this place, be named the Matthew Shee Charity and the Walsh Asylum. These were founded by Messrs. Matthew Shee and Michael Walsh for respectable citizens of Waterford of reduced circumstances, and the funds make provision for lodging and maintenance of the inmates and also for the services of a chaplain. The Walsh Asylum is situated at the corner of the Manor and Bunker's Hill: nearly opposite, at junction of Bath Street and Cork Road is the Matthew Shee Institution. For many years the Matthew Shee Trust had lain in abeyance; the funds were held by one John Archbold, but through the exertions of John A. Blake, Esq., M.P., and John O'Brien, Town Clerk, the property was recovered and the funds devoted in accordance with the testator's will.

SUCCESSION OF PASTORS.

Rev. Phillip Hackett, residing at Johnstown and then aged seventy-two years, was in 1704 registered as Parish Priest of St. John's. He had received Holy Orders in 1666 at St. Malo in France from the Bishop of that See. Father Felix Cleary succeeded. He was a Franciscan, and on a question of canonical jurisdiction lodged an appeal, or was the defendant in an appeal, to the Internuncio at Brussels against the action of the Bishop of Waterford. He died 1759 and is buried in Kilmurray graveyard, near Carrick-on-Suir.

Rev. Peter Purcell was inducted under episcopal authority, and in presence of lay witnesses, by Father Thomas Bacon, Franciscan, in 1759.

Rev. William Brown was appointed Parish Priest apparently in 1767. He died in 1788, aged seventy-one years, and is buried in Ballygunnertemple.

The next pastor was Rev. Thomas Keating, D.D. His name occurs on a chalice still in use in Ballygunner. He lived in the house now used as a police station in the Manor, and was translated in 1795 to Dungarvan and thence, later, to Cahir, where he ended his days.

Rev. John Power succeeded. He was the last Parish Priest of St. John's. On his elevation to the episcopacy in 1804 he continued to reside in the parochial house in the Manor and to hold St. John's, which he constituted a mensal parish. Bishop John Power died January 27th, 1817, and thence to the time of Bishop Patrick Kelly (1822-1829) the succession of administrators is not quite clear. We know the names of the clergy serving the church but it is not always easy to divine which was senior or *locum tenens* for the pastor. It is probable that the bishop himself personally administered parochial affairs. The priests ministering during the interval named were:—Revs. E. Brennan, Cornelius McGrath, P. Morrissey (he became Parish Priest of Ballyneal), G. Connolly (afterwards Parish Priest of Carrick and Vicar-General), T. Walsh, John O'Meara (afterwards Parish Priest of Aglish), and Thomas Dixon (afterwards Parish Priest of Passage).

In 1827 Most Rev. Dr. Kelly formally appointed Rev. Martin Flynn Administrator of the parish. Father Flynn became Parish Priest of Passage in 1837, and was succeeded in St. John's by Rev. Patrick Morrissey, who held office till 1842, when Rev. Roger Power succeeded. "Father Roger," as he was familiarly known for fifty years, was transferred as pastor to Kill in 1853. He completed the church of St. John's, commenced by his predecessor, and was replaced in Waterford by Rev. Patrick Nolan. Father Nolan remained twenty years in office and entirely paid off the heavy debt with which the parish was encumbered. He also erected the tower, as well as the present gates and railings.

His successor was Rev. Robert Foran who, in 1876, was transferred as Parish Priest to Ballylooby. Next followed, in order—Rev. Maurice Keating (1876-1885), Rev. Richard Mockler (1885-1891), Rev. William Browne (1891-1900), Rev. Michael Barron (1900), and Rev. Patrick Fitzgerald (1900).

ECCLESIASTICAL ANTIQUITIES, &c.

There are five ruined churches, scil. :—St. John's (Benedictine), Ballynakill, Ballygunner, Killure (Knights Templars'), and Kill St. Lawrence, but the remains are insignificant, save in the case of St. John's. This latter stands in a large cemetery and consists of the crumbling walls of a fairly large structure with pointed windows (early English). The Benedictine Priory of St. John's was subject to the abbey of Bath in England, and its suppression pre-dates by a few years the general suppression of Religious Houses. The intrusion therein of the Cistercians in the seventeenth century has been already alluded to. The Supreme Council of the Confederate Catholics is alleged to have handed it over to the Cistercians some time between the years 1641 and 1653, but the truth seems to be the lay impropriator had forcibly taken the keys from the vicar of the ordinary on the ground that the latter had not been duly presented to him. Hereupon followed appeals to the canons and to ecclesiastical censurs. The Bishop (Patrick Comerford) inhibited the monks from holding the church till such time as the whole case had been laid before the Supreme Council, but the Cistercians, strong in the support of the lay impropriator, paid no attention to the mandate. Thereupon the prelate interdicted the church but the Cistercians still refused to obey. A second interdict, local and personal, was laid on the monastery and inmates. Finally the case came before the Supreme Council or the nuncio and there it was decided in the Bishop's favour.

Within this church was buried the Rev. Father Thomas Lombard, from whose family in Waterford Lombard Street in that city derives its name. He was nephew to the Most Illustrious Lord Peter Lombard, Primate of Ireland. He was educated at Salamanca and professed as a religious at Solbravo, diocese of Compostella. For account of an incident in which Father Lombard participated, see O'Kelly *Cambrensis Eversus*, vol. iii., pt. ii., appendix. He returned from the Continent in 1601, and, after a few years good service in the ministry, died amid the tears of many. His remains were laid to rest at the epistle side of the High Altar, where was also buried the Rev. Nicholas Fagan, some

time Bishop designate of Waterford and Abbot of Inislounaght, who died in 1617, and also John (Thomas) Madan, titular Abbot of Mothel, who died in 1645.

This old church was the scene of an unusual ceremony on Trinity Sunday, 1625, when, the See of Waterford being without a Bishop, Archbishop Fleming of Dublin blessed herein three Cistercian Abbots the same day, viz. : John Thomas Madan for Mothel, Lawrence Fitzharris for Inislounaght, and Patrick Christian Barnwell for St. Mary's, Dublin. Father Madan aforesaid was a native of Waterford. While resident in Waterford Father Madan hired an underground cellar to serve as a chapel. Here he celebrated Mass, preached and administered sacraments. The Retreat was however discovered and confiscated, and Father Madan was heavily fined.

Somewhere outside St. John's gate—very probably in the space fronting the present County and City Infirmary—was a small church dedicated to St. Mary Magdalen and dependent on the Lazar House Church of St. Stephen. St. Laurence's Church (Kill St. Laurence) had a comparatively large graveyard attached which was much used during cholera epidemics, &c. Shortly after the opening of the present new church of St. John's the old church and parish of St. Laurence were commemorated by erection of an altar in the gospel aisle to the Martyr Saint. On petition of the Bishop, Dr. O'Brien, this was, during the administratorship of Father Nolan, made a privileged altar. Although the altar has disappeared the feast of St. Laurence is still specially celebrated in the church.

In Northcote's "Shrines of Our Lady" there is reference to an ancient shrine in this parish.

Among the church plate is a silver chalice inscribed with the name of Matthew Quilty, of Malaga, at whose expense it was made for St. John's in 1726. A silver plate and cruet and a plated candlestick bear the legend : "John Fitzgerald, Esq."

A very curious, if not unique, object—long preserved in St. John's church—is a chalice-like vessel of ivory fitted with a cover and silver-lined which is traditionally believed to have been a chalice, but is much more likely to have been a ciborium. It disappeared from the church some thirty years since ; it was in fact given away by the priest in charge who little appreciated its historic or archæological value and was rescued years afterwards by Rev. P. Power, M.R.I.A., in whose possession the interesting relic is at present. For a full description of it, with illustration, see the *Waterford Archæological Journal* for July, 1909.

RELIGIOUS HOUSES AND INSTITUTIONS.

I.—URSULINE CONVENT.

On the 6th August, 1816, Mother Mary Teresa Angela Luby arrived in Waterford from the Ursuline Convent, Thurles, with three professed choir sisters and one unprofessed choir novice. They took up their abode at Waterpark under the authority of the Very Rev. Thomas Flannery, Vicar-Capitular of the diocese, the see being then vacant. Their first care was to fit up a chapel, small and poor indeed, and on the Feast of the Assumption the first Mass was said there, and the Most Blessed Sacrament deposited in the Tabernacle by the Rev. Nicholas Foran, deputed by the Vicar-General. Sister Mary Angela Luby was appointed Mother Superior. The house at Waterford was fortunately taken only for a year—the situation was found to be damp and inconvenient. Another place was sought for, and on 17th April, 1817, the nuns and children removed to New Grove, a pretty place, also on the river, and larger and better than Waterpark. This house was gradually put into order for a convent and schools. On the feast of Corpus Christi (June 5th) the little chapel was blessed, Holy Mass said there, and the Adorable Sacrament was deposited in the Tabernacle by the Rev. Thomas Murphy, professor at St. John's College. The boarders had now increased to the number of twenty-five, and to afford them suitable and comfortable accommodation, the religious had to make many sacrifices, which they did willingly.

On the 13th August the first death took place. It was that of Sister Mary de Sales Luby, a very holy religious, who had been educated by the Ursulines of Blackrock, Cork. She was younger sister of the Mother Superior. On the 22nd of September her place was filled by the entrance of Miss Catherine Sheil, second daughter of Edward Sheil, Esq., late of Bellevue, Co. Kilkenny, and his wife, Catherine MacCarthy, of Spring House, Co. Tipperary. The community remained at Newgrove for about seven years. There their first mothers were professed; they were Sister Mary Joseph Sheil, Sister Mary Magdalen Anthony, and Sister Mary de Sales Cooke, who all made their vows together on the 26th June, 1821, in presence of the Very Rev. Garrett Connolly, Vicar-General of the diocese.

A more secluded, as well as a larger, place was desirable; so, after much deliberation, and a period of negociation, the house and grounds of Elysium, lately the residence of the Alcock family, were taken; the removal from New Grove was made at the end of September, 1824, and on the 10th October, Feast of the Dedication of the churches of Ireland, the first Mass was celebrated in the newly blessed chapel, and

"the Master" took up His dwelling in the Tabernacle, being placed there by the chaplain, Rev. Dominic O'Brien.

