Kilkenny
Pen and Picture Pages of its Story
by
May Sparks & Eric Bligh

I watched last night the rising moon
Upon a foreign strand
Till memories came like flowers in June
Of home and fatherland.

I saw again my own sweet Nore
The castle and the mill
Until my eyes could see no more
The moon behind the hill.

1/6

Printed by Kilkenny People Ltd., James's Street, Kilkenny.
KILKENNY

PEN AND PICTURE PAGES OF ITS STORY

BY

MAY SPARKS AND ERIC BLIGH

KILKENNY:

PRINTED AT THE KILKENNY PEOPLE OFFICE

JAMES'S STREET

1926
APPRECIATION

I desire to express my appreciation of "Kilkenny—Pen and Picture Pages of its Story." In bringing back to us "the light of other days" the Writer and Artist have produced a work that adds lustre to Kilkenny and reflects credit on themselves.

It is with particular pleasure that I, the Labour Mayor of Kilkenny, note that the book has been printed and published in our City, and that the paper is of Irish Manufacture.

While this book is bound to be widely read in City and County I have no doubt that Kilkenny Folk across the sea will find a special pleasure in perusing it, and my sincere wish is that this First Edition of 5,000 copies, may soon be followed by a Second Edition.

JAMES READE,
Mayor of Kilkenny, 1925-1926-1927.
ERRATA.

Page 5 read Loca for Loco.
Page 6 read 1366 for 1336.
Page 6 read 1367 for 1337.
Page 23 read which for and (line 18).
Page 29 read 1317 for 1316.
Page 41 read learning for lerning.
Page 83 read statisticians for staticians.
FOREWORD

We present these pages of Kilkenny's Story with a due sense of their shortcomings, and trust that our work will tend to quicken interest in local history and give pleasure to all who are interested in Kilkenny.

To Mr. John Bligh (Kilkenny People, Ltd.), who first suggested we should undertake a work of this kind, and who has since given us considerable help, we offer our thanks.

To Councillor James Reade, Mayor of Kilkenny, for placing the Corporation documents at our disposal, Mr. E. McDonald, Journalist, who gave us several rare books of local interest, Mr. E. MacSweeney, Librarian, for his courtesy when we had occasion to consult the various volumes at the Carnegie Library, and to several well-wishers who lent us books and documents, we acknowledge our indebtedness.

We desire to show our appreciation of the Staff of Kilkenny People, Ltd., for the excellent manner in which they did their part of the work, and finally, our grateful thanks are tendered to Mr. E. T. Keane, Editor and Managing Director, Kilkenny People, Ltd., for the special facilities he afforded us.

MAY SPARKS,
ERIC BLIGH.

Kilkenny
November, 1926.
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PEN AND PICTURE PAGES OF ITS STORY

In commencing our Story of Cill Cainnigh (Kilkenny), that is, the Church or Cell of Canice, we deem it desirable to give a brief notice of Ireland and its sub-divisions so as to introduce our readers to the founding of Kilkenny.

PART I

Ireland.

It is agreed by all annalists that Ireland was peopled at a very early period. Some say that Seth, the son of Adam, was one of the first settlers in our Island, and according to an ancient poem three Spaniards arrived here a year before the deluge.

Other writers allege that this is mere fiction and that the first inhabitants were Parthalon and his colony who hailed from Greece; it is said that they occupied Ireland for 300 years and that they then all died of a plague. We are also told that Nemedia and his followers came to Ireland 1900 B.C., and that the Fomorians, Firbolgs, Tuatha de Danaans and Milesians inhabited this land at different periods before the Christian Era.
Dr. W. Drennan (1754-1820) sang thus:

“When Erin first rose from the dark swelling flood,
God blessed the green Island and saw it was good;
The em’rald of Europe, it sparkled and shone,
In the ring of the world the most precious stone.
In her sun, in her soil, in her station thrice blest,
With her back towards Britain, her face to the West,
Erin stands proudly insular, on her steep shore,
And strikes her high harp ’mid the ocean’s deep roar.’

Divisions of Ireland.

Historians differ as to how Ireland was divided in the earlier years, but we are told that the great division, known to us as Leath Chuin and Leath Mhoga, was made about the year 192 A.D., when Conn of the Hundred Fights found a military rival in Mogha Nuada and decided to divide Ireland with him; it is recorded that an agreement was then come to by which Conn was to have the northern half of Ireland and Mogha Nuada the southern half. The dividing line ran from Dublin, by Clonmacnoise, to Galway Bay.

Sub-Divisions.

We are told that the earliest division of the territory of Leinster was that known as Laighin Tuath Gabhair and Laighin Deas Gabhair. That illustrious Kilkenny scholar, the late John O’Donovan, renders Laighin Tuath Gabhair “North Leinster” and Laighin Deas Gabhair “South Leinster.”

At the Synod of Rathbreasail held in 1110, the landmarks by which the territory of Ossory were described are as follows:

“The country from Slieve Bloom to Milahacham (near Waterford) in the South, and from Greanarbhia (near the chapel of Grean) in the West, to Mount Margie (or the Johnswell Mountains) in the East, is subject to the Bishop of Kilkenny” (Hogan’s “Kilkenny”).

As far as can be gathered Kilkenny was erected into one of the Counties of Leinster in 1210, but for centuries before that date Kilkenny was a town of considerable importance.
St. Ciaran.

We learn that St. Ciaran, the first born of the Saints of Ireland, was a native of the western part of Leinster in the District called Ossory, that his father named Lughaidh was a Pagan and was descended from the nobility of Ossory. His mother's name was Liedania. The exact date of St. Ciaran's birth has been a much debated question, but we believe that the year 375 A.D. has been accepted by some learned writers.

It is recorded that St. Ciaran, who was a most exemplary character, heard of the spread of Christianity in Rome, and when he was about thirty years of age he left Ireland and proceeded thither, and was there baptised and instructed in the Catholic Faith and was subsequently ordained and sent back to Ireland to preach the Gospel, and thus we see that he was prior to St. Patrick, and it is with pride we claim that this first born of the Saints of Eirinn was the one selected by God to introduce the Faith to Ossory's people.

We are told that St. Ciaran died in 465, but historians differ as to this, and they differ also as to the place where he received his religious instruction, some alleging it was at Tours, and others Rome.

In the fifth century St. Ciaran founded the See of Ossory, which See we know is the oldest of all in the land.

St. Canice.

St. Canice, who gave his name to our city, is believed to have been born in the year 514 and to have died A.D. 598. He ruled the See of Ossory about the year 578 and it is believed that he established his cell and Church about that time on the ground where St. Canice's Cathedral now stands.

Kingdom of Ossory.

Some writers inform us that the Kingdom of Ossory was founded by Aengus Ossory about the latter part of the second century, and others that it was founded by him about 80 A.D. Each side has such a wealth of authority for its contention that it is very difficult to come to a decision as to which is the more correct and so we have decided to leave the matter between them.
In one of James Clarence Mangan’s translations from the Irish we note that King Alfred, who reigned over the Northumbrian Saxons, and who was educated in Ireland about the year 684, sings thus of Ossory:

“I found, besides, from Ara to Glea,
In the broad rich country of Ossorie,
Sweet fruits, good laws for all and each,
Great chess-players, men of truthful speech.”

Kings of Ossory.

It is not our intention here to set out the names of the Kings of Ossory or to treat of their varying fortunes, but for the purposes of our story we give a passing mention of a few of them.

Diarmuid MacCarroll, King of Ossory, kept his Court in Kilkenny from the year 909 till the year 927, the date of his death.

Diarmuid was succeeded by Donnchadh MacKellach, the most distinguished chieftain of his race. During his reign our city attained a very high degree of distinction. His Court stood on the site of the present Castle of Kilkenny.

In a description of social life in Kilkenny in the 10th century we read that “the matchless harps resounded through the halls of the King’s palace and assuaged the ears with delightful harmony, and the tales of the bards removed the cares of the mind.”

In 1169 when Diarmuid MacMurrough, King of Leinster, with his English Allies attacked Ossory, King Donnchadh V. of Ossory made a gallant defence and it was only after a fiercely contested battle that MacMurrough—the Irish Traitor—and the English gained an entry into “the broad rich country of Ossorie” which, we are told, they plundered and wasted without mercy, and compelled Ossory’s King to submit to MacMurrough. Donnchadh V. died almost immediately after his forced submission and was succeeded by his son Domhnall IV.

Strongbow.

After many happenings we find that in August, 1170, Richard Fitzgilbert, better known as Earl Strongbow, came from England with 1,600 men; he landed at Waterford and was immediately married to Eva, the only daughter of Diarmuid MacMurrough.
King Domhnall IV.

Late in the year 1170, Ossory's King, Domhnall Dubh MacGillapadraig, son of Donnchadh IV, was expelled from his mansion which had been for more than 1,000 years the dwellingplace of his ancestors. He was banished by Diarmuid MacMurrough who claimed authority over Ossory by virtue of the forced submission made by Domhnall's father in 1169. The object of the expulsion was to give over the castle and the territorial possessions of Ossory to his son-in-law, Strongbow, the adventurer. MacMurrough died within a few months after banishing Domhnall IV. (the last King of this territory) from his ancestral home. Strongbow died in 1176.

Marriage of Strongbow’s Daughter.

Isabella, the daughter and heiress of Earl Strongbow, was married in England to William Marshall, Earl of Pembroke in the year 1189. Earl Marshall came to Kilkenny two years after his marriage and entered into possession of the vast estates inherited through his wife.

First Burning of Kilkenny.

Rev. Father Shearman in his "Loco Patriciana" tells us that in 1084 Donnchadh Cailleach O’Ruairc, Chief of Breffney, was defeated near Leixleap (Moin Cruinnoige), Co. Kildare, by Muirchertach O’Briain, aided by the forces of Ossory. In the following year, 1085, Ceal Cainenigh (Kilkenny) was for the most part burned as a reprisal by O’Ruairc’s Connacht Clansmen.

Hogan’s "Kilkenny" tells us that this record of the burning of Kilkenny is the earliest reference as yet discovered to that town by its present name.

Kilkenny Again in Flames.

The Annals of the Four Masters record the burning of Cill Cainenigh (Kilkenny) in 1114. No reason is assigned for this second burning.

Third Destruction of Kilkenny.

In the year 1174 Strongbow gave battle to Roderic O’Connor of Connacht. It is stated that the English soldiers were entertained at Kilkenny as they marched on
to Thurles, where the battle was fought. Roderic had the good fortune to get such an able ally as Donald O'Brian of Limerick, and his Dalassinian forces. We are told that a fierce battle was fought, O'Brian and O'Connor being signally victorious, the English losing 1,700 men. Strongbow, and those who survived the defeat, flew panic-stricken to Waterford.

As Kilkenny was one of Strongbow's garrisons Donald O'Brian in 1175 determined to attack it. The garrison at Kilkenny were so awestricken at the fame of Donald's Thurles victory the previous year that they flew to Waterford when they received the news of his approach. Kilkenny was thus left without protection or defence, and the Four Masters say that: "After their departure the town was demolished and the country wasted."

Rebuilding of Kilkenny.

Three years after Kilkenny being demolished Bishop Felix O'Dullany was elevated to the See of Ossory, and it is believed that the rebuilding of the city was effected under his supervision. He is credited with commencing the rebuilding by the erection of the present St. Canice's Cathedral and the Hospital of St. John.

Bishop O'Dullany died in 1202 and was succeeded in that year by Hugh Rufus or Hugh de Rous, who is styled the first English Bishop of Ossory. On his succession he gave the site on which Parliament Street now stands to Earl Marshall for the purpose of enlarging the Hightown.

Kilkenny Statute of 1336.

In several Histories and Essays we find it stated that the above Statute was enacted in the year 1337; such is not the case, for Canon Carrigan in his "History of Ossory" has very ably proved that this Statute, which he terms "famous or rather infamous," was enacted at Kilkenny in the year 1336.

It appears that the settlers in Ireland were becoming "more Irish than the Irish themselves," and in order to put a stop to such a state of things, a Parliament was summoned to Kilkenny by Lionel, Duke of Clarence, son of Edward III. of England, and a law was enacted whereby the settlers were forbidden to speak the Irish
language, to use an Irish name, to wear Irish apparel. It was declared high treason for a settler to marry an Irishwoman or to give his children Irish sponsors at baptism. Furthermore, all men of Irish blood were forbidden to reside within a walled town, and no Irish boy was to be received as a novice in any monastery within the "Pale."

It was also "against the law" for the settlers to make gifts to Irish bards, rhymers or seanachies, as such were supposed to spy at the "secret plans and policies of the English."

The penalties inflicted for the above "offences" were very severe, long imprisonment, forfeiture of lands and even death itself; and it is no wonder that the title of "Black" has been applied to this Statute.

Parliaments Held at Kilkenny.

It is recorded that Parliament was held at Kilkenny in the years 1293, 1295, 1300, 1302, 1310, 1326, 1327, 1330, 1331, 1341, 1346, 1356, 1365, 1336 (more fully referred to above), 1371, 1372, 1375 (this Parliament was held by King Richard II. in person), and the last Parliament was held in 1408 by Prince Thomas of Lancaster, son of Henry IV.

The Most Ancient Corporate Seal.

Speaking of this Seal, John Hogan says — "This most ancient Corporate seal is of peculiar importance as an antique of this old town of ours. It is a valuable memorial of the dignity of Kilkenny at its date and it comes down to us as a living witness of the Civil and Ecclesiastical status of this city at the period of its execution." It is believed to have been executed before the foundation of the Hightown, probably about the
year 1190. The seal is thus described in Hogan's "Kilkenny";—"The seal was a very curious one, being of large size, circular, with a rude representation of the west end of the Cathedral of St. Canice in the centre, and in the exergue an inscription which, filling up the constructions, reads, 'Sigillum commune Civium Kilkenniensium sedis Ossorii.'—'The Common Seal of the Kilkenny Citizens of the See of Ossory.'"

City of Kilkenny.

St. Canice is believed to have founded his Cell and Church on the site of the present St. Canice's Cathedral in the sixth century.

We have referred to the three burnings of Kilkenny. On going through the various authorities as to the rebuilding of Kilkenny after its demolition, we think that the following extract from Bishop Rothe's "De Ossoriensi," which was penned in the seventeenth century, will prove interesting to our readers:—

"This city is commonly called Kilkenny, that is the Church or Cell of Canice. It is situated on the River Nore. On the north side the spacious and splendid Cathedral of St. Canice, Abbot, stands out prominently. On the south rises up the Castle. From those two, that is from the Church and the Castle, sprang the commencement and increase of the entire city, both the religious and civil polities contributing equally to its foundation and expansion. In point of antiquity its origin is coeval with the beginning of the Anglo Norman Conquest in Ireland.

"As to the north portion of the city, the Episcopal See of Ossory Diocese, which was ruled over by Bishop Felix O'Dullany at the beginning of the Conquest, was removed from Aghboo in Upper Ossory, and the municipality thus established was called in former times, as it is to-day, the Irishtown, and enjoys its own special privileges, viz., a market twice in every week, also a civil Magistrate called the Portrieve. This municipality is thickly inhabited, is surrounded by its own walls, and is separated from the adjacent City by the Braegach River.

"The High Town is known to have been commenced by William Marshall, son-in-law of Strongbow. Being straitened for space, he (Earl Marshall) obtained from the Bishop the tract of land extending eastwards from the gate of the Irishtown on the Braegach River to St.
Kilkenny

Kieran's Well in the centre of the Town. A considerable amount of building space being thus secured and the town and the habitable area being thus extended, William Marshall brought thither his own countrymen and granted them privileges and immunities needed for the equipment of the progress of the new town. These two peoples, viz., the Irish and the English, having effected a settlement in the place, there came as it were a third colony, consisting as it appears of Flemish tradesmen and mechanics and those employed in the linen and woollen manufactures. Invited hither by the earlier citizens and inhabitants they erected for themselves a strongly fortified place of residence in the neighbourhood of the Castle, and this locality which they occupied was from then called Fleming's Town or Flemish Town.

"With the increase of the number of inhabitants of the city it was afterwards extended by the addition of many streets. Towards the south it was divided by four diverging streets and in the centre where they met has been set up a marble cross called 'Croker's Cross,' the base consisting of several square steps, having one side looking towards Patrick Street, another to Castle Street, a third to St. John's and the fourth to Hightown."

Flemish Colony in Kilkenny.

According to a paper read by the late Mr. J. G. A. Prim in 1849 before the Kilkenny Archaeological Society the earliest document that he had been able to discover about the Flemish Colony in Kilkenny was dated 1339, but he states that the Colony was in existence before then, and that its locality was identical with the site of the present Switzer's Asylum. It was removed from that neighbourhood some time before 1413 to the Manor of Danesfort by the Earls of Ormonde, and the Flemings were employed in cultivating the land there.

Confederation of Kilkenny.