About 1826 a building in addition to the dwelling-house was erected, and another block added about 1834-36. There seems to have been no professional architect engaged for these works, and the names of the builders have not been preserved. In 1845 plans for the erection of a chapter-room, cloister and church were given by the celebrated reviver of pointed ecclesiastical architecture, Augustus Welby Pugin—but circumstances interfered to prevent the continuance of the work, though a considerable portion of the foundations was laid. On May 31st, 1868, the foundation of a large house for the boarders, called St. Joseph's, was laid by Most Rev. Dominic O'Brien. It was fully ready for the reception of the children at their return from vacation in the autumn of 1870. They had occupied the refectory and St. Cecilia's hall in that building since 24th October, 1869.

On September 8th, 1872, Most Rev. Dr. O'Brien attended by a large concourse of the clergy laid the corner stone of the present church. The Blessed Sacrament was carried from the Tabernacle in the old choir to the new Tabernacle on Holy Saturday evening, and the first Mass offered in the church on Easter Sunday, April 4th, 1874, by the chaplain, Rev. Dr. Patrick Delany. The Bishop, Most Rev. John Power, said Mass there on Monday, and did so each succeeding anniversary as long as his health permitted him to come to the convent. A new schoolhouse was built in 1890, as an addition to the already existing National school, erected about 1840; in 1891 the foundation was laid of a new house for St. Anne's day schools for the children of the merchants and citizens of Waterford.

The proper institute, or work of the Ursuline Order is the education of young girls, rich and poor. This is carried on at St. Mary's in four separate schools:—1, St. John's National school for the children of the labouring and artizan classes. The number of children in attendance is usually from three hundred to four hundred and ten. 2, St. Anne's day school for the children of the professional and mercantile classes. The pupils number from eighty to one hundred. 3, The boarding school, or St. Joseph's House, where from seventy to eighty young ladies receive their education. 4, The college for training of secondary teachers and instruction of young ladies in domestic economy.

The governing authority in the community is a Mother Superior, elected by the Chapter, and confirmed by the Bishop. The Bishop is always the Father Superior of this monastery.

The most remarkable of the Mothers Superior was Rev. Mother Elizabeth Cooke, called in religion Sister Mary de Sales of the Sacred

Heart, one of the first professed of this monastery, who filled the office of Superior for four periods of six years each, between the years 1825 and 1864. To Mother Mary de Sales Cooke the community owes everlasting gratitude for her care in promoting the observance of rule, her guidance in the spirit and practice of solid devotion, and her zeal in adopting and advancing all that concerned the best methods of imparting sound religious and secular education to the children. To her not only this convent but all Ireland owes the introduction of the May Devotion in honour of our Blessed Lady. While but yet a young novice, she had the exercises made here in 1818, having learned the devotion from the sisters of the Rev. Robert St. Leger, S.J., who had recently brought it from Italy. The devotion was speedily carried to other localities by children returning to their homes, and by the young ladies who, after having been educated there, entered other convents as religious.

Another Superior, beloved and revered by the community, as one singularly gifted by God, was Mother Mary Peter Kennedy, who through all her career gave constant example of the Spirit of Prayer, and of the practice of the religious virtues. She ruled well and wisely from 1864 to 1870, and from 1876 to 1882. She died, April 21st, 1891.

In 1852, at the earnest request of Monsignor Odin, Bishop of San Antonio, Texas, two sisters were lent for five years to aid a newly established Ursuline Convent in that city. They were recalled in 1857, both much impaired in health, but both Bishop and community parted from them with regret, and with grateful acknowledgement of their efficacious labours. In 1877 two other choir sisters and one lay-sister were lent to aid the German exiled Ursulines who had lately come to Greenwich, and who were invited to open a school at Blackheath, a suburb of London. It was for this school the two Waterford sisters were required as the community had no one qualified to teach English. At the close of a year they also were recalled—the school did not prosper, and the community returned to Greenwich where the convent still exists; later on the relaxation of Penal Laws permitted many of the nuns to return to Germany. The Waterford house received two of these German exiles, and gave them hospitality until their own community could be fully established in England. The two sisters in question, with some others of the Greenwich community, went with Most Rev. Dr. Torreggiani to found a convent in his diocese of Armidale, New South Wales.

Very generous pecuniary help was given the convent by Most Rev. Dr. Abraham, Most Rev. Dr. Foran (for the poor), Most Rev. Dominic O'Brien, and Most Rev. John Power. Several of the parents and relatives of members of the community have also been benefactors in money and in kind. In a time of pressing necessity the community were most

kindly assisted by Mr. Thomas Meagher, afterwards Member of Parliament for Waterford City, and they were encouraged to commence the building of the present church by the munificent donation of £1,000 for the purpose, from the Hon. Thomas Ryan, Senator of the Canadian Legislature.

Among the remarkable persons with whom the convent was connected by visits, letters, &c., were Monsignor, afterwards Cardinal, Cheverus, who presented a Reliquary; the Abbé MacCarthy, well-known in France for his loyalty and sacred eloquence; Most Rev. Edward Barron, Bishop of Liberia, in Africa; Daniel O'Connell, the Liberator; Richard Lalor Shiel; Charles Waterton, the eminent naturalist; Augustus Welby Pugin; Cardinals Newman, Manning, Cullen, Moran, and Logue; Most Rev. Dr. Kirby, Archbishop of Ephesus and Rector of the Irish College, Rome; Father Dalgairns; Father Thomas Burke, O.P., &c., &c..

In the early days of the community the Rev. Nicholas Foran kindly acted as Confessor and Very Rev. Garrett Connolly, Extraordinary Confessor, while they and the Rev. Nicholas Cantwell, Rev. Thomas Murphy, and Rev. Robert St. Leger, S.J., were careful that the nuns should have the consolation of daily Mass in their humble chapel. The first regular chaplain was Rev. Eugene Condon. In 1822, on St. Patrick's Eve, Rev. Dominic O'Brien, who had made his studies at the College of Propaganda, and returned from Rome in the course of the preceding year, entered on the office, and held it for several years. Later on, some other priests succeeded for various shorter periods, but in 1834 Rev. Edward O'Donnell was translated from the curacy of Abbeyside, Dungarvan, to this chaplaincy, and continued in it until his appointment as Parish Priest of Tallow, in April, 1855. He was succeeded by Rev. Patrick Delaney, who was ordained by Most Rev. Dr. Foran, in the convent chapel, on 5th May, 1855, and entered immediately on his duties. On his being named President of St. John's College his place was taken by the Rev. Francis O'Brien, after whom came Rev. Maurice Keating for nine years; then, Rev. Dr. Delany, until his appointment as Parish Priest to Ballyporeen in October, 1875. Then in succession came Revs. E. Meagher, T. Heffernan, T. Dowley, M. Purcell, P. Doocey, James Everard, P. Dunphy, and M. C. Crotty, &c.

The architect of St. Joseph's House and of the Church of the Sacred Heart was Mr. George Goldie, and the builder Mr. James Moran, Waterford. The architect of St. John's and St. Anne's schools was Mr. Wm. H. Byrne, and the builder Mr. John Hearne, Waterford.

The most curious article of church plate possessed by the convent is a large silver paten for a Communion grate, such as is usually found

in the chapels of Orders of strict enclosure. This was given by Mrs. Sheehan, mother of the Right Rev. Monsignor George Sheehan, Cork, and was used here for many years. A fine monstrance was given to the Community by the dowager Mrs. Power, of Snow Hill, who died in the convent in March, 1853, at the age, it is asserted, of one hundred and fourteen years. Her sight and hearing were considerably impaired, but her mental faculties continued clear to the last. The Most Rev. Dr. Kelly presented to the convent a crucifix in carved oak, with figure almost life size. This he rescued from a state of dirt and neglect in one of the almshouses of the city. It was first placed over the high altar in the chapel, and later, when the sanctuary was enlarged and a new altar erected there, it was placed in the Passion Chapel. It is now in the western transept of the church. Rev. Eugene Condon gave a small statue of our Blessed Lady, also in carved wood. It is now on an altar in the fore-choir of the church. The two latter sacred objects were hidden during the times of persecution, and are said to have been discovered when the foundations of the present Protestant Cathedral were being laid.

Mother M. Bernard Hackett was elected Superior in 1870. She filled the office for eighteen years, scil. :—from 1870 to 1876, 1882 to 1888, and 1894 to 1900. Her strong faith, her unwavering trust in God, her wide all-embracing charity made her a religious after God's own heart. She was a very cultured woman. Her broad spirit seemed formed to meet the yearly-increasing demands of the educational world of the present day. Among the notable events of her superiority were the erection of the beautiful convent church, the placing of the poor school under the control of the National Board, and the foundation of St. Augustine's College for the training of teachers for secondary schools. She died May 2nd, 1909.

M. M. Angela White, was Superior from 1888 to 1894 and from 1900 to 1906, and died August 30th, 1906. Her term of office was in many ways memorable; a woman of great personal sanctity, she possessed intellectual gifts of a very high order, combined with a sweet simplicity of manner that endeared her to all who came into contact with her. Among the improvements made by her may be mentioned the new building added to St. John's National school in 1890, the erection of St. Anne's high school, the gymnasium, and of St. Ursula's domestic school, 1904, &c. The intermediate system was introduced into St. Anne's high school in 1893.

In 1896 some of the sisters obtained the Secondary Teachers' Diploma from the University of Cambridge. They had been prepared for the examination by Miss Dolan, a highly qualified teacher. In March fol-

lowing, Sir Joshua Fitch paid a visit of inspection to the school with a view to its affiliation with the Cambridge Training Syndicate, and some weeks later intimation of its recognition as a training college for secondary teachers was received from Cambridge. Since then many of the sisters and a large number of seculars have received training here.

St. Ursula's School of Domestic Science was formally opened for the reception of pupils, October, 1904. This institution is intended to meet a growing demand for a residential school in which young ladies who have concluded their ordinary course of literary studies may receive systematic instruction in domestic science and a practical training in household management, which will fit them to discharge in their own homes the various duties peculiar to woman's sphere. For this purpose a new building has been erected containing fully equipped lecture rooms and class rooms for domestic science teaching. A certificate is awarded by the Department of Agriculture and Technical Instruction. The full course comprises the following subjects :—cookery, laundry work, dressmaking, home sewing, housewifery, including (*a*) physiology and hygiene, (*b*) home nursing, (*c*) practical gardening.

II.—ST. JOHN'S COLLEGE.

Towards the close of the eighteenth century the terrible severity of the Penal Laws had somewhat relaxed, and the great and famous prelate, Dr. Hussey, who then ruled the dioceses of Waterford and Lismore, took advantage of the change in the times to devise a very comprehensive scheme of Catholic education.

Under his active patronage and support the institute of the Christian Brothers was founded in Waterford for the education of poor boys, and the Presentation Nuns were introduced for the training of girls, while no less than three Catholic schools were founded for the education of the higher classes. From these latter three seminaries or high schools, as from a triple root, St. John's College sprang into existence.

The first of these schools was founded by Dr. Keating. This school was at first situated on the Waterside, close to John's Bridge, but was afterwards removed to the site of the present police barracks in the Manor. Dr. Keating, we may add was Parish Priest of St. John's parish from 1789 to 1800, in which year he was succeeded by the Rev. Dr. John Power, the founder proper of St. John's College. Dr. Keating was transferred to Dungarvan and thence to Cahir. Some time later, we read of a second school in William Street conducted by two Dominican Fathers, Creighton and Smyth. This school was afterwards transferred to the present Newtown Lodge. The third, and by

far the most famous, of these schools was founded by the Rev. Thomas Flynn, D.D., Parish Priest of St. Michael's. This school was housed in the large building in John Street, now the auction mart of Mr. John Walsh. The house in question was formerly the city residence of Ambrose Usher Congreve, and afterwards of George Morris, members of two well known Waterford families. In the year 1801, it was devised to the Rev. Thomas Flynn, D.D., P.P., for the sum of £350, at a yearly rent of £8 for a term of fifty-nine years. This school became very successful, and for a considerable period was largely frequented, not only by the sons of the wealthier citizens but also by those of many of the surrounding gentry. Some years afterwards it became an orphan house, known as the "Trinitarian Orphanage." The Rev. Thomas Flynn was a remarkable ecclesiastic. He was brother to the Rev. W. Flynn, P.P., Clashmore, nephew of the well known Vicar Hearne, who built the cathedral. He was educated at Louvain then, as now, a famous university, and after a distinguished course was appointed professor of rhetoric in one of the colleges. Soon afterwards, however, Dr. Flynn was compelled to fly from his Alma Mater, owing to invasion of the Netherlands by the French. Having returned to Ireland Dr. Flynn was appointed professor of theology in the seminary just then established in Cork by the Most Rev. Dr. Moylan; after a short period however he was recalled by Most Rev. Dr. Hussey and appointed Parish Priest of St. Michael's, and principal of the new school in John Street. Dr. Flynn, who died, aged fifty-three years, June 5th, 1815, is interred at the entrance to the cathedral, beside his uncles, Vicar and Francis Hearne. We have no means of determining the precise date of the opening of "Old St. John's College." Some fix it at 1810, but more probably it was 1807. At all events the Most Rev. John Power transferred Dr. Flynn's school to the Manor. It was gradually added to until it became the structure known as the "Old College," occupying the site of the present industrial school of the Good Shepherd Nuns. At a much later period, when the number of students began to increase a large house on the opposite side of the street was also rented for collegiate purposes.

The first president was Rev. Thomas Murphy—1807 (?)—1814. The "Waterford Mirror" of Saturday, September 1st, 1810, has the following advertisement:—"A classical and mathematical day school will be opened at Right Rev. Dr. Power's seminary, near the Manor of St. John—for particulars apply to Rev. Mr. Murphy at the seminary." "Rev. Thomas Murphy, Waterford diocese," says Dr. Healy (History of Maynooth), "was appointed Senior Dean, Maynooth, August 30th, 1814, and resigned the post April 5th, 1816." The "Waterford Mirror," Wednesday, September 8th, 1819, records: "Died, at the house of his uncle,

Mr. Robert Tobin, the Rev. Thomas Murphy, formerly principal St. John's College and subsequently Dean of Maynooth."

Rev. Nicholas Foran, who was ordained in 1808, succeeded to the presidency on the resignation of the Rev. Thomas Murphy but resigned the position in 1818. In 1837 on the death of Most Rev. Dr. Abraham, Father Foran was appointed Bishop of the diocese. Rev. Garrett Connolly was president from 1818 to 1822. Garrett Connolly was born in Waterford in 1785. In 1804 he entered Maynooth and, after a distinguished course, was ordained in 1809 by the Most Rev. Dr. Troy. The earlier years of his sacred ministry were spent in St. Michael's and Holy Trinity parishes. In an old baptismal and matrimonial register preserved in the cathedral, we find on the first page the following note in Father Connolly's handwriting: "Giraldus Connolly (anno 1809), Vice-Parochus St. Michaelis, donec autoritate Pontificali, aliis parochiis juncta fuit." In 1822 he became Parish Priest of Lismore, in 1823 Parish Priest of Dungarvan, and in 1828 Parish Priest, Carrick-on-Suir. In the possession of the Very Rev. J. A. Phelan was a college document not only interesting in itself, but also, inasmuch as it gives us a idea of what our forefathers had to suffer from "Protestant Ascendancy" even at so late a period as ten years prior to Catholic Emancipation:—"Rev. Garrett Connolly's license to teach youth and keep a boarding school in the diocese of Waterford."

"Richard, by divine permission, Lord Bishop of Waterford and Lismore, to the Rev. Garrett Connolly of the City of Waterford, Roman Catholic priest greeting. Whereas you have made application to us agreeable to the statute, in that case, made and provided for our License or Faculty, to teach youth and keep a boarding school in our diocese aforesaid: We therefore, presuming you are fully competent to perform the office of a teacher and schoolmaster, and confiding in the integrity of your morals, life and conversation, do grant unto you full power and authority to keep a Boarding School within our said Dioceses, and to teach and instruct such pupils, as shall be committed to your care, and cause to be paid the greatest attention, as well as to the moral as to the literary instruction, of all your said pupils. And we do by these presents, nominate, constitute, and appoint you, the aforesaid Garret Connolly a licensed teacher or schoolmaster of our diocese aforesaid, during our pleasure, you having first before us, or our Surrogate, taken the oaths required by law in this behalf. And we do also, by these presents inhibit all other persons from teaching school or keeping school, within our diocese aforesaid, without having first obtained our License or Faculty for that purpose, under pain of the law and contempt thereof. In testimony whereof, we have caused the seal of our Consti-

tutional Court of Waterford and Lismore aforesaid, to be, hereunto affixed, this second day of April in the year of our Lord one thousand eight hundred and nineteen.

ROBERT SHARPE, *Deputy Registrar.*

RICHARD J. (*Surrogate*) HOBSON, M.A."

(*Added in pencil.*)

	£	s.	d.
" Stamp and parchment	1	15	0
Fee of license & registering	1	2	9
	<hr/>		
	£2	17	9
		10	6
	<hr/>		
	£3	18	3 "

It is needless to comment of this suggestive document! Rev. Garrett Connolly was succeeded by Rev. William Abraham who, eight years later, became Bishop of Waterford and was followed in the presidency by Rev. James Patrick Cooke, D.D.—1830-1834. James Patrick Cooke was born in Waterford March 17th, 1801, and educated at St. John's College and afterwards at Clongowes, then recently opened by the Jesuits. His health however being very delicate, he was sent to a more genial climate, and lived for some years at Seville, Spain, with a Mr. Beck, a wealthy wine merchant, and a very close friend of his family. Mr. Cooke finished his ecclesiastical course at Salamanca and was ordained in 1826. On his return to Ireland, he was appointed professor in the College and succeeded to the presidency on the elevation of Dr. Abraham to the Episcopacy. Four years after, however, he resigned his position through delicate health, and for some years lived in England and on the Continent.

Dr. Cooke's successor was Rev. Dominick O'Brien, D.D.—1834-1853. Dominic O'Brien, the son of a freeman of Waterford, studied, took his degree and was ordained in Rome. In 1826 he was appointed professor at St. John's College and became president October, 1834. In the Directory of 1837, we find listed amongst the professors of the college the name of "Rev. Edward Barron, professor of philosophy." Father Barron's career was rather remarkable. He belonged to a well known Waterford family and was brother to Sir Henry Winston Barron, for many years Member of Parliament for the City. Having determined to renounce the world, on the advice of the Most Rev. Dr. Kelly, then Bishop, he went to Rome to complete his studies, and upon his return to Waterford he was appointed professor as above. Some years after, he returned to Rome, volunteered for the African Missions, and was

appointed Bishop of Liberia by Pope Gregory XVI. He was accompanied to his chosen field of labour by twenty priests, but such was the dreadful climate, that in a short time, all the devoted missionaries except the Bishop himself and one other member of the band had received their eternal reward. Subsequently, the Most Rev. Dr. Barron went to Savannah, Georgia, U.S., and died there from fever, September 12th, 1854. A monument to his memory is erected in the Cathedral precincts, Waterford.

Rev. Patrick Cooke, D.D., was re-appointed president—1853-1854. Dr. Dominick O'Brien had become Parish Priest of St. Patrick's in 1854, and Bishop of the diocese in 1855. In the February of the year following his re-appointment, Dr. Cooke died rather suddenly at Tramore at the house of a friend. Dr. Cooke is still remembered in Waterford as a man of the most ardent piety. He was instrumental in introducing into Waterford, and indeed into Ireland, the popular May Devotions in honour of the Mother of God. Old people, lately deceased, spoke enthusiastically of his sermons in the cathedral each evening during the month of the Blessed Virgin. He is buried at the entrance to the cathedral sacristy. His little manual of May Devotions is still used in the cathedral and some of the churches in the diocese. The old school of the Sisters of Charity was erected by his numerous admirers, lay and clerical, as an enduring and appropriate tribute to one who during life "had instructed many unto justice."

Rev. Michael Wall (1854-1855), a native of Carrickbeg parish, was appointed president on the death of Dr. Cooke. He had received his entire ecclesiastical education in St. John's College, and was ordained in 1841, and had filled the office of professor of classics in the college. His term as president was however very short. He died in Dublin, December 31st, 1855, and was interred in St. John's churchyard. "This," says the "Waterford News" of January 4th, 1856, "was the first burial in the new ground connected with this church." Father Wall, by his zeal in the pulpit and in the confessional, appears to have trodden in the footsteps of his pious predecessor. "The citizens of Waterford cannot forget the efforts he made in the pulpit and in the confessional to gain souls to Christ. For ten long years, has he spoken to the people of St. John's parish of eternal truths, endeavouring to convince you that one thing alone was necessary, your eternal salvation."—"Waterford News" (Obituary sketch).