The Catholics of Ulster were driven to take up arms by the dreadful wrongs which they suffered at the hands of the Scottish planters. The movement spread rapidly. Conferences were held in various places and on the 10th May, 1642, in answer to the invitation of the Bishop of Ossory, Dr. Rothe, the Bishops and Representatives of the Clergy decided to summon a General Assembly to
consist of representatives elected by the Catholic Confederates in all the counties and important towns. Our city was selected as the meeting place and thus became the seat of the Confederate Parliament.

The General Assembly met at the house of Robert Shee, Coal Market, which stood near where Power's Confectionery now is, upon the site of the gates of the New Market in Parliament Street. The sittings were continued till January, 1643; on that date the General Assembly decided to adjourn to the following May. They declared that their body was a Provisional Government. A Supreme Council was chosen which consisted of twenty-four members, six from each province.

Lord Mountgarret was chosen as President, Mr. Patrick Darcy as Lord Chancellor of the House of Peers, and Mr. Nicholas Plunkett was selected as Speaker in the General Assembly.

Battles were fought between the Confederate Army and the enemy with varying success. The signal victory of Owen Roe at Benburb on the 5th June, 1646, was a cause of great joy, and we are told that while success was smiling on the Confederate Cause a peace was concluded between the Viceroy, Ormonde, on behalf of the King, and the Confederates.

When John Baptist Rinuccini, Prince Archbishop of Fermo, and Nuncio Extraordinary from Pope Innocent X., became aware of this peace he protested against it, and determined in conjunction with Owen Roe to carry on the war. The Confederation then split into two camps. The Nuncio was forced to fly from Kilkenny and to attempt a rival assembly at Waterford where he published a protest against the peace, saying it was a violation of the Confederate Oath and a betrayal of the Nation's confidence.

A newly elected Council then met in Kilkenny on the 10th January, 1647, and decided to carry on the war—this was done with varying fortunes.

Eventually a second peace with Ormonde was made and he (Ormonde) returned to Ireland in September, 1648, to resume the Viceroyalty. So after an existence of six years the Confederation of Kilkenny ended.

We consider that the following extract from a lecture delivered by Dr. Cane, an illustrious Kilkenny-
man, in January, 1853, at the Literary Institute of Kilkenny, will be an ornament to our pages, and so we set it out:—

"Two hundred and ten years have added their long history to the by-gone centuries of Irish oppression and wrong and suffering under the rule of England, since the period when this our native city became the muster ground of the greatest Convention that had ever declared for the rights of conscience and the liberties of Ireland.

"It was a stirring epoch—it was near being a glorious epoch. The heads of the land, the dignitaries of the Church—from the mitred bishop to the cowled monk, the lord and the merchant, the Celtic Chief and the restored soldiers, the artisan and the peasant, had sworn and banded together for the Faith and the land. Their discreet counsel and martial bearing, the reputation of their leaders, the bravery of Owen Roe O'Neill, the prestige of such names as Mountgarrett, Castlehaven and Preston, with a long list of less prominent and yet as true men, drew upon the Confederation of Kilkenny the eyes of Europe, and brought to its aid money and arms from many a distant land. France, Spain, Italy and the Low Countries sent their meed to sustain the cause, and the Pope himself blessed the sword of Beal-an-athabuidhe, as he lifted it from the Roman grave of the great Aodh O'Neill, and sent it to Owen Roe as an evidence of his interest in the struggle.

"In the Parliament House assembled Mountgarret and the leaders of 1642, there was elected the Supreme Council to which their authority was delegated, and there it was ordered that money should be minted, and taxes levied, and armies raised, there they received the Ambassadors of Foreign Powers, and there was given the command of the Ulster Army to Owen Roe O'Neill, that of Leinster to Preston, of Munster to Barry, and of Connaught to Burke. In front of it paraded daily, with music and pomp and banners flying, the proudly caparisoned bodyguard of the rulers of the nation. And there for three years was regulated the Government of Ireland by those Irish representatives. But in 1645 a new power was added to the Council, Rinuccini, sent by the Pope, came to Kilkenny armed with the authority of Nuncio from the Holy See and bringing £20,000 and arms for 6,000 men for the Irish struggle. Rinuccini entered Limerick under an escort of cavalry sent by the Supreme Council
at Kilkenny to do him homage and protection, and from Limerick he came to Kilkenny, entering the city through St. Patrick's Gate. Outside the gate, and within the parish chapel were assembled the clergy of the city to receive him. Here they formed around him while the people came from the city and the surrounding country in thousands, and the moment he passed through the city gate he was received by the Magistrates and Civil Authorities, and thus marshalled and honoured he proceeded through the full length of the city down to the noble Cathedral of St. Canice. At various parts of the city his procession was stopped by parties and assemblages arrayed to do him honour.

"In that venerable old Cathedral was then chanted a 'Te Deum' whose grand and solemn tones swelled by innumerable voices till, as Father Meehan tells us, 'crypt and chancel resounded with the psalmody.'"

Dr. Cane then goes on to tell of the meeting of the Nuncio with Lord Mountgarrett, and continues:—

"That they were both earnest and honest men, I believe, with the broad difference between them, that Mountgarrett placed a large confidence in his relative Ormonde and in the King, that Rinuccini, the Nuncio, trusted neither overmuch, but placed his reliance upon the army of Owen Roe and the weapons of the soldier.

"History differs as to which policy was right, neither was tried effectively. For myself I do think that, had Ireland been united, had the Nuncio succeeded in stirring up the whole country, had not he and O'Neill been opposed by the Council, denounced by the Council, had not the Nuncio been forced to fly from Kilkenny and to attempt a rival Council elsewhere, had not these things occurred Ireland had then been freed.

"These men are long since gathered to their kindred ashes. The Nuncio sleeps quietly at Firmo. Mountgarrett rests in the noble old Cathedral of St. Canice, where he once sat in solemn state as President of the Irish Confederate Kilkenny Parliament, surrounded by the representatives of his native land, numbering eleven spiritual Peers, fourteen temporal Peers and two hundred and twenty-six Commoners, while around the Church marshalled 200 Irish cavalry and 500 infantry as the State and Parliamentary Guard, which marked the presence of the assembled representatives of the Irish Nation."
"North and South, East and West, the President's and Council's orders marshalled armies and levied soldiers in thousands, and here at Kilkenny established a mint where money was coined, a factory where powder and weapons were manufactured and a press whence issued their Parliamentary Manifestoes.

"But where sleeps O'Neill, the brave and able General, the conqueror of Benburb, the beloved of Ireland? It is said that Cavan Abbey holds the ashes of Ireland's greatest soldier; there, in peace, may rest the warrior whom Ireland's enemies dreaded in the battle-field and fearing to meet him there shortened the war by poisoning the General. Well has the poet Davis sung:—

"Sages in the Council was he—kindest in the hall; 
Sure we never won a battle—'twas Eoghan won them all."

And now, what of His Grace the Archbishop of Firmo? We think no tribute as fitting as the following which we cull from "The History and Antiquities of the Diocese of Ossory":—

"On the 22nd February, 1649, the Nuncio set sail from Galway for his own sunny land of Italy and thus passed away from us a generous stranger of whom we were unworthy, a far-seeing Statesman whose views were in advance of his day, whose only fault was an unbending adherence to principle, and those who survived the wars of extermination waged by the Puritans and Cromwell had reason to regret that his honest, uncompromising policy was in a fatal hour set aside for recreancy, sycophancy and subserviency to a treacherous Viceroy and fickle-minded King."

Father Meehan in his "Confederation of Kilkenny" sums up as follows:—

"We may fearlessly assert that if the Nuncio's policy had been adopted and carried out by the Confederates, who had within themselves all the resources of success, Cromwell could not have triumphed and Ireland must have been spared those ineffable sufferings which fell to her lot during the usurpation and for centuries afterwards."

We have gazed on the Confederation with "mingled pride and sorrow" and now turn to a period that is
John Baptist Rinuccini, Archbishop of Firma, who in 1645 attended the Confederation of Kilkenny bringing from Pope Innocent X. £20,000 and arms for 6,000 men for the Irish struggle.
even yet, after a lapse of centuries, spoken of in hushed tones. We refer to

Cromwell in Kilkenny.

Oliver Cromwell landed at Dublin on 15th August, 1649. Poem and story tell us of his doings in Drogheda and Wexford, etc. In the Spring of 1650 he took Fethard, Cashel, Carrick-on-Suir and Callan and then attacked Kilkenny, and to Kilkenny's glory, let it be said, that a gallant defence was made.

The Attack.

Cromwell appeared outside the City Walls on Friday, 22nd March, 1650, and demanded surrender of the city, which surrender was refused. Immediately Cromwell began to invest the city and stormed St. Patrick's Church, planting on the tower three pieces of ordnance, two demi cannon and one culverin. He again asked for surrender, which was again refused. Then the attack began. Early on the morning of the 26th March the battery began to play on the Town Wall near Ormonde Castle. By noon the wall was breached, but the defenders had constructed two retrenchments which so commanded the breach that when the attackers sought to enter they were repulsed with considerable losses. Again they attempted and again they failed.

Cromwell then ordered his men to take possession of Irishtown. Irishtown was entrusted to the keeping of Townsmen as the garrison were employed in guarding the City Wall that had been attacked and in guarding the breach. It is said that the Townsmen at the first onset of the enemy deserted their posts almost without striking a blow, and on the 25th March Cromwell's men entered by the Dean's Gate, in Dean Street, and took possession of St. Canice's Cathedral and all Irishtown.

On the 26th March some of Cromwell's troops crossed the Nore and took the John Street part of the City, losing thirty men in doing so. They then tried to cross John's Bridge but were repulsed with the loss of fifty of their soldiers. On that day they also made an attempt to enter the city from Irishtown and succeeded in breaking down portion of the City Wall, near the Franciscan Abbey and would have accomplished their purposes but Sir Walter Butler (Governor of the City) at the head of a band of horsemen came on the scene and beat them off.
Surrender.

On 26th March, 1650, amidst the clash of arms correspondence was said to be carried on between Cromwell, James Archdekin, the Mayor of Kilkenny, and Sir Walter Butler, Governor of Kilkenny, as a result of which a warrant of treaty was signed, and we are told that on 27th March, 1650, terms of surrender were agreed on. The following is an extract from the said terms:

"That the said Governors with all the officers and soldiers under their respective commands in the said city and castle and all others who shall be so pleased, shall march away at or before nine of the clock to-morrow morning with their bag and baggage; the officers with their attendants, their arms and with their horses not exceeding the number of 150 horses, and their foot soldiers to march out of the town, two miles distant, with their arms and with drums beating, colours flying, matches lighted, and ball in bouche and then and there to deliver up the said arms to such as shall be appointed for receiving them."

"That the City of Kilkenny shall pay £2,000 as a gratuity to his Excellency's (Cromwell's) army, whereof £1,000 is to be paid on the 30th of this month and the other on the first of May next following."

On the early morn of the 28th March, 1650, the Garrison marched forth from Kilkenny, and Cromwell appointed Colonel Axtell Governor of the place.

The Rev. D. Murphy, S.J., in his "Cromwell in Ireland" tells us that Dr. Patrick Lynch, of Galway, writing on the 1st May, 1650, to the Secretary of the Congregation of the Propaganda, says that a report had reached him of cruelties that had taken place in the City of Kilkenny after Cromwell's entry, and of a number of priests, religious, nobles and merchants who had been put to death there.

Kilkenny in 1798.

In the year "Ninety Eight" Kilkenny City was under Martial Law. Colonel Asgall held supreme command. He lived in Kilcreene House. That there were
some to do and dare "for the Green" we know, as Dr. Campion, that scholarly Kilkennyman tells us:

"In the old Marble Town of Kilkenny,
With its Abbeys, Cathedrals and Halls,
Where the Norman bell rings out at nightfall,
And the relics of grey crumbling walls
Show traces of Celt and of Saxon
In bastions and towers and keeps,
And graveyards and tombs tell the living
Where Glory and Holiness sleeps.
There in that old Town of History,
England in famed "Ninety-Eight"
Was busy with gallows and yeomen
Propounding the laws of the State.

They were hanging a young lad—a rebel,
On a gibbet before the old jail."

Kilkenny and the Union.

The question of a Union between the Parliaments of Ireland and Great Britain was first suggested in January, 1799.

"Finn's Leinster Journal" of that period tells us that various meetings were held in Kilkenny by those who were opposed to the Union, and also by those who were in favour of it.

In 1800 the Union proposition was carried by 158 votes to 115. Twelve Kilkenny Members of Parliament voted for it and three against. The three who voted against the Union were:—The Right Hon. W. Brabazon-Ponsonby, Mr. W. Tighe and Mr. H. Tighe.

Irishtown and Englishtown.

We have seen that there were two Townships in Kilkenny, one, Irishtown, which had its Charters from the Bishops of Ossory. It elected its own Municipal Authorities and was governed by a Portrieve. From 1661 to 1801 it had the privilege of sending two representatives to the Irish Parliament.

We know that Hightown or Englishtown had its Charters from the Earls Marshall. It was governed by a Civic Magistrate who was titled "Sovereign," and it returned two members to the Irish Parliament from the 14th Century to the beginning of the 19th. It was raised to a City in 1669 by a Charter which constituted its Chief Magistrate a Mayor.
Now, on the 25th November 1843, the first election under the Municipal Act of 1843 was held, and the two Municipal Townships of Irishtown and Englishtown, as such, were no more. We find that this Act gave to the Kilkenny Corporation its title "The Mayor, Aldermen and Burgesses."

Local Government Act, 1898.

On the 16th January, 1899, Elections were held under the Local Government Act of 1898, for the purpose of electing a new Corporation.

On the 23rd of January, 1899, the newly elected Corporation met for the purpose of electing a Mayor of the Borough of Kilkenny, and Alderman P. J. O'Keeffe was duly elected as such Mayor.

Corporation Books.

The Liber Primus is the most ancient book belonging to the Corporation of Kilkenny. It contains entries of the proceedings of that body beginning in the year 1230 and ending 1538.

Liber 2 contains the proceedings of the Corporation for the years 1540-44, and had records of assize, courts baron, etc., for various dates of which 1572 is the latest.

The "White Book" commences in 1656 and carries the proceedings down to 1687.

The "Clasped Book," beginning in 1690, terminates in 1717, and from that date to the present, the records are complete.

The following books which are referred to in the existing records, but are not now in the custody of the Corporation, covered the period in the records between 1544 and 1656: The "Red Book," the "Black Book," the "Down Survey," "Deseroy's Book," and "Connell's Book." The latter book was presented to the City by Alderman Richard Connell in 1693, and contained the names of all Mayors, Sheriffs and other officers so far as any record could be had.

The Mayor's Chain.

The first official chain ever worn by the Mayor of Kilkenny was one presented in 1824 to the Corporation by Mr. Joseph Green, who was that year Mayor of the City.
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The Sword.

The Sword which is carried when the Kilkenny Corporation appear in State, is believed to date from 1609, at which period James I. granted a Charter elevating Kilkenny to the position of a City.

The Mace.

In the year 1672 a proposal was made by the Common Council of Kilkenny "That a City Mace be provided," and we are told that in the year 1677 the Duke of Ormond presented to the Kilkenny Corporation a Mace.
St. Ciaran's First Missionary School.

Hogan's "Life of St. Ciaran" says:—"There is no event in Irish History more sentimental in its surroundings than the opening of St. Ciaran's Missionary School in the midst of his own people. This being the establishment which he founded (at the direction of St. Patrick) on his return from the Continent, "by the side of the River called Heoir." The River Nore had many forms, being termed Huar, Eoir, Heoir and Feoir.

Hogan goes on to say:—"And to the valley of the Heoir (i.e., the Nore) Ciaran did proceed, on his return to his native land. Here, robed in the ecclesiastical costume of the age he planted the Cross in view of the Ard Righ's Mansion, which was on the site of the present Castle of Kilkenny, and eloquently invited the Chieftains and tribesmen of his race to embrace the Creed of which that Cross was the symbol."

We are told that this was the opening of St. Ciaran's Mission, and that here at Kilkenny was erected the first Christian Temple that was raised in Ireland. Great numbers flocked to his Missionary School, and from the Alumni of this primitive College came forth distinguished Bishops and eloquent preachers, the first evangelizers of Ossory.

Now some able authors tell us that St. Ciaran's first Monastic Foundation after his return from the Continent was at Saigher Ciarain. We have carefully gone into the evidence that Hogan has adduced in favour of his contention, and bearing in mind that the distinguished author of "The History and Antiquities of Kilkenny," the late Very Rev. Canon Healy, P.P., styled Hogan's "Life of St. Ciaran" as being "a work of studied research and topographical accuracy," it is with pride we bring to the fore Kilkenny's signal distinction, its title to which has been so ably proved in the before-mentioned "Life of St. Ciaran."

St. Ciaran's Church and Well.

Hogan also tells us that there was a Church of St. Ciaran and a Well which was said to have been built for the Saint's use by an Angel in the ground at the ancient
Mansion called "Kytler's Inn," next to the New Market, St. Ciaran Street, Kilkenny.

In Bishop Otway's Visitation Book, compiled about the middle of the seventeenth century, mention is made to, as being still standing, "the old chappell near Kyrock's (Ciaran's) Well."

We recently paid a visit to "Kytler's Inn," which is now in the occupation of Mrs. James Morrissey, and saw that there is a Well and the ruins of a Church at the rear thereof.

The Church was standing there down to the end of the eighteenth century, and John Hogan avers that it was the representative of the one erected by St. Ciaran, and was the first Christian Temple ever raised in Ireland.

In the Legend of St. Ciaran's Life we read:—"He (Ciaran) converted his own tribe, viz., the Ossorians, to the Christian Faith and many more besides them, and he was often visited by Angels and by a large number of Bishops and other Orders of the Church, and an Angel built a Holy Well for him, in which many diseases and infirmities are cured by its water, and its name is Ciaran's Well."

Ancient Churches of Kilkenny City.

At the period of the Anglo-Norman Invasion of Ireland the site of the present City of Kilkenny was occupied by four parochial Churches, namely, St. Kenny's, St. Patrick's, St. Mel's and St. Rieo's.

St. Kenny's Church.

This Church had been the Cathedral Church of Ossory and occupied the site of the present St. Canice's Cathedral.

St. Patrick's Church.

The old Cemetery known to us as "St. Patrick's Churchyard," was formerly the site of the ancient Parish Church of St. Patrick's.

It would appear that King Donnchadh of Ossory having adopted St. Patrick as the Guardian of his house, founded in the immediate vicinity of his own Mansion St.
Patrick’s Church. Hogan’s “Kilkenny” tell us that in order to honour the Saint in the person of his two nephews the King founded at each side of the Nore two churches called “Tempul-na-Maul” and “Cill Rioc” or St. Rioc’s.

**Tempul-Na-Maul.**

This Church occupied an eminence on the east side of the River Nore, near Green’s Bridge. The old Cemetery known to us all as “Tempul-na-Maul” now occupies the site of the Church.

In Hogan’s “Kilkenny” we read the following:—

“Mel, Bishop of Ard-achadh in Tethba, disciple of St. Patrick, A.D. 487. Darerca, sister of St. Patrick, was his mother.” This Saint is also commemorated on the 6th February, in the Metrical Calendar of Aengus, the Culdee, under this form, which the late Professor O’Curry thus translated for Dr. Kelly of Maynooth—“Bishop Moel, a royal diadem.” “And this St. Moel, the son of Darerca, and the nephew of St. Patrick, I claim to be the Patron Saint of the Ancient Church of Tempul-na-Maul, in the City of Kilkenny.”

The word “Maul” or “Maula” is a mere modification of the name, variously written “Mel,” “Mela,” “Mael,” “Moel.”

**St. Rioc’s Church.**

The old Cemetery in Upper Walkin Street called “St. Rioc’s Churchyard,” was the site of St. Rioc’s Church.

St. Rioc was held in great veneration by the people, and in olden time the “Patron of St. Rioc” was held on the first Sunday in August, and was the most popular festival in the City.

**Other Ancient Churches.**

In addition to the Churches above mentioned we find that at a later date there were other churches in Kilkenny (not now standing) including St. James’s, St. Nicholas’s, St. Bridget’s and St. Stephen’s.

**St. Canice’s Cathedral.**

It is believed that Bishop Felix O’Dullany founded St. Canice’s Cathedral in the year 1192. He is credited with having built the chancel, transepts and central tower. Bishop St. Leger who succeeded to the See of Ossory in
1260, built the nave, isles and porch, and thus completed this Cathedral and earned for himself the title of the second founder.

It is recorded that on Friday, the 22nd May, 1332, the original tower of the Cathedral fell, carrying down with it the side chapels and involving the roofing and bells in one common ruin. Friar Clyn, the Annalist, who was an eye witness of the scene, says: “It was a horrid and pitiful spectacle to the beholders.”

Bishop de Ledrede rebuilt the tower from the foundation, he restored the chapels and re-erected the stonework of the windows, which he glazed with lead sashes, decorated in most brilliant colours and enriched with several emblems.

There is a tradition in Kilkenny that there are extensive vaults beneath the Cathedral, but, if so, they are as yet undiscovered.

The following extract from Bishop Rothe’s “De Ossoriensi” is taken from “The History, Architecture and Antiquities of the Cathedral Church of St. Canice,” by the Rev. James Graves, A.B., and John G. A. Prim:

“So this Church of St. Canice, as well from its situation on a gentle eminence from whence, as from a watch tower, it looks freely abroad on the city lying beneath, and widespread, surrounding district, as well as because it rises from its foundation a structure of the most solid nature, composed of cut and polished stone, commends itself to the near beholder. Adjoining the north side of the choir, and close to the external wall of the church, an anchorite’s cell was attached, whence from an aperture in the wall near the right, or Gospel side, of the high altar the enclosed anchorite could behold the performance of the Divine Mysteries.

The Choir of the Church of St. Canice is ample and splendid enough, adorned by a wonderfully large eastern window, than which I know not of any, in all this kingdom, of greater size, or more replete with ornament. It is divided by two piers furnished with columns of solid stone, and the light streams in through painted glass on which is most skilfully depicted the history of the entire Life, Passion, Resurrection and Ascension of the Lord.

The Church itself is of considerable size, and comprises within its walls both a chapter house and chapel of the Blessed Virgin, which serves for the parish church. The nave of the church, no less than the choir, contains sepulchral monuments of men of rank, both in Church and State.”
Cathedral of St. Canice and Round Tower, Kilkenny. The Cathedral was founded in 1192 by Bishop Felix O'Dullany. Bishop St. Leger who succeeded to the See of Ossory in 1260 built the nave, aisles and porch and is styled second founder.
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The magnificent window spoken of by Bishop Rothe is no more, as we are told that Cromwell’s soldiers stabled their horses in the Cathedral, and Bishop Williams says "they left it roofless, took away five great and goodly bells, broke down all the windows and carried away the glass, also broke down the doors, the font, and many goodly marble monuments."

Bishop Pococke (described by Hogan as being "a zealous and learned Antiquarian") effected many improvements in the interior of the Cathedral in the year 1756.

One of the most interesting and attractive of the relics in the Cathedral is St. Ciaran’s Chair, which is of black marble; the arms forming the sides are ornamented with foliated bosses of the thirteenth century style, which go to show that the chair is the same date as the Cathedral. The slab forming the seat is modern.

[Image: St. Ciaran's Chair, St. Canice's Cathedral]

There are many beautiful inscribed and uninscribed monuments and floor slabs in the interior of the Cathedral, and we very much regret that space prohibits us from describing them all. However, we give a description of some of the more ancient inscribed ones, which we take from "Handbook to the Cathedral Church of St. Canice" by the late Mr. R. Langrishe, M.R.I.A.I.

"Here lieth Master Simon Duning, formerly Precentor of this Church, who died on the Feast of St. Mary Magdelene, A.D. 1334." A plain floor slab.

"Here lieth Master John Moghlande, formerly Chancellor of the Church of Ossory, who died on the 19th day of March, 1508; for whose soul any person saying the Lord’s Prayer and the Hail Mary is granted 40 days’ Indulgence by the Reverend Father Oliver, Bishop of Ossory. Thou who passest by,
pause, read and lament, I am what you shall be. I was what you are. Pray for me I beseech you. John Moghlande, of the mountain." A floor slab, ornamented with an interlaced cross of a peculiarly tasteful form.

"Jesus of Nazareth, King of the Jews. Here lies Piers Butler, Earl of Ormonde and Ossory, who died on the 26th day of August A.D.D. 1539, and the Countess Margaret Fitzgerald, his wife, who died on the 9th day of August. A fine altar tomb surmounted by the effigies of the 8th Earl of Ormonde and his Countess, now in the south transept.

"Here lieth Richard Butler, Viscount Mountgarret, who died on the 20th of December, 1571." A table monument with sculptured effigy clad in armour, of the English fashion of the first half of the fifteenth century. The side slab is carved in low relief with the arms of the Passion, and a shield bearing quarterly the arms of Butler and Fitzgerald of Kildare, with a crescent for difference, and at either side of the shield the letters R.B.

"Charles and Frederick Philip Bourchier, who were the fair sofs and fond hope of their parents. The mournful urn now cover their immortal remains together. By death falls the boy, the youth, the mature men, and the aged. One of them died on the 17th day of September, 1554. The other on the 8th day of March, 1587." A mural tablet, sculptured with the arms of the family.

"Here lieth William Donogh, formerly burgess of the town of Irishtown, adjoining Kilkenny, who died the 13th day of November A.D. 1597. And Catherine Moni, his wife, who died . . . . . . . This monument bears a graceful and elaborately interlaced cross issuing from a Calvary; at each side of the shaft are the emblems of the Passion.

"To God, most excellent, most mighty, and to the memory of David, Bishop of Ossory, who this Cathedral Church, sacred to St. Canice (restored to its pristine worship, cleansing it from heresy and schism) A.D. 1642," The words between the brackets are effaced by a chiseling. The monument bears Rothe Arms and the figures of St. Ciaran and St. Canice.

"In memory of the death of the right virtuous and modest woman, Margaret Wale, wife of John Namoy O'Kelly, of Connaught, Gentleman. She died on the 2nd day of May A.D. 1623." A plain tablet.
“Master Patrick Murphy, citizen, alderman and sometime Mayor of Kilkenny, a man prudent, honest and pious, truly the parent of the poor and the orphan whilst he lived; remembering mortality, erected this monument for himself, for his most dear wife, Anastatia Phelan, a most rare and excellent matron, the mother of a numerous and learned issue; for his son and heir Richard Murphy, universally beloved, who most laudably discharged the office of Sheriff, but was snatched away in the flower of his age; for his wife Eliza Rothe, and for his children and posterity. Patrick died the 3rd day of the month of March, 1648; Anastatia, the 6th day of February, 1648; Richard the 8th June, 1643; Eliza, the ( ) day of the month of ( ).”

An Uninscribed Monument.

Bishop de Ledrede was a Franciscan, and was promoted to the See of Ossory in the year 1316. An uninscribed monument in the Cathedral represents him arrayed in full episcopal robes, from the mitre to the sandals, gloves and rings. The naked feet of a discaled Friar are encased in open sandals, and the Cord of St. Francis coming from under the Alb is to be seen. The right hand, much mutilated, is raised in the act of blessing, and the left holds a simple, but elegant pastoral staff. Bishop de Ledrede died in the year 1360.

The Round Tower of St. Canice.

The Round Tower of St. Canice is 100 feet in height; its circumference at the base and above the plinth is 46 feet 6 inches. It stands 6 feet 6 inches from the eastern gable buttress of the southern transept of the Cathedral. It is supposed to date between the sixth and ninth centuries.

Dr. Petrie tells us that round towers served the threefold purpose of—(1) Belfries; (2) Places of refuge and defence for the clergy of the neighbouring church or churches, as also for the safe custody of the books, treasures and relics of the church; (3) Occasionally as watch towers. In 1847 when excavations were being made, human skeletons were found below the foundation of the tower.

The Palace.

Bishop de Ledrede, the Franciscan Bishop of Ossory, founded the Palace before the year 1360. It was one time called “Nova Curia” (New Court).
St. Canice's Steps.

These Steps were built in 1614. It is believed that this stone staircase was the site of a similar approach to the Cathedral grounds, from the date of the building of the Cathedral. At the head of the Steps the two Manse Houses of the Archdeacon and Precentor were erected.

St. Mary's Church.

Next to St. Canice's this Church is probably the most ancient of the churches now standing in the City of Kilkenny. The date of its founding is not known exactly, but it is believed to have been erected very early in the thirteenth century. The old church consisted of nave with side isles, transepts and chancel. The present Protestant Church of St. Mary's preserves the nave, transept and part of the chancel of the old church. The beautiful slender spire of the church is universally admired.

The interior of the church contains some very fine monuments; the one of Richard Rothe, who died in 1637, being a magnificent piece of monumental architecture.

The Black Abbey.

The learned Historian of Ossory informs us that the Black Abbey was founded, in honour of the One and Undivided Trinity, by William Marshall, the younger, Earl of Pembroke, in 1225.

In 1540 the Black Abbey was suppressed, and on the 25th August, 1548, the Abbey with its possessions, was granted by King Henry VIII. to Walter Archer, the sovereign, and to the burgesses and community of Kilkenny, and to their successors for ever, at the yearly rent of twelve shillings and fourpence.

After its suppression part of the Abbey was fitted up as a County Court House, and was used as such, with one or two interruptions, till 1698. It is the tradition of Kilkenny that during this time the high altar was the bench from which, at the Assizes, many sentences were pronounced against Catholics who refused to give up their Faith.

"The Rev. A. Coleman, O.P., in "The Ancient Dominican Foundations in Ireland," tells us "That in 1603 Father Edward Raughter, a Dominican Friar, came to the Black Friars, then used as a Session House, and breaking the doors broke down the benches and seats of justice, and commanded one Pishop, dwelling in one part of the Abbey, to deliver him the keys of his house, who was to take
The Black Abbey, Kilkenny, as it stood in ruins in the 18th century. The Abbey was founded by William Marshall, Earl of Pembroke in 1225 and was the third Dominican House to be erected in Ireland. For 150 years after the Reformation it was used as County Courthouse.
possession of the whole Abbey in the name and right of the Friars, his brethren. Fynes Morison, Walter Archer, sovereign of Kilkenny, was thrown into prison by Lord Mountjoy, the deputy, for approving of the seizure of the Black Abbey.”

Canon Carrigan says:—“Having ceased to be used as a Court House about the beginning of the eighteenth century, the Church became a roofless ruin, and continued so until about 1778, when the nave and transept were again covered with a roof, but the Church was not thrown open to the faithful for many years afterwards.”

In 1866 the nave was restored and the Church opened for service, and in 1894 the present Convent was completed.


Dr. Spence went to North Adelaide in 1898 with the Irish Dominicans, of which he was first Prior. He was appointed Coadjutor Archbishop of Adelaide in 1914, and succeeded to the See on 6th July, 1915. His predecessor in the See, the Most Rev. Dr. O'Reilly, was a native of Kilkenny. So high was the esteem in which Dr. Spence was held that when His Grace visited the Black Abbey in the year 1920 the Freedom of the City of Kilkenny was conferred on him.

The monumental slabs and stone coffins which are ranged within a wire railing to the left as one passes from the street into the Black Abbey Church, claim the attention of the visitor. These coffins were found in the neighbourhood of the Abbey from time to time when excavations were in progress. The inscriptions on some of them are in Lombardic lettering. We give the translation of one, for which we are indebted to Canon Carrigan:—“Here lies Master Robert de Sardaloue. God on his soul have mercy. An Our Father.”

The present Prior, the Very Rev. Dr. Duggan, O.P., has lately effected several improvements in the Church, including the renovation of the magnificent stained glass window; his predecessor, the Very Rev. J. A. Dalton, O.P., had the interior of the Church renovated during his Priorship.
The Capuchin Church.

The date of the Capuchin's first foundation in Kilkenny is believed to be about 1643, and the site would appear to have been in St. Michael's Lane, adjoining the Priory of St. John.

We do not know the exact date at which the Order came to the present Friary Street. Father Angelus in his "Pages from the Story of the Irish Capuchins," tells us that:—"The Capuchin place of worship in Walkin Street was situated behind the Poor House, or rather the Alms House that had been erected there in accordance with the Will of the Rev. J. Tobin, dated 28th October, 1639. A Capuchin whose name must always be associated with the Friary is Father Mulligan. It is to his energy and zeal we are indebted for the present small but devotional Friary. Up to his time the Friary consisted merely of the old hay loft of Father Tobin's Alms House. Allowing this building to stand and continuing the services in it without interruption, Father Mulligan built around it in 1848 the present Church.

The present Friary at Kilkenny consists of two portions, one running parallel to Walkin Street, built about 1847, and the other wing built in 1897 at right angles to the Street and extending to Pennefeather Lane. This wing covers the site of "Father Tobin's Poor House" and Father Mulligan's building. The endowment of the Alms House was transferred to houses on the other side of the Street.

During the penal times it is recorded that the Kilkenny Capuchins underwent great hardships.

In writing of the Capuchins our minds turn to that saintly and gentle Kilkenny Sagart, the Rev. Father Albert Bibby, O.S.F.C., who during his short life wrought so splendidly for God and Country, and who, in February, 1925, was laid to rest at San Inez, California, just nine months after he left Ireland.

St. Canice's Parish Church.

The foundation stone of the above Church was laid by the Very Rev. James Gorman on the 17th March, 1824. His nephew, the Very Rev. John Gorman, who became Pastor of the Church in 1826, effected the completion of the Sacred Edifice. Many improvements have recently been effected by the Very Rev. Archdeacon Doyle, D.D., P.P., V.F.
St. Francis Abbey.