Rev. Patrick Cleary, D.D. (1856-1858), succeeded. Dr. Cleary was born in Dungarvan, and finished his ecclesiastical course at the Propaganda, Rome, where he received his doctorate. Some years after his ordination he was appointed professor in the College, and finally president

in 1856. He resigned the presidency in 1858, and died curate in Kilgobinet.

Rev. Patrick Delaney (1858-1873) became next president. Patrick Delaney was educated at St. John's College, and ordained at the Ursuline Convent by the Most Rev. Dr. Foran in 1855. He was appointed president in October, 1858. By the year 1867 the venerable "old college," in the Manor, which, during nearly sixty years had sent, from out its hallowed walls, so many generations of labourers to all parts of the vineyard of the Lord, had lapsed in a state of considerable dilapidation and decay, and the Most Rev. Dr. O'Brien determined to erect another college more worthy of the diocese. This really formidable task was confided to, and brought to a most successful issue by, the young and energetic president. Speaking of the old institution in which he had spent so many years of his life as student, professor, and president, the Most Rev. Dr. O'Brien in his pastoral of 1868 says: "The number of students is now four times what it was, when we were a student fifty years ago, and it was always a great inconvenience, that a great number should be excluded from its walls, and obliged to live dispersed up and down through the city exempt from regular discipline. For this reason and also, because the lease of the ground on which the college was built, had expired, we come to the resolution of building a new college, &c." In the early part of the year 1868 plans were obtained from the famous architect, George Goldie, and having been submitted to a public competition of builders, they were finally entrusted for execution to Mr. B. M'Mullan, of Cork, the builder of Thurles Cathedral and SS. Peter and Paul's, Cork. On Tuesday, October 27th, St. Otteran's Day, the foundation stone of the new St. John's College was laid by the Most Rev. Dr. O'Brien, attended by the city clergy, the students, and several of the laity. In less than three years the beautiful structure was complete, and in September, 1871, the students were admitted to its cloisters and halls. The entire cost of the college was estimated at about £23,000. In a few years, however, this large sum was contributed by the generosity of the Bishop, priests, and people, aided by the remarkably successful efforts of the present Dean of the diocese, Monsignor Flynn, who collected in the United States over £4,000. In February, 1873, Dr. Delaney resigned the presidency and was succeeded by Rev. Dr. Cleary..

James Vincent Cleary, a younger brother of a former president, was born in Dungarvan in 1829. At an early age he proceeded to Rome to pursue his ecclesiastical studies, but after a few years he came to Maynooth and entered the philosophy class there. Having finished with great distinction his ordinary course he was sent to the University

of Salamanca. There he remained till March, 1854, when he was appointed professor of St. John's College. Some years afterwards he obtained the degree of Doctor of Divinity at the Catholic University, Dublin, after a very brilliant thesis which secured him nomination as one of the theological examiners of the University. In February, 1876, he was appointed Parish Priest of his native town, by the Most Rev. John Power, and in 1881 he was consecrated in Rome Bishop of Kingston, Canada. A few years before his death the see of Kingston became an Archbishopric. The Most Rev. Dr. Cleary died February, 1898, aged about seventy years. Dr. Cleary was noted for his piety, learning, and eloquence. His sermons, pastorals, and addresses were alike remarkable for their thorough acquaintance with sacred scripture, their theological depth and accuracy as well as for their eloquence of style, and it is not too much to say that Dr. Cleary possessed, in no small degree, the rare characteristics of an orator. For eighteen years he fought with marked success the battle of the church and schools against most powerful adversaries, and on the occasion of his death the Canadian press—unsympathetic as it was, for the most part, with his religious and educational views—bore eloquent testimony to the zeal, learning, and administrative powers he displayed during his strenuous episcopate. The beautiful sanctuary lamp in the college chapel is the gift of Dr. Cleary to the institution he loved so well.

The following "summary" written by Dr. Cleary just as he became president, gives a good idea of the internal working of the college at the time. "Number of students:—Boarders, seventy-five; externs, three; total, seventy-eight. Divided according to classes—Theologians, thirty-five; philosophy class, eighteen; classics, ten; English school, fifteen." In the English school, five were preparing to enter upon their clerical course, three were preparing to return to secular life, and seven were lay boarders. A few months afterwards the lay school dissolved and St. John's became a purely ecclesiastical college. Lay professors, however, still continued to teach in the college, and as late as 1878 Mr. E. Hogan, M.A., taught classics. Amongst the lay professors two at least deserve special mention, viz., Mr. Slattery, brother of the late chairman of the National Bank and of Father Slattery, O.S.F. Mr. Slattery became professor of political economy in Queen's College, Cork, and finally president of that institution. Another lay teacher was Thomas O'Hickey, professor of Irish and Irish scribe.

Rev. Pierce Power (1876-1881) succeeded Dr. Cleary. During the last year of Father Power's presidency the number of students rose to nearly one hundred and thirty. This was without precedent in the history of the college, and for a few years the house in the college grounds,

at present occupied by the Franciscan Sisters, was utilized to accommodate the students. Rev. J. A. Phelan (1881-1888) was named president on the promotion of Father Power in 1881. Joseph Austin Phelan was born in the city of Waterford. He was educated in Carlow, St. John's College, and Maynooth. Having completed his course as a Dunboyne student he was appointed Dean and Professor in the "old college." Soon he became principal of the University School in Stephen Street, which for many years was the only Catholic high school in the city. During his long connection with this institution "Father Joe," as he was familiarly called, besides imparting the necessary knowledge, spared no pains to instil into the minds and hearts of his young pupils, those principles of truthfulness, honour and manliness, of which he himself was the embodiment. In 1876 he was appointed professor of dogmatic theology in St. John's College, still however retaining his connection with the college school. In 1888 he was appointed Parish Priest of St. Peter and Paul's, Clonmel. He died in October, 1891, at a comparatively early age, deeply regretted by priests and people.

Rev. Roger O'Riordan (1888-1889). Roger O'Riordan was born in Burncourt, Clogheen. After a very distinguished course in Maynooth while a student of the Dunboyne establishment he acted *pro tem.* as one of the college Deans, during absence of the Rev. James O'Kane, the well known rubricist. Father O'Riordan was appointed to St. John's College in September, 1871, and after a remarkably successful career as a professor, succeeded Father Phelan as president in 1888. His term of office, however, was very short. Never of very robust health, in the early summer of 1889, he contracted a severe chill and died at his native home, September of the same year.

Towards the close of the year 1889 Rev. William Sheehy was appointed president and Rev. William Walsh, vice-president, by the Most Rev. Dr. Egan. Fathers Sheehy and Walsh had been attached to the college since 1879 and 1881 respectively. In November, 1902, Canon Sheehy was appointed by the Most Rev. Dr. Sheehan, Parish Priest of Ardfinnan, Co. Tipperary. Canon Sheehy was succeeded by the Vice-President, Rev. Dr. Walsh. In January, 1911, the latter was appointed Parish Priest and V.F., Lismore, and was succeeded by Rev. Denis Whelan, D.D., who had been a member of the college staff since September, 1887.

There are at present (September, 1912), in the college above one hundred intern and a few extern students. Of these about one-fourth are studying for the diocese of Waterford, a few for other dioceses in Ireland, and the remainder for foreign missions.

The college library contains some rare books and manuscripts in

the Irish historical department. The earliest benefactor of the library was Rev. Paul Power, Parish Priest of St. Patrick's, who died in 1793, and bequeathed to the college in trust the library of the Jesuit house of Waterford, of which he was the last representative. The theological section was much augmented by the libraries of Most Rev. Dr. O'Brien, Rev. Martin Flynn, P.P., V.G., Rev. Dr. Cooke, Rev. Dr. Ryan, &c., while the section of general literature has been enriched by the large collections of Very Rev. J. A. Phelan, Rev. Nicholas Phelan, P.P., Dunmore, who before his death in 1886 transferred to the college the very valuable library of his brother, Richard Phelan, M.D., Graigenamana, Co. Kilkenny.

III.—GOOD SHEPHERD CONVENT.

The Religious of this community devote themselves in a special manner to the instruction and conversion of penitent women.

The convent proper for the use of the Religious is entirely separated from the Magdalen Asylum by courtyard, garden, and wall, so that the sisters, excepting those who are appointed to instruct and superintend them, never see or speak to the penitents. The sisters on duty with the penitents replace one another from time to time, all coming to the convent for the performance of the different community exercises.

Separating the asylum from the convent is a double door leading from the cloister which is kept locked and opened only when the sisters are passing through on duty to the class. Of the Religious employed with the penitents, the first Mistress has the charge of all that concerns them; she it is who receives them on entering the asylum, and provides for them in all their wants. Once admitted, they are treated with gentleness and charity. Outside the sacred tribunal of Confession they are not permitted to make any allusion to their past life, either to the Religious or amongst themselves; they are encouraged to look onward by prayer, hope, and confidence in the mercy and goodness of God. They are kept constantly at laborious laundry work in strict silence which is only interrupted by the recitation of the Rosary and other prayers, the singing of the litanies, pious hymns, &c. They are allowed to converse with one another for an hour after dinner every day and again for an hour after supper. In order to give them every encouragement to continue in penance they are classified into three divisions. The first consists of those who are determined never to leave the asylum, but wish always to lead a retired penitential life; these are dressed in brown and wear a silver cross on the breast; they make annual vows which they renew on the feast of St. Mary Magdalen.

The second degree includes the consecrated penitents, who are dressed in black, and like the Magdalens renew their consecration on the feast of their Holy Patroness, the 22nd July. The third division includes those enrolled in the Sodality of the Children of Mary. These good penitents are a constant help and a source of great edification by their good example to their young and newly arrived companions.

The Religious responsible for the penitents are always with their charges to watch over their behaviour ; the penitents render to the sisters due respect and obedience, honouring them as persons who hold in their regard the place of the Saviour, and who co-operate with Him in the salvation of souls.