This Abbey was founded by Earl Marshall in 1234. A Provincial Chapter of the Order was held here in 1267.

One of the special features of this Church was the High Altar, which was one of the largest and most beautiful of its kind in Ireland, its table was of Kilkenny marble. Friar John Clyn of this Community, writing about the terrible flood of 1338, tells us that of the entire Abbey naught save the High Altar and the altar steps were left untouched and uncovered by water.

During the reign of Queen Elizabeth the Abbey was turned to secular uses. The building afterwards fell into decay, but was put into repair and Catholic Worship was carried on there until the coming of Cromwell.

According to an entry in the Clasped Book of the Corporation of Kilkenny, this Abbey was assigned by that Body for the building of barracks on the 19th September, 1698.

The only portions of the Abbey now remaining consist of the chancel and the very pretty belfry tower, and a small fragment of the conventual buildings.

St. John’s Priory.

Bishop Felix O’Dullany, who died in 1202, introduced into Kilkenny the Brethren of the Hospital of St. John, and the original locality in which the Monks resided was somewhere near the site of the present Tempul-na-Maul, near Green’s Bridge.

We are told that after the Bishop’s death Earl Marshall endowed for the Brotherhood a new foundation, but that they continued to reside at the site of their original foundation for more than a century after the newly founded Priory of St. John had been completed, and that it was in 1325 the Monks removed to their new domestic buildings at St. John’s Abbey.

Dr. Campion writing in 1862 tells that “In John Street stood the beautiful Abbey of the Knights Hospitallers of the Invocation of Saint John of Jerusalem, the magnificent window, alone, of which
St. Francis Abbey. The magnificent high altar in this abbey, the table of which was of Kilkenny marble, was consecrated in 1323 and was the most elegant of its kind in Ireland.
now remains to attest the exquisite perfection of the original edifice. This Abbey of the Order was at first but an hospital for the poor, sick and needy, which accorded with the vows and duties of the good Monks, who acted the part of kind Samaritans to all who came needing their assistance, but to these vows was added another of a different character, but which did not dispense with any of the former, they became, by order of the Pontiff, Knights Militant for the recovery of the Holy Land from the Turk and Saracens, as well as protectors of the pilgrims and others journeying eastward in the holy Cause.

Additions were then built to the Abbey, the lands acquired on the banks of the Nore along the place now called "The Lake," and extending at that side of the river below the Franciscan Abbey opposite, where Friar John Clynn resided, below the Cathedral and Round Tower of St. Canice's Cathedral, and backed by the shadows of the Temple of St. Maula, underneath which and down to the river's edge, said lands extended. On these lands the newly armed Knights tilted and jousted on prancing steeds. Here were all their military evolutions executed, here the many feats of their youths, familiar to all men of all ranks in Ireland in olden times, were again enacted, here, too, they had very frequently trial races, with their foreign and Irish horses.

At the suppression of St. John's Priory on the 19th March, 1539, the Church property was confiscated by Henry VIII., and granted to the Corporation of Kilkenny.

In 1645 we find that a Grant of the Priory was made to the Jesuit Order for a College, but five years afterwards when Cromwell came to Kilkenny, the Jesuits were driven out of this Priory.

Of the Priory nothing now remains but the Lady Chapel, which was re-roofed in 1817 and converted into a Protestant Parish Church, it is now called "St. John's Church."

Such was the number of windows in the Lady Chapel, that it was called "The Lantern of Ireland."

There are several ancient monuments and tombstones in the portion that is now in ruins, but space does not permit of a description of same.
St. John's Priory in 1791. It was at one time styled "The Lantern of Ireland" as it was lighted by a series of exquisite slender mullioned windows. From an old engraving.
St. Mary's Cathedral.

The Right Rev. Dr. Kinchella, Bishop of Ossory, laid the foundation stone of this Church on 18th August, 1848, and it was consecrated by the Most Rev. Dr. Walsh, Bishop of Ossory, on 4th October, 1857. The Most Rev. Dr. Brownrigg, Bishop of Ossory, effected a thorough renovation of the Cathedral, and it was solemnly opened on Sunday, 9th April, 1899.

St. Patrick's Parish Church.

The building of the above Church was commenced in May, 1896, and it was opened with solemn ceremonial on Sunday, 27th November, 1899.

St. John's Parish—O'Loughlin Memorial Church.

The foundation stone of this Church was laid on 2nd May, 1897, and it was consecrated on 28th June, 1908.

Market Cross, Kilkenny.

This Cross was of very elegant design, rising from a square basement, to which ascended on each side, six stone steps. Upon the base were four marble columns, from which a vaulted arch sprang, and rising from this was an obelisk, supporting the Cross, of polished marble, on which was a sculptured figure of the Crucifixion. The sculptured statues of St. Patrick, St. Ciaran, St. Canice and St. Bridgid were at the points where the gablets diverged. This Cross was erected in 1335. It was taken down in 1771 by the Corporation with the intention of having it re-erected on the Parade, but this intention was never carried into execution.

Father Archdeacon, S.J., writing in 1678, says that after the occupation of the City by Cromwell’s soldiers some of them assembled in the Market Place, and armed with their muskets directed many shots against the symbol of the Crucifixion, and that immediately a mysterious malady seized on them, and affected them so, that none survived beyond a few days.
Market Cross, Kilkenny. Erected 1335. Taken down in 1771.

From the high Cathedral chiming comes the sweet accord of bells,
Mingling with the loud Te Deum many an echo townward swells,
Stretches forth a long procession Monk and Priest and Prelate high,
While the sun of cold December struggles thru the wintry sky.

Hark! Our Lady's bells are ringing, echoing St. Canice's chime
Marching to the mingling music how the multitude keep time
Zealously their hearts are throbbing, eager grows each anxious face
As the motley ranks are thronging to the crowded Market Place
Paris Anderson sings of the morning of the consecration thus:

"There the Black Friars assemble;
There the Gray Franciscans come;
There the mail-clad Barons muster
At the bucket's sound and drum;
And, round the Bishop, white robed children
Incense bearing, censors toss,
As the long procession wendeth
To the new-built Market Cross.

Since that morrow of St. Lucia,
Twice two centuries and one
Have passed o'er the crowded city—
Pilgrim, soldier, Cross, are gone;
Yet the record hath not faded—
Fancy still the scene can trace,
Where the Cross was consecrated
In Kilkennie's Market Place."

The Cross stood in High Street, midway between the present Tholsel and Messrs. Bourke & Sons, Drapery Establishment. Its suitable position was availed of by many for delivering orations, and "Mystery Plays" were performed there at stated periods during 300 years by the young men of the town and others attending school in Kilkenny. The last play performed was "The Resurrection."

Kilkenny Grammar School.

Mrs. Helena Concannon writing of Ireland's Schools, says:—"But the most famous School in Ireland was that founded in Kilkenny by Piers Butler and his celebrated wife, Margread Mhor, the daughter of the Earl of Kildare, and presided over by Peter White, 'the happy schoolmaster,'"

This School stood at the west end of St. Canice's Cathedral, and was founded in the year 1539 by Piers, Earl of Ormond, and his Countess, Margaret Fitzgerald.

The celebrated Historian, Richard Stonihurst (1545-1618) was a pupil of this School, and he tells us that Father Peter White's method of training up youth was rare and singular, framing the education according to the scholar's vein, and that by interlacing study with recreation his School was so successful that in Ireland there was none
so good to be found, and that he felt so very much obliged to Peter White that he reverenced the meanest stone cemented in the walls of that famous School.

"The happy schoolmaster," Father White, was educated at the University of Oxford, and gained his M.A. degree there in 1555. He severed his connection with the School (on promotion). Sometime afterwards it passed into Protestant Management.

Canon Carrigan tells us that during the Cromwellian occupation of Kilkenny Captain John Joener took away the main timber of the free school house built by the House of Ormond in the Churchyard of St. Canice, where-with he built a house within a mile of Kilkenny, commonly called "Joiner's Folly," and thus the Earl of Ormond's Grammar School passed away.

Students came to this School from all the neighbouring counties, and amongst others it numbered on its Rolls, Archbishop Lombard, of Armagh; Father Luke Wadding, the famous Father Archer, and Father Stephen White, S.J., who was praised by Ussher as "a man of exquisite knowledge in the antiquities not only of Ireland, but also of other nations."

Bishop Rothe's College.

One of the Orders made by the Confederation of Kilkenny on the 24th October, 1642, was that free schools for the advancement of learning should be erected and maintained in every province. Dr. Rothe, Bishop of Ossory, established such a school in a house in Rose-Inn Street, Kilkenny, which his father had willed to him. It was called "The Free School or College."

His Grace the Archbishop of Firmo, Papal Nuncio, describing his entry into Kilkenny City in November, 1645, says:

"The first to present themselves were a band of fifty students on horseback, all armed with pistols, who, after caracoling for a time around me, conveyed their welcome through one of their number deputed for the purpose, he was crowned with a laurel wreath and richly robed, and he addressed some good verses to me."

Canon Carrigan tells us that the students thus mentioned by the Nuncio belonged to Bishop Rothe's College, and that when Cromwell entered Kilkenny in March, 1650, this College came to an end.
St. John's College.

This College was founded in the year 1666, and in the year 1684 the Duke of Ormond endowed it with various rectories and tithes and placed at its head Dr. Hinton, a Graduate of Oxford.

Political changes having taken place, the whole Estate of the Duke of Ormond was confiscated, and the endowment of the School in John Street became vested in the Crown. We read that Dr. Hinton, the Headmaster, went to England in 1688 and the School became broken up. In 1689 King James II. erected the School into "The Royal College of St. Canice's, Kilkenny, of the foundation of King James," and the College was then opened under the Presidency of the Catholic Bishop, Dr. Phelan. The change in management lasted about five months, and in 1691, after the Battle of the Boyne, control of the College was resumed by a Protestant Faculty.

The College is entered from John Street, but is seen to best advantage from the Canal Walk. The present building is a modern structure.

Many celebrated men received their education in this College including Dean Swift (1667-1745), William Congreve (1672-1729) and Bishop Berkley (1684-1753). As Mr. Langrishe said in 1810:—

"Here Berkley, Congreve, Swift in days of yore, Lisleped the first accents of their classic lore."

At present the College has as Headmaster, Mr. C. G. Shankey, M.A., B.E.

Pockocke College.

This College was founded in 1763 by the Right Rev. Dr. Pockocke. It was situate about one mile from the City, in the Johnstown direction. It has now ceased to exist as a College.

Burrell's Hall.

In the year 1782 the penal laws became somewhat relaxed, and Catholics were allowed to open Schools of their own. Dr. Troy, Bishop of Ossory, secured Burrell's Hall, an old mansion that stood facing James's Green, on the spot where St. Mary's Cathedral now stands. In 1783 Father Dunne and Father Lanigan (both of whom were afterwards Bishops of Ossory) were Co-Rectors of this College.
In the year 1792 Burrell’s Hall ceased to hold the position of Diocesan College, but it continued, with a few intermissions, to be used as a Lay College up to 1839, when the students were transferred to the present St. Kieran’s College.

The Old Academy.

In 1792 the Academy was transferred from Burrell’s Hall to “The Old Academy,” which Canon Carrigan tells us was a large house almost adjoining the Cathedral Churchyard of St. Canice and now incorporated with the Loreto Convent.” It ceased to be used for educational purposes in 1816, and had already ceased to be an Ecclesiastical College in 1811.

Maudlin Street College.

In 1811 a College was founded in Maudlin Street by Rev. Kyran Marum (afterwards Bishop of Ossory) and placed by him under the patronage of St. Ciaran.

Birchfield College.

In 1815 the Ecclesiastical students were removed from Maudlin Street College to Birchfield. This College was sometimes called St. Ciaran’s College, it having been placed under the patronage of that Saint by Most Rev. Dr. Marum, who was its first President.

In the year 1838 the students were transferred from this College to the present Diocesan College of Ossory.

St. Kieran’s College.

The present Diocesan College of Ossory is a magnificent pile of splendid design, and is beautifully situated. Its foundation stone was laid by the Rev. N. Shearman, P.P., St. Patrick’s, in the unavoidable absence of the Bishop, Dr. Kinchella, in the year 1836. The ecclesiastical students were transferred thereto from Birchfield in 1838, and the lay students from Burrell’s Hall in 1839. The first President was the Most Rev. Dr. Kinchella, the founder of the College.

In the year 1874 the Most Rev. Dr. Moran (afterwards Cardinal, Archbishop of Sydney) founded the new wing of the College; other improvements have since been effected by the Most Rev. Dr. Brownrigg.

That cultured Churchman, the Very Rev. Patrick Collier, is now President of this College.
St. Kenny’s Well.

This Well is very picturesquely situated at the foot of Croker’s Hill. It has given the name of “Kenny’s Well,” to the neighbourhood, extending from Blackmill Street to the Borough Boundary near Kilcreene.

From early in the fourteenth century until about 1773 St. Canice’s Day was a holiday of obligation, and was observed as such with great solemnity in the City, to which St. Canice gave its name.

It is said that the Well was held in popular veneration from very remote times, and that many miraculous cures were effected by using the water and invoking St. Canice’s aid. The following anecdote relative to St. Kenny’s Well and instancing the Saint’s protection, is taken from the "Transactions of the Ossory Archaeological Society."

"A young lady, the daughter of a wealthy citizen, had on a festival day decked herself in her richest attire, but in the proximity of the holy well was assaulted by a wretched woman who sought to strangle her, that she might seize on her precious ornaments with impunity. The Saint, however, appearing to the assassin at the moment of the assault, put the wretched woman to flight."

Angel’s Well.

This well is situate inside the Park, opposite the Dominican Convent, Abbey Street.

St. Mary’s Well.

Hogan’s "Kilkenny," tells us that this fine well sprung up at the foot of the hill on which St. Mary’s Church was built, in the thirteenth century, and that beyond its proximity to the Church there is no evidence to show that it was ever venerated as a Holy Well.

St. Rioc’s Well.

The site of St. Rioc’s Church was at one time a very interesting locality, and formed a kind of suburban table land, having its outlying grounds so elevated as to form its central space into a gentle valley at the bottom, of which constantly boiled up St. Rioc’s Well. This Well originally emptied itself by a gentle rivulet over James’s Green and down to the Blackmill River, but when the low grounds in this direction had been reclaimed from the Green, which was then a commons, the stream from the
St. Kenny's Well, Kilkenny. In the 13th century Geoffrey de Turville, Bishop of Ossory granted by charter to the Dominicans of the Black Abbey the right of conveying from this well to their house as much water as would pass thro' a conduit with an aperture not exceeding the diameter of the episcopal ring.
Well spread itself over the valley and ultimately extended into the famous lake called "Walkin's Lough."

It is said that an old prophecy was discovered which foretold that Walkin's Lough would one day drown Kilkenny, and that the Corporation became so alarmed that in the year 1830 they had a covered sewer constructed down Walkin Street through which Walkin's Lough made its way to the River Nore. We have it on the authority of Hogan's "Kilkenny" that St. Rioc's Well is situated immediately inside the Fair Green wall, and is still flowing in a rapid stream across the road to the sewer which carries it to the Nore.
PART III.

The Butts Green.

In ancient times this public square was called "The Middle of Kilkenny," and was a place of great importance. As it is now it is but a mere remnant of the ancient Green. It was in the centre of this spacious plain that O'Brenain of Odagh, slew MacGillaphadraig, the then King of Ossory, in the year 1146, and it was in this same plain that O'Brian of Limerick, effected the destruction of the Town of Kilkenny in the year 1175. It got its name "The Butts," from the fact that "targets" or "butts" were placed there so that archery might be practised, pursuant to the Kilkenny Statute of 1366. At certain periods of the year the Magistrate summoned the people to practise archery in this plain, and those who did not attend were fined.

Under the same Statute of 1366 hurling was banned, as we read that the people of the Pale were forbidden to practise "the plays which men call hurlings with great sticks and a ball upon the ground." This shows us that hurling is a very ancient Irish game.

Dr. Campion ("the Kilkenny Man") in his "Historical Romance of the Crusaders in Ireland," paints the following scene:

"A sunny holiday shone upon the ancient Marble City, and there was great bustle and preparation amongst all classes of the people, for the presiding Magistrate had ordered his bailiffs to summons the burgesses to the "Butts" or archery grounds. So it was one dense crush of living beings from early morn even unto mid-day, through the Enlishtown and Irishtown of the City, out to the Butts Cross.

The Magistrate now appears on the scene, attended by a group of bowmen and preceded by bailiffs. Already the targets are set in order and the first group of the burgesses are summoned by name to commence the business of the day. The Magistrate was evidently delaying the proceedings, for he sent messengers away from his guard constantly and kept riding about anxiously. At length the object of his waiting was rendered evident by the slow and stately approach of some half a dozen Military Knights (Monks of the Invocation of St. John) mounted on splendid chargers and wearing long black cloaks with a large crimson cross emblazoned upon each of them, and clad from head to foot in complete mail."

The archery tournament then proceeded, and when it was over Dr. Campion says:—"As the
troop of Hospitallers (Monks) rode gravely along through the streets of the old Town, after leaving the Butts, their discourse naturally turned upon the day's practice. Now they reached the bridge crossing the Nore. One of the Hospitallers rode forward, and taking a small bent horn from his saddle bow, blew a shrill blast that startled the wild pigeons from the turreted top of the Abbey of St. Francis, and stimulated at once the vigilance of the warder of the Priory of St. John, for as they rode over into the narrow street, they heard their gates unbarring, and the next moment an answering bugle note told them that the way was clear, and the proper attendants in waiting. And so the black cloaked, red-crossed Priests Militant of the Holy Land slowly entered the Cloister walls and the gates closed after them for the day."

Vicar Street.

Vicar Street is believed to have been one of the earliest founded highways in the City of Kilkenny. It was mainly occupied with ecclesiastical residences or Manse Houses. The house in this Street now occupied by Mr. T. Grace is a remnant of the site of the Manse House of the Prebendary of Tascofin. There were also a Chancellor's Manse and Orchard, the Mansion of the Vicars Choral, the College of the Vicars or Common Hall and the Treasurer's Manse.

The Collonade.

Hogan's "Kilkenny" tells us that The Collonade was formerly part of St. Canice's Churchyard when the Nova Curia, the Manse Houses of the Prebendaries, the College of the Vicars and the residence of the Dean opened into the Cathedral Close.

It is now a public thoroughfare and derives its name from a covered passage which was supported on Doric columns erected by Bishop Pockocke in 1760, reaching from the Palace to the north door of the Cathedral. The passage was taken down about the year 1868.

Watergate.

This was the division between Irishtown and English-town. The Hightown Gate sometimes called "The Water Gate," stood on Watergate Bridge.
Kilkenny's Walls and Gates.

The view is almost universally accepted that the town walls were built in 1400 by "Robert Talbot, a worthie gentleman," but Hogan's "Kilkenny" holds that the walls were in existence before then, and "Wallkenie's Gate," which stood in the town wall at Walkin Street, is referred to in a Kilkenny Corporation document as early as 1302, and the mention of Robert Talbot in connection with the walls likely refers to the repairing thereof.

The walls began near the south tower of Kilkenny Castle and came in a curve to St. Patrick's Gate. From this they passed by the corner of the present Model School grounds and on to Walkin Street, where Walkin's Gate stood. From this point the walls ran by the side of the Presentation Convent to St. James's Gate in James's Street. Then they ran towards the Black Abbey and
came up to the Black Frerren Gate, the arch of which is still standing and spans the street between the residences of Mrs. O’Hara and Mr. James Wall at Abbey Street. From this the walls went to the Braegach River, and ended in Evans’ Turret, just at St. Francis’ Abbey.

The walls were furnished with gates, viz.: The Gray Frerren (Gray Friars) Gate, the Hightown Gate, Castle Gate, St. Patrick’s Gate, Walkin’s Gate, St. James’s Gate and the Black Frerren Gate.

The town wall of Irishtown started at the Braegach River, ran across Dean Street at Dean’s Gate, passed in front of the Cathedral door. The wall then ran at the rere of the Palace, came to Troy’s Gate and ended at the River Nore.

**Grace’s Old Castle.**

Parliament Street, in which Grace’s Old Castle (now called The Court House) is situate, got its name on account of the Confederation Parliament House having been there. In olden times this street was called “The Coal Market,” as coal brought from the neighbourhood of Castlecomer used be sold there.

Grace’s Old Castle was erected by William Le Gras sometime in 1210. It presented a front of 130 feet, and its massive outworks extended to the River Nore, which flows at the rere. In the year 1568 it was first converted into a prison.

The balcony built in front and the two stone staircases leading thereto were erected in the eighteenth century, when these premises were first converted into the County and City Courts.

**Some Old Kilkenny Houses.**

**Rothe House,** sometimes called “Wolf’s Arch” (after a schoolmaster who kept an Academy there) is situate in Parliament Street. A slab in the front wall bears the arms of the Rothe Family and the following inscription: “1594. The arms of John Rothe, son of John Fitz Piers.”

The plan consisted of two courtyards surrounded by buildings. In the inner court is an old well house having a stone bearing date 1604 with an inscription asking a prayer for the souls of John Rothe and his wife Rose Archer.
In the year 1849 when alterations were being made in the interior a beautiful banner of green silk was found behind some wainscotting. This banner is supposed to have been carried in the great procession which welcomed the Nuncio to Kilkenny in 1645. A brother of the Most Rev. David Rothe lived in this house.

Mr. T. W. O'Hanrahan purchased these premises from the late Mr. John Willoughby, jeweller, and gave the use of portion of same to the Gaelic League for the purpose of holding Irish Language Classes there. Ald. T. Butler's premises and those of Mr. M. Hickey are also portions of Rothe House.

On a wall in Mr. T. Stallard's premises at Parliament Street, is a slab with the arms of the Shee Family impaling those of Archer. It bears date 1580, and there is a Latin inscription thereon of which the following is a translation: "Teach me to do Thy Will, O Lord."

The establishment known as the Ossory Tea Rooms, High Street, was in the long ago Langton's House. It was built in the year 1609 by Alderman Nicholas Langton.

Archer's House, built in 1582 (now occupied by Dr. White) stands in High Street. A slab over the hall door bears the name and address of the founder.

A striking piece of architecture is the house occupied by Mr. John Meany in High Street. It belonged to the Shee Family, and the plate in the front wall bears the following inscription: "Henry Shee of Kilkenie, Gentleman, and Frances Crisp, his wife's arms." Henry Shee was Mayor of Kilkenny 1610-1611.

We are told that it was the head of this Family, Richard Shee, who founded and endowed the hospital or almshouse which is still to be seen in Rose-Inn Street next to Miss A. Hickey's establishment. A slab on the front wall shows us that Sir Richard was the founder, and a slab at the rear of the premises bears the following inscription: "Insignia of Richard Shee, Kilkenny, and Margaret Sherlock, his wife, who founded the house. 1582."

The premises occupied by Mr. P. A. Comerford in John Street show a slab in the front wall bearing the armorial ensigns of the FitzGeralds, impaling those of Shee, which was erected, we are told, by Peter Fitzgerald in commemoration of his marriage with a Miss Shee in 1638. In the year 1653 Peter Fitzgerald was transplanted to Connacht by the Cromwellians.
The oldest and most famous of all the houses is Kytler's, which we have mentioned in "The Old Inns of Kilkenny" and "Kilkenny Witchcraft Case." A special feature of this old house is the peculiar character of its arched cellars. We have not been able to find any inscription giving the date of the building of this house, but it must have been built in the thirteenth century, as Dame Alice Kytler lived there in 1324.

The Old Parliament House (a representation of which appears in Part I.) had an upper room which Ledwich says served as a place of recess and private consultation by the Lords, and a hall 49 feet by 47 feet, having a dungeon underneath, 20 feet square, with which there was communication by means of a trap door and stone stairs. The hall was used by Lords and Commons. The house was owned by Robert Shee.

The Three Tholsels.

The first or "Old" Tholsel of Kilkenny stood on the site of the present Munster and Leinster Bank. It is believed to have been built in the fourteenth century. It was sometimes used as a Court House. It was taken down at the close of the eighteenth century.

In the vicinity of the Old Tholsel was the City Jail, from which a remarkable and mysterious escape of prisoners once took place.

About the year 1575 the second or "New" Tholsel was founded and occupied portion of the site upon which the present Tholsel (variously called the New Tholsel, the City Hall and the Town Hall) stands. It was in the year 1761 that the present structure which graces High Street, was built. Hogan's "Kilkenny" tells us that the cost of building same amounted to £1,315 5s. 8½d.

Walkin Street.

We have the authority of Hogan's "Kilkenny" for stating that the locality of St. Rioc's attained an early distinction, and that by reason of its being used as the public promenade or recreation grounds of the City it got the name "Walking Green," and afterwards "Walkin Street." The Green was a fine table land with invigorating breezes from an unbroken country. Around it were many beautiful grounds, one of which "Magor's Park" occupied the site of the present Jail. It also had its ancient Church, its Holy Well and its patron day.

The above-named author goes on to say:—"It is the
first Sunday in Autumn. It is the 'Patron Day' of St. Rioc's in the year 1828, and the old cemetery of that name in Upper Walkin Street presents an interesting scene, full of faith and feeling. The graves are dressed with fresh sand and bordered with various coloured flowers. From early morn the place is visited by groups of pious pilgrims, many of whom had travelled through the previous night to be present early to-day at the last resting place of their departed friends or relatives. Some make pilgrimages around the circuit of the cemetery, others confine their attention to particular graves, and thus group succeeds group until, as the day advanced the visitors gradually diminished."

The Patron Day had its social side also, and tents were erected within the present Fair Green. Stalls of fruit, ginger bread, Indian rock, etc., were ranged along the several squares of the Green. Dancing platforms were also laid down.

A motley group, this gathering at the social side of the last Patron of St. Rioc was. It consisted of the notabilities of nearly every grade, trade and calling found in Kilkenny of that day, the representatives of much of the social and civil peculiarities of the time."

Patrick Street.

This locality, in the ages long gone by, was of considerable importance. Centuries before the invader came to the "rich broad country of Ossorie" the Court of Ossory's Kings stood on the site of the present Castle of Kilkenny. Donnchadh was King of Ossory during the greater part of the tenth century, when, we are told, the national fervour in honour of St. Patrick had reached its zenith. King Donnchadh erected a Church in honour of St. Patrick, and the site of St. Patrick's Churchyard is where this ancient Church stood.

A eulogium on King Donnchadh's Court goes on to say "A crowd of nobles frequented thy palace with many avenues, O'Donnchadh, son of Kellach, which also often resounded for us, mingled in throngs, with the voice of the choir sweetly singing hymns."
A very high state of culture prevailed, and Kilkenny played no mean part in winning for Eirinn the title of "The Isle of Saints and Scholars."

Truly has the poet Moore sung:—

"Thus shall mem'ry often, in dreams sublime
Catch a glimpse of the days that are over,
And sighing, look through the waves of time
For the long faded glories they cover."

Kilkenny Castle.

This magnificent pile stands upon an eminence about one hundred feet above the River Nore, and its ivy clad walls present at all times a most attractive picture. The site is truly a splendid one, and we are told that it was in the first instance selected by the Kings of Ossory as a fitting place for their palace.

It is said that the Castle was occupied by Strongbow soon after his marriage to Eva, the daughter of the King of Leinster. In the third demolition of Kilkenny it was burned, and when Earl Marshall came to Kilkenny after his marriage to Isabella, Strongbow's daughter, he rebuilt the Castle, sometime about the year 1192.

One of Earl Marshall's daughters wedded the sixth Earl of Clare and received the Castle as a marriage portion, and we find that in the year 1384 Kilkenny Castle passed to the Earl of Clare's daughter, Eleanor, on her marriage to Hugh Le de Spencer.

In 1391 James, the third Earl of Ormond, bought the Castle from Hugh Le de Spencer, and it has since remained in the possession of the Ormond Family.

The Picture Gallery in the Castle is of particular interest. It contains many gems of art. A considerable number of family portraits are displayed there. There are also landscapes by Claude Poussin, Salvator Rosa and Cuyp. There are Venetian scenes by Canaletto, and works by Murillo, Lucca Giordano, Vandyke and other celebrated artists.

The Canal Walk.

Perhaps there is no place in Ireland that can boast of as many beautiful walks as Kilkenny. In almost every direction scenes of great natural beauty meet the eye. Many poets have sung the praises of fair Kilkenny, "which
shines where it stands," and one rhymester claims that it has:—

"Fire without smoke, air without fog,
Water without mud and land without bog."

The Canal Walk, where the crystal Nore flows, seems to be the one that finds favour with both inhabitants and visitors alike. The entrance gates of this walk face Rose Inn Street. There is a castellated gate house at the entrance which was presented by Dr. Robert Cane, Mayor of Kilkenny for the years 1845 and 1849. A shield inserted in the masonry of the front wall bears the arms and name of the founder.

The Canal Walk takes its name from the fact that it lies for a long distance beside a cutting originally intended for a Canal to Inistioge. The walk continues under the Castle wall, and then widens just before it reaches the Ormonde Woollen Mills, and at this point some beautiful trees are to be seen. The windings of the river further down present very pleasing views, and as an anonymous poet sings:—

"Yes, fair indeed thou art, majestic river!
From source to sea a very queen of streams,
Whose course, disclosing varying beauties ever,
Might warm a poet's lay, or haunt his dreams.

Flow on, sweet Nore! a blessing and a pleasure
To every eye, as thou art now to mine,
Haste on to mingle with the boundless azure
Whose arms receive no worthier stream than thine."

Bridges and Floods.

The exact date of the building of Green's Bridge, originally called "The Great Bridge of Kilkenny," is not known, but it is believed that it was built prior to 1202, and it is also believed that John's Bridge and the small bridge in John Street must have been built a few years after that date.

According to Friar John Clyn (the famous Annalist) there was an enormous flood on Tuesday, 17th November, 1338, which completely destroyed and carried away bridges, mills and buildings. The bridges were afterwards rebuilt.
In the year 1487 Green’s Bridge was swept away by a flood, and John’s Bridge suffered a like fate in 1564. Both bridges were rebuilt in due course, and in the year 1763 there was another big flood which swept the two bridges away. It is stated in Hogan’s “Kilkenny” that “John’s Bridge was carried away by the great flood of 1763, together with fourteen persons who expressed a wish to have the honour of washing their hands in the flood over the battlements of the bridge, but whose fate was to be carried away with the bridge.” The bridge was afterwards rebuilt.

There were also very great floods in the years 1797, 1799, 1800, 1900 and at later periods. Many of our readers have, we are sure, vivid recollections of the flood of 1926.

The present John’s Bridge was opened in the year 1910.

Maudlin Street.

This street got its name from the Magdalen to which it led. Canon Carrigan informs us that by Maudlins, Modaleens and Magdalens we are to understand hospitals built and endowed for lazars or persons afflicted with leprosy. Such leper hospitals were at one time numerous in Ireland, and were called Maudlins or Magdalens apparently from their being founded under the invocation of St. Mary Magdalen, and there is evidence to show that there was a Magdalen at Kilkenny early in the fourteenth century, and that it is identical with the lofty square keep still standing in Maudlin Street. A Chapel was attached to the Magdalen for the use of the patients.

Hogan’s “Kilkenny” says that the keep now standing in Maudlin Street is but one of the three Castles with which the Close of the Magdalens had been furnished, and there were also in this locality the “North Castle of the Magdalens” and the “Black Castle of the Magdalens,” but no trace of either has been preserved.

St. Magdalen’s Gate crossed Maudlin Street just at the Castle, and it is probable that this Castle was occasionally garrisoned by the local authorities as one of the defences of the town. St. Magdalen’s Mill stood at the end of Maudlin Street.
Magdalen Castle and Gate, about AD1760, with the old Kilkenny College in the left background. In the fourteenth century the Castle was used as a leper hospital. From the painting in Kilkenny Castle.
At one time Maudlin Street was a continuation of the way now called "St. Michael Street," which latter got its name from the gate called "St. Michael's Gate," which was the back entrance into St. John's Priory.

The outer St. John's Gate (which gave its name to John Street) stood in the centre of the street between Maudlin Street and St. Michael Street. It was called "outer" to distinguish it from St. John's Gate, which stood at the side of St. John's Bridge.

**The Old Inns of Kilkenny.**

In olden times the necessity for hotels to accommodate travellers was not 'known in Ireland. The Abbeys and Monasteries received and entertained all who came the way. It was after the suppression of the Abbeys and Monasteries the want of hostels or hotels began to be felt.

One of the most important Inns in the Town was, we consider, a hostel called "The Bull Inn," part of the front wall of which is still standing in St. Canice's Place, next the residence of Alderman M. MacSweeney. Portions of two stone escutcheons on the front wall are still to be seen, one of them bore the inscription "1602. Arms of Robert Jose," another bore the figure of a bull and a dog pursuing a deer, and we are told that this gave to the place where the Inn stood the name "Bull Alley" (now St. Canice's Place).