The number of penitents in 1858 was thirty-two. This number increased very much in succeeding years until it reached ninety, but, owing to the dilapidated and almost uninhabitable condition of the asylum in Hennessy's Road, the total during later years had been on an average only about seventy to seventy-eight. Now, that a new and commodious asylum is open to them, it is to be hoped that many who are wandering will come there to seek shelter and protection.

The Industrial School, a short distance from the convent is also worked by the sisters of the community ; it is a fine large building in cut-stone dressings, and capable of accommodating about two hundred children ; the average number, however, is one hundred and forty to one hundred and fifty. The children live in the school day and night from the time of their committal until officially discharged on having attained the age of sixteen years. The course of education is practically that of the National schools ; the grown girls devote some hours daily to domestic and industrial work. Considering the poverty and evil surroundings from which those children are taken their conduct is on the whole fairly satisfactory, and, although sent out to service while yet young (sixteen), they are generally successful, and with some few exceptions get on very well.

The Good Shepherd Convent, Waterford, originated from the zeal of the Rev. Timothy Dowley, C.C., and the Rev. John Crotty, who inspired by the Divine Pastor, founded an asylum for penitents, June 18th, 1842. This was governed by two matrons under the direction of these worthy priests. When, on 22nd July, 1849, the Rev. T. Dowley was named Parish Priest of Rathgormack, Rev. John Crotty undertook sole charge of the asylum with the intention of confiding it later to the care of the Good Shepherd Religious. For several years Father Crotty laboured to maintain and protect the poor penitents. With true charity he constantly toiled to obtain laundry work for their support and to enable him to receive all those who came to him seeking conversion, shelter and protection.

At last five sisters came to take up the work ; they arrived in Waterford on the 1st April, 1858, and were warmly welcomed by Father Crotty who, with true fatherly care, endeavoured to render their privations and labours as light as possible. When the sisters first came the asylum was situated in Barrack Street. The house was entirely unfit for conventual purposes, but Father Crotty procured for the community the abandoned convent in Hennessy's Road which had been formerly occupied by the Presentation Nuns. The good priest ever continued to encourage the sisters in their labours and difficulties until he was appointed Parish Priest of Powerstown, Clonmel. To the Rev. Timothy Dowley are due the conception and erection of the asylum, but the Rev. John Crotty was the real founder and first benefactor ; he it was who brought the Religious, founded the convent, and, while he lived, he was instrumental in maintaining the great work so productive of happy and fruitful results.

The sisters of this house and all the Religious who compose the Good Shepherd Order follow the rule of St. Augustine and are bound to the recitation of the divine office. They are under the jurisdiction of the Bishop of the diocese, and subject besides to the government of a Superioress-General residing in the Mother House of Angers, France, who has charge of the whole congregation and makes the visitation of the different houses of the institute once every six years. Under her are Provincial Superioresses who make a visitation of the houses in their province once in two years. The present Mother Provincial resides at Limerick, and the houses of her province include Waterford, Cork, New Ross, and Belfast.

Mother Mary of St. Magdalen of Jesus Crilly was the first Superioress of the Waterford house, to which she had been sent by the Mother-General from Angers, with four other sisters in March, 1858. Since then, for practically forty years, she continued to govern this convent, being duly re-elected and installed at the expiration of each term of her office. Many and varied were the difficulties which she had to encounter during the early years of the foundation, but Providence never failed to come to her assistance. After God, it is owing to her wise administration, vigilant and untiring care, aided by the constant efforts of the sisters, that the works of the community have extended and flourished.

When first the sisters came to Waterford they numbered only five, and had but a small house in Barrack Street. Here were already lodged thirty-two penitents, but the place was not large enough for half that number. It was besides devoid of the ordinary and necessary articles of furniture, &c. Many and severe privations had to be borne, but the latter did not prevent the young community from the faithful fulfilment

of their holy rule. The piety and fidelity of the community were most remarkable and God blessed their work every day more and more. Very soon numerous kind friends and benefactors came to their aid, so that ere long they had sufficient means to rent the large convent in Hennessy's Road, which had formerly been occupied by the Presentation Nuns. Washing and needle-work came in abundance and countless kind friends contributed generously towards the good work. The community soon increased to double its original number. Everything prospered, but there was one great drawback—want of suitable grounds. However, before long the community became owners of a small field and garden contiguous to the convent.

A little later, on the passing of the "Industrial School Act," an application was made and granted that its provisions be extended to Waterford. Accordingly the late Sir John Lentaigne, then Inspector of Industrial Schools in Ireland, came in April, 1871, and certified as an industrial school a house near the convent; this, however, was soon found to be too small to accommodate the large number of children seeking admission. The children numbered by this time one hundred and twenty, and the Superior was in great anxiety as to a suitable site for a larger school. For this end she got the community to make a Novena in honour of the Most Blessed Sacrament, with the result that the sisters obtained possession of the old college of St. John and also of the adjoining demesne land. The disused college was in a ruinous state and quite unfit for human habitation; it was, however, soon demolished and on its site was commenced the building of the present St. Dominick's Industrial school, which was finished in the beginning of 1878.

The growing work of the community required more sisters, but there was no room for them in the old house, so the Superior purposed building the present new convent. A Magdalen Asylum was also needed. On the 30th March, 1892, the work was commenced, and on the 31st May following the foundation stone was laid by the Most Rev. Dr. Sheehan; the present fine building was finished and the community installed therein on the 24th October, 1894. On September 20th, 1901, the foundation stone of the convent church was laid, and on December 15th, 1903, the sacred edifice was blessed and dedicated to the Sacred Heart by the Bishop.

In conclusion it may be of interest to put on record that Messrs. Goldie and Child, London, were architects of the industrial school, and Mr. James Moran, Waterford, builder, while Mr. Byrne, Dublin, and Mr. J. Hearne, Waterford, were architect and builder respectively, of the new convent.

IV.—CHRISTIAN BROTHERS' COLLEGE, WATERPARK.

This establishment is at present only in its development. It was initiated some twenty years ago under Brother James Thomas Hayes as a branch of the Mother House, Mount Sion, Waterford, at the instance of many influential Catholics in the city, who were anxious for such a department where their sons could receive a collegiate education. The accommodation for the collegiate classes being very limited in Mount Sion it was felt desirable to remove them to more commodious quarters. Accordingly the brothers, after some enquiry, found a suitable place, then in the market—Waterpark, the residence of James P. Graves, Esq., J.P., timber merchant, who was going to live elsewhere. This residence, which is beautifully situated on the bank of the Suir, close to the People's Park, was purchased by the brothers, who after some necessary alterations in the building removed thither the nucleus of their college from Mount Sion. The opening of Waterpark College took place on the 29th August, 1892, under the auspices of his lordship, the Most Rev. Dr. Sheehan, who was graciously pleased to express his warm approval of the project. The college has at present about one hundred and seventy students, and their record at the Intermediate, Royal University, and other examinations was so highly satisfactory that his lordship, the Bishop, felt justified in stating at the distribution of prizes to the Waterpark students in October, 1894, that—he could say with truth the establishment had jumped at once from infancy to manhood. The college so far has no endowments and is supported by the students' fees, and the results earned at the public examination. The accommodation afforded by the present building is found inadequate for the increasing number of students. It is, therefore, in contemplation to erect on the grounds in the near future, a collegiate building commensurate with the educational requirements of the city.

After twenty years of existence Waterpark now holds a brilliant record of successes in Intermediate and University work, and the great number of its past pupils who hold honourable and leading positions in life shows that the hopes and aims of its patron and founders have been amply fulfilled. The intermediate distinctions won by the college comprise :—fifty exhibitions, four medals for first places, forty-nine book prizes, twelve special composition prizes in English, Latin, and modern languages. University distinctions include :—three exhibitions, three scholarships, and special prizes in modern languages. Other distinctions are :—one scholarship in the Royal College of Science, Dublin, and seven second division clerkships.

To promote a spirit of piety among the students a branch of the Sodality of the Sacred Heart has been established in connection with that of the parish church of St. John's, and an annual Triduum or short

Retreat is held in the college. The fact that several of its ex-pupils have been raised to the dignity of the priesthood is a matter that affords special satisfaction to those interested in the progress of the college. The college is also well represented in the secular professions, many of its alumni having become lawyers, dentists, civil engineers, doctors, and captains in the mercantile marine.

Of late years the college has been severely handicapped owing to the great decrease in the intermediate grants, but still under great difficulties a large staff of competent teachers has been maintained.

V.—DE LA SALLE TRAINING COLLEGE.

This college, which is under the management of Most Rev. Dr. Sheehan, Bishop of Waterford, is conducted by the Brothers of the Christian Schools, for the training of young men, both religious and secular, as teachers under the National Board of Education. The college was begun September, 1888, in the old Newtown residence, as a house of studies, but was officially recognised as a training college, September, 1891, the first manager being Most Rev. Dr. Egan, Bishop of the diocese. The new buildings were commenced February, 1892, and finally opened on July 16th, 1894, by his Lordship, Dr. Sheehan, Bishop of Waterford and Lismore, accompanied by Dr. Brownrigg, Bishop of Ossory. The De La Salle Training College was founded entirely by the Order of the Brothers of the Christian Schools, and greatly encouraged by Sir Patrick Keenan, then Resident Commissioner, and by most of the members of the National Board, if not by all. At present the college is licensed to register two hundred students; the college staff consists of eighteen masters and professors. The chaplain is responsible for the religious knowledge of the students. Certificates—first, second, and third class—are issued to students on conclusion of this training course.

Chaplains :—

Rev. James Mockler, 1894-1903.

Rev. P. Power, 1903-1907.

Rev. E. Nagle, S.T.L., 1907-1908.

Rev. M. Crotty, 1908.

The principal benefactor of the college was Sir Patrick Keenan, Resident Commissioner of National Education, at the time of foundation of the institution. He seconded in a whole-hearted manner the efforts of Brother Justin to get the college recognised by the State as an institution for the training of teachers. Sir Patrick Keenan died in 1895. The architect of the building was Mr. William Byrne, Dublin, and the builder was Mr. George Nolan, Waterford.

VI.—CONVENT OF ST. JOHN OF GOD.