Although we have made minute investigations we have been unable to find conclusive evidence as to the original founding of this Inn. Recently we came across some interesting information in "The Old Inns of Kent," by C. D. Maynard. This author tells us that in the olden days travellers, rich and poor alike, sought shelter in the Monasteries, and that the numbers became so great the religious houses were unable to cope with them. The difficulty was got over by establishing Inns attached to the Monasteries, and whenever a traveller comes across the sign of the bull he will not be far wrong in assuming that the Inn which carries it was formerly connected with an ecclesiastical establishment. The term "bull" (Mr. Maynard goes on to say) as an Inn does not, as many might suppose, refer to the animal. It derives from the Latin word "bulla" or "seal," which signifies that an Inn was licensed under the seal of the Abbey. On reading this author and having regard to the proximity of Bull Inn to St. Francis' Abbey we are inclined to think that the original founding of the
The Bull Inn as it was about 1840. Portion of the front wall of this ancient tavern still stands. It gave the name "Bull Alley" to the street which in 1883 was changed to "St. Canice's Place".
Kilkenny Bull Inn was prior to 1602, that is before the suppression of the Abbeys and Monasteries, but so far we have been unable to find any documentary evidence in support of our supposition. Bull Inn is now owned by Mr. T. Stallard, Kilkenny.

"Smulkin Inn," which stood on the Castle Road (then Castle Street) is mentioned in documents dated 1615. "The Goat's Beard," at a later date stood in this locality.

"Kytler's Inn" in the present St. Ciaran Street, by which name it is known to this day, and of which we have already treated under another heading, was used as a hostel as far back as 1639, and perhaps prior to that date.

Documents bearing date 1774 tell us that "The Sheaf" had the reputation of being the best Inn in Ireland. It stood in Rose Inn Street on the site of the premises now occupied by Mr. P. F. Power. Over the door there was a large gilded representation of a sheaf of wheat as its sign. The Dublin and Cork Mail Coaches used start from the door of "The Sheaf," and stop thereat. In Finn's Leinster Journal of 16th February, 1768, the following appears:--"The Friendly Brothers of St. Patrick of the Principal Knot of the City of Kilkenny are desired to meet at "The Sheaf" on Tuesday, the 16th instant, to dine, and attend the President to the Play."

In Rose Inn Street also stood "The Garter Inn," and "The Bush Inn" was situated there, the latter had a branch of a tree over the door as its sign.

In the eighteenth century "The Swan Inn" stood in Bolton's Lane (now William Street), and in Walkin Street stood "The Munster" and "The Brazen Head." At this period Walkin Street was one of the most important Streets in the City.

"The Red Lion," subsequently "The Ormond Arms," was situated in Coal Market (now Parliament Street) on the site of the premises now occupied by Mr. Charles McCreevy, Auctioneer.

We read of "The Red Lion Inn" in John Street in 1768, and "The King's Arms" as having been there in 1800, many large public entertainments appear to have been given there.

In 1768 "The George Inn" stood in Coal Market, and previous to this date there was another "George Inn" in Irishtown.

"The Eagle Inn," which stands in Parliament Street
(Mrs. Dunphy, Proprietress) was founded as far back as 1768, and as far as we have been able to trace it is the oldest Inn standing in Kilkenny that has continued as such to the present day.

The Hole in the Wall.

This once famous Tavern was situate at the rere of Bibby's Drapery Establishment, High Street, and was approached by the laneway at the side, almost directly opposite St. Mary's Lane. At the end of the 18th and the beginning of the 19th century it was the great supper house of Kilkenny. We are told that amongst others who partook of supper in this tavern were the celebrated Henry Flood, Henry Grattan and Jonah Barrington.

We have also heard some very old citizens speak of another "Hole in the Wall," which was in the slip at High Street between Bourke's drapery establishment and the Ossory Tea Rooms, and of which some poet sang:

"If ever you go to Kilkenny,
Inquire for the Hole in the Wall,
Where you get twenty-four eggs for a penny
And butter for nothing at all."

The quaint sign of the 'Bulles Inne'
This stone panel still stands in the ruined façade. The inscription under the shield is in "bog Latin."
The Hole in the Wall
Situated at rear of Bibby's Drapery Establishment.
It was once Kilkenny's famous supper house.

Eric Aubrey Bligh
The Harp.

We have already seen that in the tenth century the halls of the King of Ossory’s Palace at Kilkenny resounded with the music of the matchless harps. It is recorded that in the year 1691 Edward Fitzgerald, the last Baron of Cluain, County Kilkenny (generally known as “Edward the Harper,” from his wonderful skill in playing the harp) was killed at the battle of Aughrim.

Sacred Music.

In the Red Book of Ossory there are fifteen pages containing Latin verses, composed by Bishop de Ledrede, who, as we have already mentioned, ruled the See of Ossory from 1317 to 1360. These verses were written by him for the Vicars Choral of St. Canice’s Cathedral and the Priests, to be sung on great festivals and other occasions.

Organ Building in Kilkenny.

We are indebted to Grattan Flood’s “History of Irish Music” for the information that there was a celebrated organ builder named John Lawless in Kilkenny during the latter half of the fifteenth century, and that he erected twenty organs in various parts of Ireland for Cathedral and Monastic Churches. He was held in such high esteem that the Kilkenny Corporation, at the suggestion of the Earl of Ormond, granted him many privileges on condition that he made a permanent residence in Kilkenny.

There is still preserved among the documents of the Kilkenny Corporation a deed dated December, 1476, agreeing to the terms of the ground rent, etc., from John Lawless, Organ Maker, with the proviso that he was “to practise his art within the said town of Kilkenny.”

The same author tells us that one of the earliest organ builders in England of whom there is authentic information was Brother John Rouse, a Dominican Friar, who had learned the art in Kilkenny in the year 1455.

Confederate Coinage.

Coins known under the names of “St. Patrick’s Coin,” “Rebel Coin” and “Confederate Coin” were struck by Order of the Confederate Council of Kilkenny in 1642.
Some are of opinion that these coins were minted upon the Continent for the use of the Confederate Assembly, but others aver that they were actually minted in Kilkenny.

**Tradesmen's Tokens.**

Now, coins are studied in illustration of historical events, but tokens tell us of the people, their trades and their towns. We find that tokens were struck in Kilkenny as far back as 1578. The tokens were issued for the purpose of supplying the change necessary for the carrying on of small business transactions. Each token bore the name of the trader to whom it belonged as well as his insignia. In the year 1656 almost all the traders of Kilkenny issued their own tokens. In 1672 tradesmen's tokens were superceded by halfpence and farthings.

The tokens issued in Kilkenny were of a circular form and the material was of copper, brass and lead. A paper by J. G. A. Prim appearing in the Transactions of the Kilkenny Archaeological Society enables us to give a description of a few of the Kilkenny tokens. Our illustrations show the obverse and reverse of each token.

**Adam Dulan 1578**

of Kilkene (a cross the points floree of fleurs de lis, between the arms a crown and fleur de lis alternately).

**Lucas Wale (Wall)**

(a shield containing arms of Wale) Kilkenny Merchant.  
L. I. W. 1d.
Edward Sewell (a man dipping candles) Killkeny Tallow Chan (1d.).

For the Poore (C.K. 1659)
Killkeny Peny. This token was probably issued by the Corporation from motives of charity.

Thomas Davis, Killkeny (a lion's head) Excise Offis (1d.)

Edward Roth, Marchant (a stag trippant in front of a tree).
In Killkenney, 1663. E.R. 1d.

James Purcell (a shield charged with three boars heads couped) Irishtown, Killny. J.P. 1d.

John Langton In (a shield charged with three chevronels).
Kilkenny, Mar. 1d.
Kilkenny Stage Coach.

The following is taken from an old Dublin newspaper called "Pue's Occurrences," 1737-8:—

"John Walsh, who keeps the Kilkenny Stage Coach, gives notice that he will set out from Dublin and Kilkenny precisely at seven o'clock in the morning on every Monday and Thursday during the summer, and run through in two days (accidents excepted). 20lbs. weight of luggage will be allowed to every person, and one penny per pound for all weight over. The coach will continue to set out at six o'clock in the morning till the 25th March next, and all persons who take seats are to be ready at that time or lose their passages. The rate is as formerly, viz., 12/- from Dublin to Kilkenny."

Kilkenny Witchcraft Case.

Some six hundred years ago there lived in the house at St. Ciaran Street, Kilkenny, next the Market Gate, now known as "Kytler's Inn," a lady of great wealth. She was married four times, her first husband was William Outlaw of Kilkenny, a rich banker; her second husband was Adam Le Bloud of Callan; her third, Richard De Valle, and her fourth, John Le Poer. This lady was called Dame Alice Kytler, and it was alleged that she poisoned her four husbands.

An Inquisition was held in the year 1324, and it was found that Dame Alice and her companions, including her maid, Petronilla of Meath, and Dame Alice's son, William Outlaw, had sacrificed to demons with living animals which they divided membratum, and offered by distributing on the cross roads to a certain demon who sometimes called himself "Son of Art," and sometimes "Robin," and who at times appeared in the form of a cat and at times in the form of a black dog, as the story goes.

It is stated that the sons and daughters of the four husbands implored the Bishop of Ossory, Dr. de Ledrede, for a remedy against Dame Alice. When the trial came on Dame Alice and her companions were defended by
Roger Outlaw, the Chancellor of Ireland, and Arnold Le Poer, Seneschal of Kilkenny. The trial had many curious phases which we do not intend to dwell on here. All the accused were found guilty. Dame Alice Kytler escaped from Kilkenny in the night and was never heard of after. Her maid, Petronilla, confessed that she many times at the instigation of Dame Alice had consulted demons and received responses, and that it was from her that she learned to do these things. She was condemned to death by burning at the stake.

A very important paper dealing with this case which was read by the late Mr. John Morrin before the Ossory Archaeological Society, goes on to say:—"Now from her prison at Kilkenny Petronilla came forth: surrounded by a strong troop of guards. Her face was white. Her gray hair fell ungathered on her shoulders. She stood motionless as if carved in stone while they fastened her to the stake. The light was applied, higher and higher the red flames mount. Then the flames died down, the crowd dispersed, and the ashes of Petronilla of Meath were scattered to the four winds of Heaven."

Plagues in Kilkenny.

In the year 1348 a most destructive plague raged in Kilkenny, and we are told by the Franciscan Annalist, Friar John Clyn, that on the 6th March, 1348, eight Dominicans in the Black Abbey, Kilkenny, died as a result of it. It would appear that Friar Clyn himself fell a victim to it also, as he writes thus: "Lest the writing should perish with the writer, and the work fail with the workman, I have behind me parchment for continuing it, if any man should have the good fortune to survive this calamity, or any one of the race of Adam should escape this pestilence, to continue what I have begun."

Tradition has it that Friar John Clyn died immediately after writing the paragraph above quoted.

At the close of the year 1649 a great plague which first made its appearance in Galway spread to Kilkenny and began to work fearful havoc among the inhabitants. We are told by Canon Carrigan that the Most Rev. Dr. Rothe (a native of the City of Kilkenny and Bishop of Ossory, 1618-50) on hearing of the plague arose from his own sick bed, and notwithstanding his feebleness took measures for the spiritual and temporal consolation of his flock. He caused himself to be carried on a litter from door to door in order that he might have the satisfaction
of ministering, with his own hands, relief to those who were struck down by the plague.

We also read that Father Patrick Lea, S.J., was employed in the service of those who were struck down by the plague. He had a very good knowledge of medicine, and in addition to giving the people spiritual aid, he was also unceasing in attending to their bodily wants, supplying them with medicines and food and cleansing their sores. One day a poor man whom he was attending died, and Father Lea took up the corpse in his arms and carried it to a neighbouring cemetery, and making a grave, buried it there. Owing to the heated state in which he was and to the contact with the corpse he was struck down by the plague and died, to the great grief of all.

Bull Baiting.

This cruel form of sport seems to have been a past-time in Kilkenny from soon after the Anglo-Norman Invasion down to 1887, when the last bull bait was held on James's Green.

The original bull ring was adjacent to St. Francis' Abbey, and to this day the locality off Watergate is called "The Ring."

Bull baiting was patronised by the Kilkenny Corporation, and at one time they made an order that the butchers of Kilkenny should supply the bulls for the purpose of the sport, and any butcher failing to do so was not to be allowed to practise his trade in the City.

Cock Fighting.

Cock fighting was also patronised by the Corporation. There was a cock pit in John Street, and in the year 1747 we find the Corporation granted £20 for the erection of another one, and it appears that the cock pit for which the grant was so given was built in St. Mary's Churchyard.

Cards and Dice.

In the year 1609 the Corporation made a bye-law to the effect that none of the inhabitants were to play at cards, dice, or any unlawful game, for more than eight-pence a time (shooting and tennis excepted) on pain of 6/8 fine on the winner.
Hunting and Racing.

Kilkenny is considered one of the best hunting counties in Ireland. The Kilkenny Hunt Club was established nearly one hundred and forty years ago by J. Power, who resided near Ballyhale, and his brother, R. Power, of Tullaghmaine, Co. Tipperary. The present Master of the Hounds is Major Dermot McCalmont, of Mount Juliet.

About a century and a half ago Johnstown had a famous Race Course. There were also Race Courses at Danesfort, Jenkinstown Park, Dunmore and Whitefields, and to-day there is a fine Race Course at Gowran Park.

In the year 1731 the Kilkenny Corporation agreed to provide four plates, two of £20 and two of £10, to be run for in the Park of Dunmore.

Kilkenny Private Theatre.

In the year 1774 several gentlemen in the County Kilkenny commenced to give Theatrical Performances in their houses. The first it is believed was given by Sir Hercules Langrishe at Knocktopher, his example was followed by Henry Flood of Farmley, and Gervase Parker Bushe at Kilfane, the latter being assisted by his famous brother-in-law, Henry Grattan. On one occasion "Macbeth" was staged, Grattan playing the part of "Macduff," and Flood that of "Macbeth."

The first season of the Kilkenny Private Theatre opened in the month of February, 1802. It is believed that during the first three seasons the performances were held in the Tholsel, and that after that they took place in a building expressly fitted up for the purpose. It stood on the ground now occupied by the Inland Revenue Office, late "The Athenaeum." Mr. Richard Power of Kilfane, acted as Manager of the Theatre, and continued in that capacity until the Theatre finally closed on the 28th October, 1819.

According to a pamphlet by the late Major J. H. Connellan, the actors were all amateurs, but the principal ladies' parts were taken by professional actresses, and the orchestra was supplied by local talent at first.

The first season was so successful that the promoters were encouraged to carry on, so in the following October a second season was opened, and it was so well attended that a considerable sum was handed over to local charities. A local paper, in dealing with the Theatre, said that the
lodging houses were nearly all full, and that the fame of the plays had gone forth, and went on to say that "the number of strangers to be discovered amongst our visitors is daily increasing." During this season the plays included "The Merchant of Venice," "Macbeth" and "The Rivals."

On the 17th October, 1803, the third season opened and lasted till the 31st of that month.

During the season of 1804 "As You Like It," "Othello" and "The Deserter" were produced. The audiences were very large, Henry Grattan was one of those who attended.

The seasons of 1805, 1806 and 1807 attracted very large audiences, and during the 1808 season, which commenced on the 22nd October, Thomas Moore, the Poet, acted in Kilkenny. This was Moore's first appearance on the stage, and we are told that he got a wonderfully warm reception at his frequent appearances whether as actor, poet or singer. He also played in the Kilkenny Theatre during the seasons of 1809 and 1810.

In 1811 there was no performance, but in 1812 we again find the Theatre open, and very large attendances. During this season Miss O'Neill, the famous actress, appeared in Kilkenny for the first time.

There was no performance from 1812 to 1817 owing to Mr. Power's absence in Italy, but in 1817 the Theatre again opened, and after eight nights' performances the receipts amounted to £1,040.

The last season opened on 11th October, 1819, and on the 28th of that month the curtain of the Kilkenny Private Theatre fell, to rise no more.

It is estimated that the Kilkenny Charitable Institutions benefitted to the amount of £4,500 as a result of the performances at this Private Theatre.

**Mystery Plays.**

We find that Mystery Plays were at first performed in the Churches and by members of Religious Communities. About the thirteenth century they began to be played in the open air, the boys attending school in Kilkenny and the young men of the various trades in the town taking part.
KILKENNY

Usually the Plays were performed on the Feast of Corpus Christi, and the Market Cross was availed of for the purpose. Sometimes stages were erected in the open. We find that the Corporation of Kilkenny employed carpenters to erect railings where the Plays took place to keep back the crowds, and that same Body gave a salary of twenty shillings per annum to a person for keeping the apparel used by the players of "The Resurrection," which is the last Mystery Play we can trace as having been publicly performed in Kilkenny.

In Rev. Dr. Corcoran's "Irish Education," there is an account of a school drama entitled "Titus, or the Palm of Christian Courage," which was played by the students of the Jesuit School at Kilkenny in the year 1644.

The Plays continued to be performed until the year 1650, and it was with pleasure we noted that two Mystery Plays, "Imelda" and "Tarsicius," written by that distinguished young Kilkenny Dominican, Rev. S. H. Gaffney, were publicly performed before crowded houses in Dublin this year of Grace, 1926; thus a native of Kilkenny is reviving what we look upon as a special feature of the olden days in Kilkenny.

Calling the "Waites."

We are indebted to Hogan's "Kilkenny" for this sketch: "We come now to a notable character in his day (one hundred years ago). He was best known by the soubriquet of "Charley the Sweep," a very intelligent and well-to-do-man. He had all the business of the city, and kept at least a dozen little black urchins who, armed each with a chimney scraper and soot brush, generally accompanied him as a bodyguard of retainers.

This Charley, the sweep, had a second business on hand, and was, I believe, the last who professed the trade in this city. This avocation was termed at that time, "Calling the Waites," which consisted in the following performance being gone through on every night for a fortnight before Christmas—Charley, accompanied by a blind piper and a retinue of young negroes, each provided with a lantern, started from his house at St. Rioc's Street each night at 12 o'clock and proceeded to the house of the nearest client, when the performance commenced by a stave from the piper on his bagpipes, after which Charley stepped forward and thus addressed the family inside:—
"Good morrow, Mr. Byrne; good morrow, Mrs. Byrne; good
morrow, all the little Byrnes; past twelve o'clock; a fine frosty morning." Next the twelve urchins performed to a peculiar air on the bagpipes a dance around their master in the fashion or style something approaching to an Indian hornpipe, after which the party set out to the house of their next engagement. This ceremony was performed at the house of every respectable family in the city of Kilkenny without distinction of class or creed; and if by any inadvertance a house was passed over, the owner received the omission as a slight on his family."
PART V.

The Catholic Church—Diocese of Ossory.
Includes Kilkenny and portions of Leix and Offaly. 
Bishop—Most Rev. Abraham Brownrigg, D.D.
Coadjutor Bishop—Most Rev. James Downey, D.D.

Chapter of Ossory.
Dean—Very Rev. M. Canon Barry, D.D., P.P., V.F.
Chancellor—Very Rev. J. Dunphy, P.P.
Treasurer—Very Rev. T. R. Walsh, P.P.
Theologian—Very Rev. J. Canon Doyle, P.P., V.F.
Penitentiary—Very Rev. P. Canon Doyle, P.P.

Prebendaries.
Aghoure—Very Rev. T. Canon Rochford, P.P.
Blackrath—Very Rev. P. Canon Carrigan, P.P.
Clonamery—Very Rev. P. Canon Walsh, P.P.
Killamery—Very Rev. W. Canon O'Farrell, P.P.
Kilmanagh—Very Rev. T. Canon Phelan, P.P.
Mayne—Very Rev. P. Canon Treacy, P.P.
Diocesan Secretary—Rev. J. Walsh, C.C., St. Mary’s Cathedral.
Ccclesiastical Inspector of Schools—Rev. M. Hoyne, C.C., St. Kieran’s College.

Parishes in Ossory, Parish Priests and Curates.
St. Mary’s Cathedral.—Rev. A. O’Keeffe, Adm.; 
Rev. J. Walsh, C.C.; Rev. W. Kerwick, C.C.
M. Drea, Chaplain.
Aghaboe.—Very Rev. Canon Walsh, P.P.; Rev. T. 
Grant, C.C.; Rev. K. Purcell, C.C.
Aghaviller.—Very Rev. Canon Rochford, P.P.; Rev. 
P. O’Connell, C.C.

Ballyhale.—Rev. T. Brennan, P.P.; Rev. W. Grace, C.C.


Borris-in-Ossory.—Rev. J. Dillon, P.P.; Rev. J. Larkin, C.C.; Rev. T. Henebery, C.C.

Callan.—Very Rev. Canon Carrigan, P.P.; Rev. L. Hoyne, C.C.; Rev. M. McNamara, C.C.

Camross.—Rev. W. Walsh, P.P.; Rev. M. Healy, C.C.

Castlecomer.—Rev. C. McNamara, P.P.; Rev. E. Brennan, C.C.; Rev. P. Darcy, C.C.


Clifton Villa, Kilkenny.—Rev. J. Cahill, P.P.; Rev. T. Brophy, C.C.; Rev. P. Healy, C.C.

Clough.—Rev. M. Crotty, P.P.; Rev. J. Rowe, C.C.

Conahy.—Very Rev. Canon Treacy, P.P.; Rev. A. Lowry, C.C.

Danesfort.—Very Rev. Canon Dunphy, P.P.; Rev. T. Brennan, C.C.

Dunnamaggan.—Rev. E. O’Keeffe, P.P.; Rev. E. Dowling, C.C.

Durrow.—Rev. R. Aylward, P.P.; Rev. E. Lacey, C.C.; Rev. P. Grace, C.C.

Freshford.—Very Rev. Canon Walsh, P.P.; Rev. M. Nolan, C.C.

Galmoy.—Rev. M. White, P.P.; Rev. W. Costigan, C.C.

Glenmore.—Rev. M. Holohan, P.P.; Rev. C. Bergin, C.C.

Gowran.—Rev. J. Walsh, P.P.; Rev. P. Brennan, C.C.

Inistioge.—Rev. R. Keoghan, P.P.; Rev. J. Guinan, C.C.; Rev. P. Moore, C.C.

Johnstown.—Rev. L. Walsh, P.P.; Rev. J. Grant, C.C.

Lisdowoney.—Rev. E. Brennan, P.P.; Rev. T. Freyne, C.C.; Rev. J. Murphy, C.C.

Mooncoin.—Very Rev. Canon Doyle, P.P.; Rev. J. Power, C.C.; Rev. P. Holland, C.C.

Muckalee.—Rev. E. Brennan, P.P.; Rev. P. Conway, C.C.; Rev. D. Hughes, C.C.

Mullinavat.—Rev. J. Madden, P.P.; Rev. P. Staunton, C.C.


Rosbercon.—Rev. L. Coghlan, P.P.; Rev. N. Hennessy, C.C.; Rev. T. Greene, C.C.

Seirkieran.—Rev. E. Purcell, Adm.


Tullaherin.—Rev. J. Drennan, P.P.; Rev. J. Carrigan, C.C.

Tullaroan.—Rev. H. Brennan, P.P.; Rev. E. Power, C.C.


Windgap.—Rev. J Brennan, P.P.; Rev. W. Murphy, C.C.

St. Kieran’s College.

Dominicans.

Capuchins.

Augustinians.
Augustinian Convent, Callan—Prior: Rev. Patrick Crotty, O.S.A.; Rev. M. A. O’Dwyer, O.S.A.

Carmelites.

Brothers of the Christian Schools.
Novitiate of the Brothers of the Christian Schools (De La Salle) Retreat, Castletown, Mountrath. Director of Novices—Rev. Brother Albert Lewis; Director of Holy Family—Rev. Brother Vincent; Director of the Preparatory Novitiate—Rev. Brother Joseph Lewis.
Scholasticate of the Brothers of the Christian Schools, St. Joseph’s, Greenville, Kilmacow—Director: Rev. Brother Berchan.
Christian Brothers, De La Salle Institute, St. Patrick’s Kilkenny—Director: Rev. Brother Polycarp.
Christian Brothers, De La Salle Institute, St. John’s, Kilkenny—Director: Rev. Brother Joseph.
Christian Brothers, James’s Street, Kilkenny—Director: Rev. Brother F. F. Egan.
Christian Brothers, Callan—Director: Rev. Brother J. B. Murphy.
Convents.
Loreto Convent, Kilkenny.
Presentation Convent, Kilkenny.
Presentation Convent, Kilmacow.
Presentation Convent, Castlecomer.
Presentation Convent, Mooncoin.
Presentation Convent, Durrow.
Sisters of St. John of God, Convent of St. Camillus, Kilkenny.
Convent of St. John of God, Rathdowney.
Sisters of St. John of God, Convent of the Sacred Heart, Ownin.
Convent of Mercy, Callan.
St. Brigid’s Missionary School, Callan.
Convent of Mercy, Ballyragget.
Convent of Mercy, Thomastown.
Convent of Mercy, Borris-in-Ossory.
Convent of the Sisters of the Holy Faith, Mullinavat.
Convent of the Sisters of the Holy Faith, Rosbercon.
Sisters of Charity, St. Joseph’s Industrial School for Girls, Kilkenny.
Sisters of Charity, St. Patrick’s Industrial School and Orphanage for Boys, Kilkenny.
Convent of the Sacred Heart of Mary, Ferrybank.

Church of Ireland.
Dean—Very Rev. John Percy Phair, The Deanery, Kilkenny.

Aghour, Odagh and Ballinamara.—Rev. C. A. C. Purkiss, B.A.
Borris-in-Ossory.—Rev. Canon G. G. Green, M.A.
Castlecomer.—Rev. J. F. Cox, M.A.
Durrow.—Rev. Canon Wills, B.D.
Ennisnag.—Rev. W. A. Richardson, B.A.
Fertagh and Clomantagh.—Rev. A. I. Mitchell.
Fiddown.—Rev. Canon Kellett, M.A.
Gowran.—Rev. Canon A. V. Hogg, M.A.
Inistioge.—Rev. H. W. McClelland, Mus.D.
Kells.—Rev. Canon R. D. H. Massy, M.A.
Killermogh.—Rev. D. G. Norris, M.A.
Kilmacow and Kilcullaheen.—Rev. G. M. Wilson, M.A.
Kilmoganny.—Rev. J. S. Lowndes, M.A.
Knocktopher.—Rev. Canon T. W. Harpur, M.A.
Kilfane.—Rev. Canon G. B. Power.
Kilmanagh.—Rev. T. D. Stuart, B.A.
Mothel.—Rev. Cyril Du Cros, B.A.
Offerlane.—Rev. A. H. S. Anderson, B.A.
Sierkieran.—Rev. A. V. Smyth, M.A.
Thomastown.—Rev. J. W. Butler.

Ossory Diocesan Council.


Presbyterian Church, Ormonde Road, Kilkenny.—Clergyman: Rev. R. MacLoughlin, D.D.

Kilkenny Corporation. Offices: City Hall, Kilkenny.


Borough Treasurer—P. J. Morrissey.
Town Clerk—Edward O’Connell.
Borough Engineer—R. C. Murphy.
Assistant to Borough Surveyor—M. Burke.
Law Adviser—Michael Buggy, Solicitor.
Executive Sanitary Officer—P. O'Grady.
Sanitary Sub-Officer—John Byrne.
Market Inspector—James Kennedy.
Fire Brigade Chief—Hugh Murphy, 12 Parnell Street.
Water Works Inspector—Jeremiah Davis.
Medical Officers of Health—Dr. A. B. Stephenson and Dr. John Mitchell.


Chairman—Richard Holohan, Knocktopher.
Vice-Chairman—James Walsh, Templeorum.
Patrick Bergin, Blackwood, Freshford.
William Brennan, The Square, Ballyragget.
Richard Brennan, Littlefield, Jenkinstown.
James Conway, Muckalee, Ballyfoyle.
Michael Fitzgerald, Urlingford.
Sean Gibbons, Clomanto, Barna.
Christopher Owens, Castlecomer.
Timothy Shearman, Donoughmore, Ballyragget.
James Brophy, Shankill Cottage, Whitehall.
John Bryan, Dunbell Big.
John Grace, The Square, Freshford.
Michael Kenny, Killeen, Kilmanagh.
Alderman John Magennis, Kilkenny.
Col. G. I. Poer O’Shee, Sheestown House, Kilkenny.
Alderman M. L. Potter, Kilkenny.
James Reade (Mayor), Kilkenny.
Simon Walton, senr., Raimeen, Tullaroan.
Sir Otway Wheeler Cuffe, Bart., Leyrath.
Richard Cass, Kellsborough, Kells, Thomastown.
John F. Drennan, Conway Hall, Kells.
Major John B. Loftus, Mountloftus, Goresbridge.
Michael J. Murphy, Mount Brandon House, Graigue-namanagh.
Edward O’Gorman, Woollengrange.
John Power, Springmount House, Windgap.
James Roughane, Ahenure, Callan.
Arthur G. Bowers, Silverspring, Mooncoin.
George Dooley, Hoodsgrove, Rosbercon, New Ross.
John Dunphy, Ballyverneen, Glenmore.
Patrick Foskin, Deerpark, Mullinavat.
Patrick Grant, Mooncoin.
Michael Hanlon, Goldsmiths, Waterford.
Richard Fitzgerald, Aylwardstown, Glenmore.
Timothy Leahy of Kyle, Coolagh, was co-opted to fill the vacancy caused by Mr. James Roughane’s death, and Alderman De Loughry was co-opted to fill the vacancy caused by Alderman Potter’s death.

Secretary—Thomas Drew.
Clerical Staff—Michael McCarthy and John Brennan.
Accountant—Kieran Carroll.
County Surveyor—R. F. Bowen.
Assistant Surveyors—John Paddle, Callan; William Walker, Castlecomer; James Gibbons, Kilkenny; John Carroll, Thomastown; James Flanagan, Waterford.

County Kilkenny Joint Technical Instruction Committee.
Offices: City Technical School, Parliament Street.
Chairman—Councillor James Reade, Mayor of Kilkenny
Vice-Chairman—Sean F. Gibbons.
Principal and Secretary—George T. Phillips.

County Kilkenny Committee of Agriculture.

Offices: Court House.

Chairman—John F. Drennan.

Vice-Chairman—James Conway.

Members of Committee—All members of the County Council and the following:—James Mullins, Oldgrange, Graiguenamanagh; Richard Donoghue, Lower Grange, Gorebridge; Joseph Walsh, Haggard, Kells, Thomastown; Thomas Julian, Clonanto, Barana; Martin Gibbons, Bonnaftsrathe; E. Marum, Ballyclovan, Callan; E. Campion, Conahy, Jenkinstown; P. McGrath, Patrick Street, Kilkenny; M. Fogarty, Castle Inch, Kilkenny; J. Dunne, Raheenduffe, Cuffesgrange.

Secretary—Thomas Drew.

Kilkenny County Board of Health. Offices: Central Hospital, Kilkenny.

Chairman—Sean F. Gibbons.

Vice-Chairman—Edward O’Gorman.

Members of Board.—Arthur G. Bowers, Richard Holohan, James Conway, Simon Walton, Michaeil J. Murphy, James Reade (Mayor of Kilkenny), George Dooley and Richard Brennan.

Resident Medical Officer, Central Hospital—Doctor William J. Phelan.

Secretary—Thomas Treacy.

Visiting Physicians—Dr. A. B. Stephenson and Dr. J. Mitchell.
Kilkenny Mental Hospital. Offices: Mental Hospital.
Chairman—Most Rev. Dr. Downey, Coadjutor Bishop of Ossory.
Vice-Chairman—Alderman Peter De Loughry.
Clerk—Michael J. Hogan.
Resident Medical Superintendent—Dr. Louis J. Buggy
Assistant R.M.S.—Dr. P. J. Cassin.

Kilkenny County Insurance Committee. Offices: Court House.
Chairman—Dr. Denis J. Walsh.
Secretary—Martin J. Murphy.
T.M.O.—Dr. Patrick Heffernan.

Catholic Benefit Society of Ossory. Offices: John's Bridge
President—Rev. J. Drennan, P.P., Tullaherin.
Vice-President—Alderman Cassin, Waterford.
Secretary—Thomas Walsh.

Chairman—Richard Holohan, Knocktopher.
Vice-Chairman—Patrick Donohoe, Ballybur.
County Secretary—Patrick McGrath.

President—The Right Hon. the Earl of Desart.
Vice-President—James Harte, Solicitor, Kilkenny.
Secretary—Charles E. McCrery.
Irish National Teachers' Organisation.

At the 1926 Congress Mr. T. Frisby, N.T., Freshford, was unanimously elected President of the Association.

Kilkenny Branch Irish National Teachers' Organisation.
Chairman—E. J. Wall, Kells N.S.
Vice-Chairman—T. O'Sullivan, Mohubar N.S.
Corresponding Secretary—John Cotter, Urlingford N.S.
Financial Secretary—Richard Lyng, Burnchurch N.S.

Kilkenny County Committee I.N.T.O.
Chairman—John Reidy, Bennettsbridge N.S.
Vice-Chairman—David Reidy, Castlecomer N.S.
Secretary—Joseph Dowling, Clinstown N.S.
Treasurer—Denis F. Hegarty, Johnswell N.S.

Carnegie Library.—Public Library and Offices: John's Quay, Kilkenny.
Public Librarian—E. McSweeney.
County Organising Librarian—Miss F. M. Harrison.

Kilkenny's Population.

In the year 1659 Sir William Petty took an estimate of the population of Kilkenny for his Down Survey. Although mainly a survey of land, the Down Survey is, we believe, the earliest known estimate of population. It gives the population of the whole country as a little over 1,000,000, and a note of Kilkenny's contribution to this will be interesting to our readers:

Entire number of inhabitants in Kilkenny City and Liberties, 1,722 (1,301 Irish and 421 English).

Baronies—Galmoy, 1,574; Gowran, 3,854; Iverk, 1,455; Ida, 1,946; Knocktopher, 1,362; Fassagh Deinin, 1,741; Kells, 1,200; Shillelogher, 1,265; Crannagh, 1,857; Town of Callan, 451.