The religious congregation of St. John of God was founded by the Most Rev. Dr. Furlong, Lord Bishop of Ferns, in the year 1871, for the service, in hospitals and in their own homes, of the sick and dying. At present the sisters have charge of several hospitals and poor schools throughout the dioceses of Ferns and Ossory, also a home for old ladies and poor women in Wexford. The community in this diocese was established by the Most Rev. Dr. Sheehan, Bishop of Waterford, in the year 1893. Six sisters came from the Parent House, Wexford, on the 14th of August to Ozier Bank House in St. John's Parish. His lordship said Mass for the sisters in their little oratory on the Feast of Our Lady's Assumption and gave them a warm welcome on the part of the citizens of Waterford. On the 25th September the Bishop appointed Sister Mary Peter Dooley first Mother Superior, and Sister Mary Gabriel Healy, Assistant. Since the sisters came to Waterford they have been constantly in attendance on the sick and dying in their own homes throughout the city and surrounding districts. They have also charge of the female National school, St. Alphonsus Street.

As the cottage at Ozier Bank was small and the site unsuitable for a convent, a house and plot of ground were bought at John's Hill from Mrs. Sarah Courtenay. This house formed the nucleus of the present convent. The sisters came to John's Hill on 30th November, 1893, and soon Mother M. Peter found that to meet the growing needs of the community, it was necessary to make structural changes and to build a large addition to Mrs. Courtenay's house. The improvements carried out by Mother M. Peter extended over a number of years, and before the end of her term of office in 1902 she had the happiness of seeing the convent complete in every detail.

In 1894 the sisters got charge of the fever hospital and since that time five of their number have died in the discharge of their duty there. A small school was opened in two private houses in St. Alphonsus' Road in 1897, and in the year 1900 their present schools were built. The sisters took up duties, as matrons, at the Holy Ghost hospital in January, 1900.

The congregation is under the authority of the Bishop of the diocese, and is guided in all matters of importance by him.

Mother M. Peter, the first Superior, continued in office from 1893 to the 12th September, 1902, when she was succeeded by Mother M. Assumpta Mockler. After six years Mother Assumpta was succeeded by the present Superior, Mother M. Otteran Sheehan.

VII.—HOLY GHOST HOSPITAL, WATERFORD.

By Royal charter (15th Aug., 36 Hen. VIII) it was ordained that there be in the City of Waterford established an hospital or almshouse for the poor of Waterford on the site and in the buildings of the suppressed Franciscan Convent of that city. The persons in occupation of the almshouse were to be the master, brethren, and paupers of the Holy Ghost Hospital. The hospital itself was founded by Patrick Walsh, merchant of the city. Henry Walsh, son of the founder, was appointed first master and, by the charter quoted, it was ordained that the heirs of the said Patrick Walsh, with the consent of the mayor and bailiffs, and four of the senior members of the City Council, should have authority from time to time for ever to elect to the said hospital three or four secular priests to celebrate Mass in the hospital. These priests were to constitute the "brethren." At least sixty indigent persons were to be supported in the hospital, who were to constitute the "paupers." It was ordained by the charter that the master, brethren, and poor of the hospital constitute one body corporate for ever, with right to acquire, in fee-simple, property to the annual value of £100. The endowment of the charity was for the good estate of the benefactors of the said hospital and for the souls of Patrick Walsh and Catherine Sherlock, his wife, &c. By the charter it was, moreover, enacted that the heirs of Patrick Walsh, with the consent of the mayor, bailiffs, and four senior aldermen, should have power to appoint a master as often as it should seem to them expedient, and that the master, together with the heirs of Patrick Walsh, with the advice and consent of the mayor, &c., should have power to make rules for the government of the house and might appoint the brethren and poor. Lastly, by the charter it was enacted that "the master, brethren and poor for the time being might have power to receive and accept and also might have and enjoy all manner of oblations and obventions of all and singular men dwelling within the hospital aforesaid and the entire precinct of the said late monastery and the great garden to the said house adjoining, parcel of the possessions of the said late monastery, and also might have authority to bury and grant sepulchres for all men choosing to be buried within the precinct of the place aforesaid and to administer all manner of sacraments or sacramental rites, to all men residing in the said hospital." The original charter is in the Record Office, Dublin. On the suppression of the Franciscan Monastery, Waterford, Patrick Walsh obtained by purchase possession of the monastery itself and some portion of its circumjacent land and buildings. Whether Walsh bought the property to save it to charitable purposes or acquired it for his own gain and afterwards, moved by qualms of

conscience, converted it in the way above described to charitable use, we have no evidence now to say. By other letters patent of the 36th of Henry VIII., the King, in consideration of £151 13s. 4d., Irish money, paid him by Henry Walsh, granted to the said Henry Walsh, the master, brethren, and poor of the hospital aforesaid the "entire house, site, sept, ambit, and precinct of the late monastery . . . and the entire church, belfry, dormitory, hall, cloisters, and cemetery of the said late monastery . . . also all castles, messuages, edifices, lands, tenements, rents, reversions, services, and hereditaments whatsoever . . . and one acre of meadow near the Pill of Dunkyl in the County of Kilkenny, &c." By letters patent of 26th June, in the twenty-fourth year of Elizabeth, the Queen ratified and confirmed the foregoing and empowered the body corporate of the hospital to hold further property not exceeding the annual value of £26 13s. 4d. The Queen also remitted to them and their successors all actions, &c., which she might have against them by reason of any alienation made to them by Thomas Warren, late of Bristol, and Letitia, his wife.

Before the close of the seventeenth century all the members of the Walsh family seem to have left Waterford and settled in Spain or in some part of the Spanish dominions, and, from 1687, they seem to have ceased to interfere in the management of the charity. In 1672 the Municipal Corporation elected Alderman Henry Seagar as master in place of Andrew Lyn, discharged, and in 1684 they elected Thomas Christmas without nomination by the heirs of Patrick Walsh. In 1687 Mr. Robert Carew was nominated by Patrick Walsh, described as heir of Patrick Walsh, and his appointment was ratified by the Corporation. After the death of Mr. Carew, the then mayor was appointed master. The Municipal Corporation in 1735 passed a resolution, that Nicholas Walsh, then residing in the Canary Islands, was the lawful heir of Patrick Walsh, the founder, and offering, on his paying £50 (a legacy which his father left to the hospital) and a further £50 from himself, to give him an instrument in writing declaring the right of nomination of master to be in him and his heirs. On June 29th, 1736, it was resolved that a deed then read allowing Nicholas Walsh right of nominating should pass the seal. This right, however, neither Nicholas Walsh nor his successors ever exercised. Henry Mason was appointed master in 1728. On Mason's resignation in 1746 Alderman Thomas Barker was appointed. Mr. Carew in 1770 alleged that he had been nominated master, but by a resolution of 20th January the Council declared that no such nomination had been proved. On July 29th, 1818, the Municipal Corporation requested Mr. Newport, then acting as master, to continue to act as such till a regular appointment from the heirs of Patrick Walsh be certified. Samuel

King was appointed master on the death of Mr. Newport, and in 1824 Mr. Samuel Newport was appointed master in succession to Samuel King. A popular agitation was in 1832 got up in the city relative to the management of the charity, of which the outcome was that in 1833 the Commissioners appointed to enquire into the state of the Municipal Corporations in Ireland made a report, after enquiry, on the condition &c., of the charity. The following is the substance of the report : The objects of the charity were old women, of whom there were then fifty (all Catholics) in receipt of relief ; thirty-eight of them lived in the hospital and the remainder outside. The hospital itself was a decayed old building. There were more applicants for admission than the master could admit ; £1 per quarter was given to each of the fifty persons and half a barrel of coals. The paupers formerly got £1 10s. per quarter, but about 1821 the payment was reduced to £1. There was an accumulation of £548 odd arising from savings which was to be used in re-roofing the hospital. The rental of the property of the hospital (consisting of lands and houses in Waterford, and small property in Bristol and the tythes of Kilmahill) was £311 3s. 10½d. late currency. The leases were generally for forty years. They were renewed every fourteen years at a small advance in the rent. A considerable part of the property had been reclaimed from the river by the tenants and built on by them, and from £30,000 to £40,000 had been expended by the tenants on the Adelphi property on the faith of expected renewals.

In 1834 John Harris was appointed master. He died in 1850 and Mr. Thomas Meagher was appointed. Mr. Meagher resigned in 1855 when Matthew Slaney was nominated. The rental (annual) of the property in 1878 was £1,632 12s. 9d. The inmates of the charity have always been Catholics, and up to 1878 they had always, or nearly always, been females. At the instigation of Matthew Slaney, Patrick Francis Power, as nominal plaintiff, petitioned that owing to the changed circumstances of the charity and its largely increased income its entire constitution and management should be revised and a scheme framed for carrying revision into effect. The prayer of the petitioner was acceded to and a new Board of Governors under a new scheme appointed by *fiat* of the Lord Chancellor. Under the new scheme also the present Holy Ghost hospital buildings were erected within the south-western liberties of the city. The old hospital which occupied the front and nave of the Franciscan Abbey was pulled down and the street in which it stood was greatly improved.

Preserved in the new Holy Ghost Hospital are several curious wooden statues of great age, together with an oil painting and a small silver chalice which belonged to the old hospital. There is also a curious

effigy in stone of the head of John the Baptist ; this was formerly regarded with great veneration, not only by the inmates of the hospital but by the citizens generally. The painting referred to is probably over three hundred years old and is possibly the altar piece of the old conventual church ; the chalice, which is very small, bears the inscription : "Galfridus Fanninge, me fieri fecit in Honorem Beatae Virginis Mariae, London, anno 1640.'

St. Patrick's Parish.

ST. Patrick's parish, as at present aligned, embraces the ancient St. Patrick's and St. Stephen's parishes, together with portions of Holy Trinity and St. Peter's. As lately as 1902 the parish was enlarged by transference thereto, from Holy Trinity parish, of the present clergy house of St. Patrick's, together with the three adjoining houses to the east. At the same time some compensation was made to Holy Trinity by transference to the latter of the house, numbered 35, Barronstrand Street. Early in the eighteenth century St. Patrick's parish was for administrative and pastoral purposes united to St. Olave's, at that time in possession of the Jesuits. Henceforth, to the suppression of the society, St. Patrick's continued a Jesuit church, the Fathers acting as parochial clergy with the local superior as Parish Priest. The present St. Patrick's is the oldest parochial church in Waterford, dating from the last quarter of the eighteenth century. Attached, is the ancient Jesuit residence, now used as a teacher's house. Attached to the church also, at the other end, is an almshouse—the Carew charity—in which thirteen poor women find a home. In addition to lodging each inmate receives a sum of £3 per annum. The charity dates from 1754 and owes its origin to Mr. Lawrence Carew, of Cadiz (the donor of a silver reliquary and a silver crucifix to Holy Trinity Church) whose grandson and representative, Mr. Michael Langton, of Cadiz, is the present patron. The directors of the charity created by the will of Mr. Carew are the representatives of Mr. Peter St. Leger and the Parish Priest of St. Patrick's, for the time being. On the death, in 1884, of Rev. P. Kent, P.P., St. Patrick's was made a mensal parish, administered by a senior curate, till the year 1902 when Rev. William O'Donnell was promoted thereto as parochus. The parish has three schools, scil. :—a female National school and a Christian Brothers' boys' school in George's Street, and a large monastery National school (St. Stephen's) in Stephen Street.

The Sacred Heart Association was formally established in St. Patrick's parish in 1890 by Fathers Lennon and Roche of Enniscorthy, and the League of the Cross by Father Quigley in 1893. In addition to the foregoing there is attached to the church a Pious Association of the Holy Family.

SUCCESSION OF PASTORS.

In 1704, Rev. Edmond Everard, then aged forty-five years, and ordained in Portugal by the Archbishop of Broga, twenty-two years previously, was registered as Parish Priest of St. Patrick's. At the same date Rev. Anthony Martin, aged thirty-eight and ordained at Antwerp, was Parish Priest of SS. Michael and Stephen's, and Rev. John Higgins, S.J., Parish Priest of St. Olave's.

Some years subsequent to 1704—probably on the death of Father Everard—we find Father John Higgins Parish Priest of SS. Patrick's and Olave's. Father Higgins appears to have died in 1732 and to have been succeeded, as Parish Priest of the two united parishes, by Rev. Francis O'Neill, S.J., whose tenure of office extended only to 1734.

To Father O'Neill succeeded Father Ignatius Roche, who retained the parish till 1742, when he gave place to the best known and remembered of the Waterford Jesuits—Rev. John St. Leger. Father St. Leger was a native of Waterford—a member of a very influential city family, whose city residence, "The Blue Bell," in High Street, has long since degenerated into a tenement house. He died, June 1st, 1783, aged sixty-nine years, and was buried in the family tomb in St. Patrick's graveyard.

Father Paul Power succeeded and held the pastorate till 1790. During his tenure of office the society was suppressed and he, with his fellow members of the community, Revs. J. Lanigan and James Duan, became secularised.

Rev. John Barron, also a "suppressed" Jesuit, replaced Father Power and survived till 1798. On his death he bequeathed the library of the house to the Bishop in trust for the society, should the latter ever be restored to its house in Waterford.

Rev. Francis Hearne, D.D., was the next pastor. His career reads like romance. Forgotten amongst his kith and kin at home he is regarded by Belgium as one of her most illustrious men. His claim to a place in the Belgic Valhalla lies in the impetus which he gave by his poetry to the resuscitation of the Flemish tongue. The greater part of his life was spent in Louvain as a professor in one of the colleges of the world famed university. He was also a Canon of the Cathedral and finally he became Rector of the Irish College of Louvain in succession to another distinguished Waterford man, Rev. John Kent, D.D. Dr. Hearn was specially famed for his knowledge of languages. He not only wrote, but spoke with fluency, English, French, Italian, Irish, Spanish, German, Flemish, Arabic, and Russian. During his vacations he managed,

staff in hand and knapsack on back, to tramp practically the whole of Europe, from Madrid to Moscow and from the Bosphorous to the Baltic. An end came to Dr. Hearn's literary life in Louvain when the Revolution broke out in the Belgian provinces of Joseph II. He returned to Ireland about 1799 and was appointed by Dr. Hussey to the pastorate of St. Patrick's, worth at that time, according to Castlereagh's memoirs, about £116 per annum. He survived only two years and is buried in the cathedral precincts where his tombstone bears the inscription: "Hic Jacet Reved^{us} Franciscus Hearn, doctrina, erga pauperes charitate, omnique virtutum genere, conspicuus, parochiam Sti. Patricii pastorali zelo gubernabat; obiit 22 Oct., A.D. 1801. Aetat 54."

Rev. Dr. Hearn was succeeded by Rev. Francis Ronan, S.T.L., who was translated to this pastorate from the pastoral charge of SS. Michael's, Stephen's, and Peter's. He died at Tramore in 1812 and is buried in Drumcannon.

On the death of Father Ronan the boundaries of the parish were re-arranged, SS. Olave's, Peter's, and Michael's being incorporated in Holy Trinity, and St. Stephen's being united to St. Patrick's. Rev. Thomas Power was placed in charge of the new St. Patrick's, whether as parochus or vice-parochus is not quite clear. Father Power died in 1817 and is buried in old Ballygunner. He had as assistant in St. Patrick's, Rev. Patrick Kearney, and, towards close of his term of office, Rev. Martin Flynn. Rev. Edmond Wall succeeded, and had as curates during his ten years' occupancy of the parish Revs. P. Morrissey, E. Brennan, P. Gaffney, P. Fogarty, P. Burke, Thomas Dixon, and Walter Wall.

Rev. John Sheehan was appointed Parish Priest in 1828 and had as curates during his incumbency Revs. Maurice Coleman, J. Burke, and M. Burke. Father Sheehan died in 1854.

Rev. Dominick O'Brien, D.D., succeeded, but owing to his promotion to the episcopate held office only one year. He appointed as his successor, Rev. Patrick Kent—like himself a citizen and freeman of Waterford. Father Kent's tenure of the pastorate was a long one—from 1855 to 1884.

From the death of Father Kent in 1884 the pastorate lay in abeyance and the parish was in charge of an administrator, Rev. Thomas Dowley, till 1902, when Rev. William O'Donnell, Administrator of Holy Trinity Within, was promoted to the pastoral charge.

For the succession in the partially incorporated old parish of SS. Michael's, Stephen's, and Peter's see under Holy Trinity Parish *antea*.

ECCLESIASTICAL ANTIQUITIES, &c.

Scarcely anything survives of the old Lazar House of Waterford on which St. Stephen's Church depended. The ancient cemetery attached has a few inscribed tombstones, and there are a few fragments of ancient masonry. St. Stephen's Well is now built over and filled in; before the introduction of waterworks a subterranean aqueduct carried a supply of water from this well to a hydrant at top of New Street. At junction of Stephen Street with Patrick Street was another well—St. Patrick's; this was finally filled in only a few years since; it is described as nearly thirty feet in depth. There are, by the way, no remains of old St. Patrick's Church, though cut stone mullions, &c., that once belonged to it will be found embedded in the present churchyard wall to rear of the houses in Carrigeen Lane. St. Patrick's cemetery is specially interesting, containing many memorials of old Waterford families and of the city clergy of the later Penal times.

Among the altar plate of the church is a gilt Remonstrance stand bearing the following inscription in cursive hand on the under surface of base:—"Ecclesiæ Parochiali S^{ti} Patritii Waterfordiæ dono dedit Rev^{dus}. D. Joannes S Leger, an. 1776."

RELIGIOUS HOUSE.

There is only a single monastic establishment in the parish; this is St. Stephen's, the residence of the Brothers of the Christian Schools in charge of St. Stephen's National School, Stephen Street.

In October 1887, on the invitation of the Rev. Joseph Phelan, then president of St. John's College, and during the episcopate of Most Rev. Dr. John Power, and his coadjutor, Dr. Pierse Power, the Brothers of the Christian Schools (locally known as the De La Salle Brothers) opened a National school in the old building in Stephen Street, which had been used previously as a secondary school.

The school was originally a Protestant grammar school. It was afterwards purchased by the Catholic Bishop of Waterford and used as a college in connection with the Catholic University, Dublin. At a later date it was an intermediate school, under the presidency of the Rev. Joseph Phelan. This intermediate school was very well known in its day, and was attended by about one hundred and twenty pupils who paid high fees. Some of its past pupils hold high place to-day in the literary world, v.g., David Moran of the "Leader" and his brother James, Edmond Downey, Thomas Marlowe of the "Daily Mail," &c., &c.

The first Superior, who was at the same time principal of the school,

was Brother Patrick. In the following year he went to the Brothers' College, Hong-Kong, where he died soon after. The following brothers since then have filled the position of Superior : Brother Paul, who is at present principal of the De La Salle College, Arncliffe, New South Wales ; Brother Joseph, now in the De La Salle Institute, New York ; Brother Fridolin, who is in charge of a school in Sydney ; and Brother Stanislaus, who is assistant to the Provincial of the Irish District. Brother Gall, the present principal of the school and Superior of the community in Patrick Street, was appointed in 1906.

From September, 1888, until August, 1897, the Stephen Street Brothers formed part of the community at Newtown—first in the old building known as Newtown House, and afterwards in the De La Salle Training College. From August, 1897, until August, 1908, they formed a community apart, and lived in Newtown House. In August, 1908, the brothers went to live in their present monastery in Patrick Street.

School was held in the old college school building in Stephen Street during eleven years until its demolition in the summer of 1898. In August, 1898, the new school facing Stephen Street was opened. It was built at a cost of about £3,000. About half of this was given by the Commissioners of National Education, and the other half by the brothers. The building was erected under the direction of Brother Thomas, M.A., B.E., president of the De La Salle Training College, the builder being Mr. George Nolan, of Waterford. This was probably the first National school in Ireland built on the "separate class-room" plan—a plan which is now prescribed for all new schools. The site of the school building is mainly the playground of the old college school. For portion of this ground a rent of £12 18s. 6d. is paid to the Waterford Corporation, and for another portion a rent of £1 10s. is paid annually to the trustees of the Waterford Baptist Church.

In the year 1908 the brothers purchased an adjoining property known as Usher's Arch. Here the community erected two new buildings, viz. :—a school for the smaller boys and a residence for the community. This ground is also subject to an annual rent of £22. Both buildings were erected by Mr. G. Nolan, under the direction of Brother Thomas, at a cost of about £4,500. This money was borrowed by the brothers from a local bank, and they are paying the debt off gradually. The brothers' residence is a commodious, plain, well-ventilated building containing a private chapel.

From the time the school was opened until the year 1895 the average attendance was about three hundred. Since then the numbers have been increasing steadily as the following statistics will show :—Average attendance for the year 1895 two hundred and eighty-seven, for 1904

three hundred and eighty-two, for 1910 five hundred and eighteen. The success of the school is seen, not only in the increase of numbers, but in the official reports—which have always been the highest obtainable—of the Education Board. The pupils have also been very successful at the public examinations—notably the King's Scholarship Examination. The curricula of the seventh and eighth standards embrace a full secondary school course. The staff of the school at present consists of fourteen highly qualified trained teachers, all of whom have had considerable experience in Ireland and England, and some on the Continent, and in America.

ERRATUM.

Succession of pastors in Dungarvan, as given at p. 119, is obviously impossible ; the writer had conflicting accounts before him and, at the time, there was no means of harmonising them. From evidence since procured, however, he now (though not entirely without misgiving) offers the following as the true order and list of pastors :—

Rev. Francis O'Quinn, a well known Irish poet of the first half of the eighteenth century, was Parish Priest of Dungarvan, according to an Irish MS. in the R.I.A. O'Quinn's rhymed and witty epistles to his brother poet, James Power of Graigenagower (*Séamur na Spóna*), have never been published though scholars are acquainted with them. There is a copy in the British Museum and a cotemporary, illustrated copy, which once belonged to Maurice Lenihan of Limerick, is in the possession of a Waterford priest. One would never suspect from Father O'Quinn's humorous productions that the writer at the time he wrote was liable, under the Penal Laws then in force, to transportation as an unregistered priest, and very likely to worse, as a Regular. Father O'Quinn was probably the immediate successor of Thomas Brown, and the immediate predecessor of Garret Christopher (died 1767). The alleged Fathers White and Fraher are doubtful quantities ; the writer got their names at second, or third, hand—from a priest who states he found amongst the old people some traditional memory of them. Father Ryan, who died in 1787, may have been, and probably was, the immediate successor of Father Christopher. Father Buckley, who had been curate to Rev. Francis Lane, in Carrick, succeeded Father Ryan in February, 1787, and held the pastorate for eight years. On Father Buckley's death, in 1795, Rev. Dr. Keating was transferred from St. John's to Dungarvan. Fourteen years later Dr. Keating was translated to Cahir and Rev. John Walsh (transferred from Tallow) collated in his stead.

OMISSION.

RELIGIOUS HOUSES, Tramore Parish (See page 204, *antea*.)

I.—SISTERS OF CHARITY.

For an account of the foundation, &c., of this convent in 1866, see the Life of Mary Aikenhead. The schools taught by the community were not placed under the jurisdiction of the National Board till 1882. Since then excellent educational results have been attained. Rev. Nicholas Phelan, Parish Priest of Passage, who died in 1887, was a generous benefactor to the convent. Having, by death of his brother, Dr. Phelan of Graigenamanagh, inherited a considerable fortune, he bequeathed a portion of it to the Sisters of Charity for their own use, the requirements of their schools and the benefit of the poor.

The Sodality of Children of Mary, attached to the convent and numbering one hundred and forty members, has been a powerful influence for good in the lives of the young women of the parish. A Sodality of Christian Mothers, likewise promoted by the community and directed from the convent, has been remarkably successful in its mission. An addition to the convent was made in 1888 when increased accommodation was provided for the sisters and a workroom for a small band of girl needleworkers. The product of the girls' labour is disposed of at "The Repository," Main Street, a building given rent free by Mr. P. Power of Pembrokestown in 1891.

II.—CHRISTIAN BROTHERS.

The Christian Brothers' Monastery, Tramore, dates from July, 1867, when it was founded by Rev. Nicholas Cantwell, P.P. Father Cantwell first erected the schools at a cost of £800 and free cartage of materials and then applied to the Superior-General of the Order for a staff of teaching brothers. The Superior was not able to send brothers at the time and the schools were consequently opened in connection with the National Board. Later, however, that is in 1867 as above stated, a bequest of £2,000 for the foundation was made by Mr. William Carroll and this led immediately to the establishment of the Tramore community. On arrival of the brothers Father Cantwell made over the new school buildings to them and school was opened with an attendance of two hundred pupils. An additional bequest of £1,000 by Rev. Nicholas Phelan, mentioned above in connection with the convent, has since enabled the brothers to provide themselves with a suitable residence.

CASHEL

OSSORY

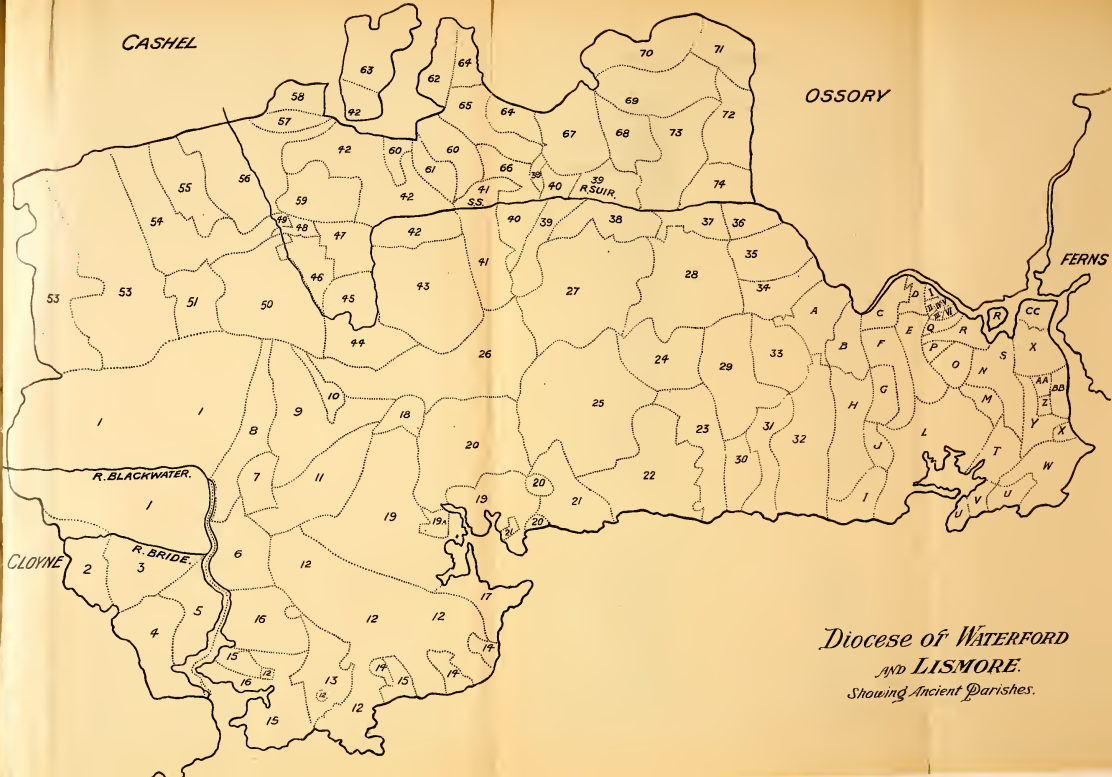
FERNS

R. BLACKWATER.

R. BRIDE.

CLOYNE

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



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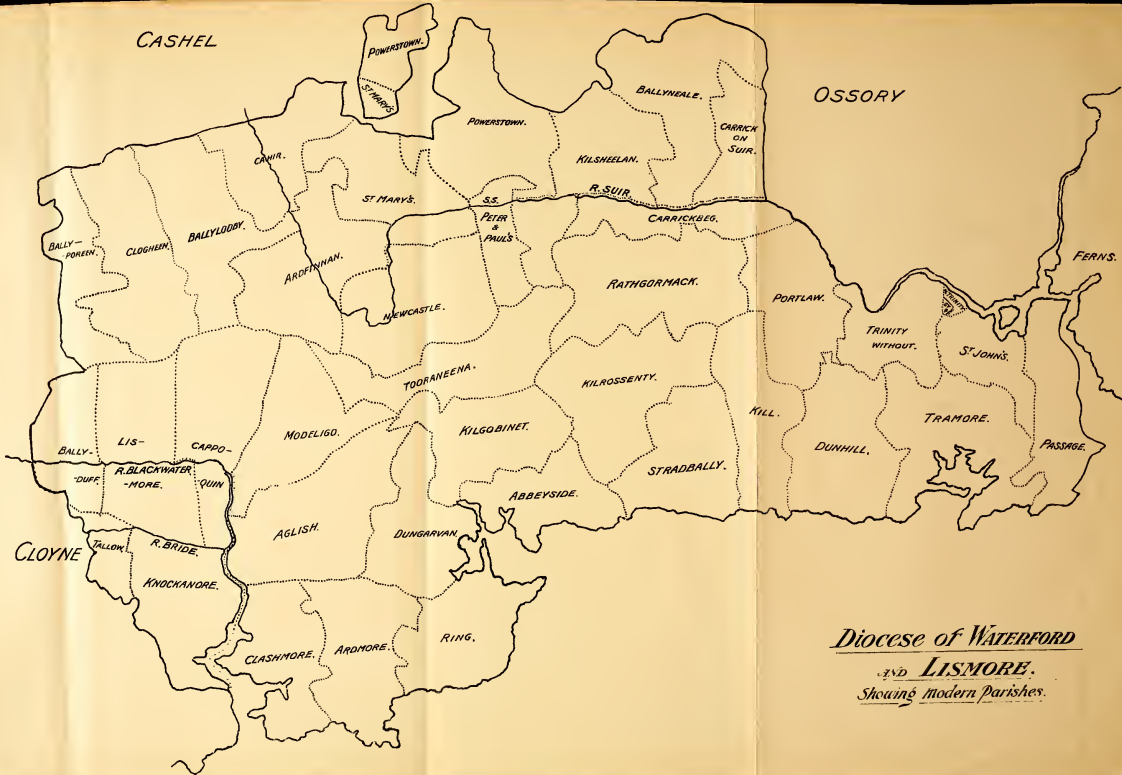
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