Individual stationiers, including Mason in 1814-19, and Tighe in 1800-01, made estimates. Tighe was a Kilkennyman, and as will be seen by another page, he voted against the Union. His survey dealt with Kilkenny.

The Census of 1821 is regarded as being unreliable, but that of 1841 is a good piece of statistical work.

The total number of Kilkenny emigrants from 1851 to 1917 was 78,265.

The following is taken from the preliminary report issued August, 1926, and shows the population of Kilkenny in 1911 and 1926:

**Kilkenny County, 1911—Persons, 74,962; 1926—70,965.**

**Urban District.**—1911—10,514; 1926—10,056.

**Rural Districts.**—1911—64,448; 1926—60,909.

**Callan.**—1911—7,826; 1926—7,300.

**Carrick-on-Suir No. 3.**—1911—4,176; 1926—4,082.

**Castlecomer.**—1911—9,377; 1926—8,724.

**Ida.**—1911—3,266; 1926—3,053.

**Kilkenny Rural District**—1911—12,487; 1926—11,753.

**Thomastown.**—1911—12,594; 1926—12,205.

**Urlingford.**—1911—5,646; 1926—5,149.

**Waterford No. 2.**—1911—9,076; 1926—8,552.

**Fairs and Markets.**

On 9th February, 1609, the Corporation ordered that the market place for cattle be in James's Green and Walkin's Green, and from the Market Cross to Croker's Cross, and no one to buy elsewhere.

The Market Cross, as already stated, stood in High Street, and Croker's Cross (which was also taken down) stood at the junction of High Street, Patrick Street, Rose Inn Street and Castle Street (now called The Parade).

The present Fair Green was established in 1859, and the Corn and Butter Markets were opened in 1862-3.

**Kilkenny Fairs.**

Second Wednesday of every month, also 28th March (or 29th March, when the 28th falls on Sunday); 1st May and 28th September.

Weekly Pig Fair every Monday at Railway Station.
teanga agus cluici na h-éireann.

I' r eol do'n t-raíóghal sur pa baite peo againne do n-eachtúighead, pa bliabhain 1366, an Reacht Déibh, an t-aonheadt úd i nagaír teanga asgur nóra na nGaebleach. Díonn an poet as capaí, i' r cúir ádaír linn inniú a bheirt ar an gcumad a rgnibid as brunt teanga asgur nóra asgur cluici náirinté na h-Eireann as uil cinn asgur dá bhreumhusad 50 daingeán dlúit againn, a boredear rón ar an Connapad na Saebítise do Áptaig a h-Iomáin na h-annteirse asgur a latáig an capaillmhe asgur 's bruan na h-uachtar an teanga Saebítise, asgur ar an Cumann na Líú-closh nGaebealach a chum, asgur atá as coinseal, na nGaebeal cluici i n-uachtar fé árpo-néim asgur fé árpo-clú. Nit Cill Caimínig cun beáthar in' mar na cúirpait into. I' r linne an t-árho scoláirse clúntait, Seán Ó Donnabáin, i' r e an cleite i' r daoirde 'nápr gcaipin é. I' r beag má tá aon paipoirde pa Concaí gan manda Saebítise, asgur tá an teanga dá múinead i n gac poínt.

I' r bpriognaí buacad Cumann na Líú-closh 'nápr mearc. Níl pa tír ónóir is láirte a reapaír i scoinnid na ngsepá atá i Riachlaíseach an Cumann i n-agair luíd gáill clóis 50 gsaíontóid nó mar sheapadáin. Tá clú iománaírde Cille Cainnig go h-árho pa tír inniú.
PART VI.

COUNTY KILKENNY.

The Irish-American Poet Priest, the Rev. Abram J. Ryan, sang:

"Yes, give me the land where the ruins are spread,
And the living tread light on the hearts of the dead;
Yes, give me a land that is blest by the dust
And bright with the deeds of the down-trodden just.
Yes, give me the land where the battle's red blast
Has flashed to the future the fame of the past;
Yes, give me the land that hath legends and lays
That tell of the memories of long vanished days;
Yes, give me a land that hath story and song;
Enshrine the strife of the right with the wrong!
Yes, give me a land with a grave in each spot,
And names in the graves that shall not be forgot.
Yes, give me the land of the wreck and the tomb;
There is grandeur in graves—there is glory in gloom;
For out of the gloom future brightness is born,
As after the night comes the sunrise of morn."

For reasons of space we cannot do full justice to Kilkenny County with its ruined monasteries and churches, ancient castles and battle grounds, holy wells, round towers, cromlechs and raths, but the few pages we present will give an idea of the wealth of historic associations with which our county abounds.

Tullaherin.

Writing of Tullaherin, John Hogan in his "Life of St. Ciaran" remarks that of this ancient ecclesiastical foundation no memorial exists, save what in addition to the beautiful cluster of its ruins, is implied in the etymology of its name, viz., Tulach Chiarain, the tulach or tumulus of Ciaran. As John Hogan treats of this important subject so fascinatingly, and as his research work has been praised by many eminent authorities, we quote what he says:

"Like most of our early ecclesiastical establishments nothing is known of the history of this once important institution. There can, however, be scarcely a doubt but from the day on which St. Ciaran was laid to repose beneath this mound his name and memory were venerated here, and that from this
sentiment his clients erected on this tulach, consecrated by the presence of his relics, the beautiful group of ecclesiastical buildings, the remains of which, now sobered down by age, are so highly picturesque in aspect when observed from any standpoint in the surrounding country. The "Patron" of St. Ciaran had been annually observed here on the Sunday next following the 5th March, from the suppression of the church to about thirty years since.

The use of the tulach or sepulchral mound being of Pagan origin, was generally discontinued after the establishment of Christian cemeteries in Ireland, and hence the word when found in combination with the names of our saints, is found only so with the names of such as died in the earliest days of Christianity in Ireland. St. Ciaran was the morning star that ushered in the dawn of that auspicious day, and having taken his departure from the midst of his tribe ere its sun had risen above the horizon, his kinsmen piled over his mortal remains the tulach of ancient usage, which, becoming locally associated with his name, has come down to us the uninscribed memorial of his resting place on earth. There, too, stands one of our mysterious round towers, draped in the mystic associations of ancient Ireland. There, too, stand the remains of an ancient Irish church, its walls now fast crumbling to ruin, yet, in the subdued grandeur of decay, shedding an air of solemn romance on the scene. There, too, have come from time immemorial, with the annual return of St. Ciaran's Day the faithful Celtic pilgrim crowd to implore at his grave the prayers of the Primogenitus sanctorum Hiberniae."

Kilfane.

Kilfane is but a short distance from Tullowherin. The old Church now in ruins was dedicated to St. Paan.

The scenery in and about Kilfane is very beautiful, the demesne, the hills of Coppenagh, and Brandon in the distance make a lovely picture.

In the corner of the ruined Church is the effigy of a warrior, with crossed legs, flattened helmet and complete suit of mail, supposed to represent a Crusader. The arms sculptured on the shield are those of the Cantwell Family.

Thomastown.

Thomastown (Baile Mac Antain) also called Grenan, was founded early in the thirteenth century by Thomas Fitz Anthony, an Anglo-Norman, and Seneschal of Lein-
ster. He also founded Grenan Castle, the ruins of which stand beside the Nore, less than half a mile from Thomastown. The Ancient Parish Church of Thomastown was also founded by him.

Thomastown was a walled town, and tradition has it that there were fourteen castles on the walls. It sent two members to the Irish Parliament.

In March, 1650, Cromwell attacked Thomastown and Grenan Castle and captured them. We are told that Cromwell remained three days in the town.

In the ancient churchyard at Thomastown there are very many interesting monuments.

Columbecille, which is a short distance from Thomastown, once had a parish and church of its own, but they were appropriated to the Priory of Inistioge by Thomas Fitz Anthony early in the thirteenth century. St. Columbecille's Holy Well was beside the church and was always an object of pious interest. On St. Columbecille's Day, every 9th June, the people of the surrounding districts assemble at the Well and recite prayers in honour of the Saint.

There were several tanneries in Kilkenny in days gone by, but the only one that is now existing is the Thomastown Tannery. This tannery was started by Mr. John Ryan in 1765, and is still existing and giving employment to many. It has been conducted by the Ryan family for four generations, and the present proprietor (Mr. Michael J. Ryan) has introduced modern machinery and modern methods, and though there is keen cross-Channel competition he has managed to keep this industry going, the excellence of the harness and sole leather which this tannery turns out being its best advertisement.

Thomastown is also the home of the famous Grenan Mills (Messrs. Pilsworth, proprietors). Established in the beginning of the nineteenth century, these mills are fitted with machinery of the most approved and up-to-date kind. There is immense storage accommodation. The mills afford employment to a great many persons, and Messrs. Pilsworth are regarded as being exemplary employers.

In and around Thomastown the scenery is exceedingly beautiful.

The County Home is situate in Thomastown.
Jerpoint Abbey.

Jerpoint Abbey is about half a mile from Thomastown. In treating of this Cistercian Foundation Canon Carrigan says—"‘Founded by the munificence of an Ossory King long before the Anglo Norman set foot upon our shores, watched over during its erection by an Ossory Abbot, and endowed with many a grant of fertile Ossory lands, Jerpoint Abbey, though second in point of extent to Kells, is Ossory’s noblest, grandest and most interesting ruin.’"

Jerpoint Abbey was founded in 1158 by Donnough Donnchadh MacGillapatrick, King of Ossory, and when Donogh O’Donoghu came to the Throne of Ossory in 1165 he generously endowed the monastery.

The first Abbot of Jerpoint was Felix O’Dullany, who was descended from the O’Dullany Sept in Upper Ossory. He became a member of the Cistercian Community either at Melliffont or Baltinglass.

Some few years after the founding of Jerpoint Felix O’Dullany sent, at the request of Dermod O’Riain, Chief of Idrone, a band of monks to found a monastery which was called KIlkenny Abbey. Canon Carrigan says that this Abbey stood in the Townland of Old Abbey, now Barrowmount, parish of Paulstown, in the ancient territory of the O’Ryans of Idrone. Towards the end of the thirteenth century KIlkenny Abbey was transferred to Duiske.

In 1200 at the call of another Irish Chief, Donough Cairbreach O’Briain, a second band of monks from Jerpoint founded a Cistercian House at Kilcooley, which is situate at the curve of the boundary between Kilkenny and Tipperary.

In the meantime Abbot Felix O’Dullany was raised to the See of Ossory, and on another page we have told how he founded St. Canice’s Cathedral. He died in 1202 and was buried in Jerpoint Abbey. His monument there, an altar tomb, is still in a very perfect condition.

It is said that the Cistercian Order had been brought into Ireland to revive the glories of Aran, Bangor, Clonmacnoise, Clonard, etc. It was succeeding well with its noble work when in 1380 the King of England issued a mandate to Jerpoint reminding its Abbot of the Statute of Kilkenny (1366) prohibiting the profession of Irish boys as members of the Community. Twenty-one other monasteries throughout the land got a like mandate. In the year 1387 the Abbot of Jerpoint was fined for a violation
Ruins of Jerpoint Abbey. Founded in 1158 by Donnchadh Mac Gillapatrick, King of Ossory.
of this Statute, and in the year 1540 England suppressed
this house of prayer, piety, learning and hospitality.

Viewing the Jerpoint Abbey of to-day we recall the
words of W. Chatterton Dixon:—

"A house of prayer, once consecrate
To God's high service—desolate!
A ruin where once stood a shrine
Bright with The Presence all Divine."

Jerpoint.

Close to Jerpoint Abbey is the site of the ancient town
of Jerpoint, which we are told was once a flourishing and
important town, with its busy market place, streets and
houses, all traces of which are now almost entirely obliterated.

History tells us that the brave young Geraldine Silken
Thomas after throwing off his allegiance to King Henry
VIII. of England, led his army into County Kilkenny in
1534 to wage war with Lord James Butler. The latter
with his army advanced to Jerpoint to oppose the Geraldines,
who were encamped at Thomastown. Silken Thomas
made a sudden onslaught and Lord James Butler and
his army were completely routed.

Knocktopher.

Knocktopher, Cnoc an tochar (the hill over the causeway)
is about fourteen miles south of Kilkenny City. In
the year 1356 a Carmelite Convent was founded here by
James Second, Earl of Ormond. The present Chapel and
Convent were built in 1834, by the Prior, Rev. E. Cullen.

Rosbercon.

In the thirteenth century, Gilbert de Clare, Earl of
Gloouster, made Rosbercon a corporate town.

The splendid Dominican Abbey, all traces of which
are now obliterated, was founded in the year 1267 by the
Families of Grace and Walsh. In ""The Memories of the
Grace Family,"" we are told that the monastic ruins of
Rosbercon are singularly picturesque and attractive.
From the lofty tower of the Church, supported on four
pointed arches, and adorned with pinnacles, an arcade
extends, formed by the interior south wall of the aisle,
containing five Gothic arches of noble dimensions, over
which are ten windows, each divided by mullions and ter-
minating in circular tops. Not a trace of this Dominican Foundation is to be seen in the Rosbercon of to-day.

Father J. Heynes, Dominican, who was the Chaplain to the Irish Brigade at the Battle of Fontenoy, lived in the Dominican House here and died on the 24th March, 1776.

Graig-na-managh.

Graig-na-managh ("The Grange of the Monks" or as some translators have it "The Village of the Monks") is about sixteen miles from Kilkenny. In the early years it was known by the name of "Duiske." Approaching Graig from the Thomastown direction a most delightful view of the valley of the Barrow is obtained; Mount Leinster is seen to the north, the Black Stairs in the middle and Brandon Hill to the south. This Hill, we are told, is called after St. Brendan, the celebrated navigator.

The principal object of interest in Graig is the old Cistercian Foundation of Duiske, the story of which is very concisely and attractively told in a book entitled "Graig-namaangh Abbey," by Patrick, William and John O'Leary.

The Abbey was founded in 1204 by William Marshall, Earl of Pembroke. (We observe that Archdall gives the foundation date as 1212). The buildings were very extensive, and it is said that there is scarcely a house in the south eastern portion of Graig that is not built on the old Abbey walls. The Abbey was suppressed in 1536, but some of the monks must have continued to live there for some time afterwards, as Philip O'Sullivan Beare tells us that twelve monks of Duiske or Graig Abbey were asked to submit to Queen Elizabeth, and on their refusal to do so were massacred.

After the suppression Titular Abbots were appointed to Duiske or Graig Abbey, and in "Triumphalia" we read that the Rev. Lord Br. Luke Archer, who was titular Abbot of Duiske, and who died in 1644, presided over a public oratory and Cistercian Novitiate in a hired house at Kilkenny for the space of twenty years.

Duiske Abbey remained derelict until 1813, when a considerable portion of it was roofed in for the purposes of a Catholic Church, so to-day the Catholic Parish Church of Graig stands on portion of the site of Duiske Abbey.

In the Abbey Churchyard there are many interesting monuments; some of them are very ancient. On one of
the modern ones there is exquisite Celtic ornamentation which at once attracts attention. A cross legged effigy is also to be seen there.

We close this page with a verse by Miss Kate O'Leary, a member of the talented Graig Family:

"Now sweet bells toll, soft echoes roll
O'er Graig-na-managh quaint,
As soft as they tolled in days of old
For white robed monk and saint.
May sad days there be ever rare,
Fresh breezes gently play
Where sunlight falls by Abbey walls
At the Dawning of the Day."

Callan.

The town of Callan is distant from Kilkenny about eight miles. In 1217 William Marshall granted it a Charter conferring Corporate rights. It was a walled town.

The Irish name of Callan is Callainn, a river name. About the time of the Anglo-Norman Invasion the O'Gloiairns occupied the land along the Callainn, and according to the poet O'Heerin a very lovely place it was, as he sings:

"O'Gloiarin the fruitful branch has got
A cantred of sweet country,
The smooth land along the beauteous Callainn,
A land without a particle of blemish."

In 1408 Callan was the scene of a stiff conflict in which O'Carroll, Prince of Ossory, and 800 of his men were slain by the English.

In 1650 when Cromwell attacked Callan he planted his cannon on a hill at the south end of the Fair Green, afterwards called "Cromwell's Moat." The Moat was removed about the year 1850. A brave defence was made against Cromwell's attack. In West Street there was a building called "Skerry's Castle," where Captain Geoghegan and his gallant band made a memorable stand, and Cromwell only succeeded in capturing the Castle after he had scalded to death the gallant defenders together with some of the townspeople who took refuge there.

As regards the Augustinian Order in Callan, some writers say that two Monasteries had been founded there,
one by Bishop Hugh de Mapelton in 1251, and the other by Sir James Butler in 1468 or 1469. However, Canon Healy in his "History and Antiquities of Kilkenny," says that Father Torelli, O.S.A., quoted by the editors of Monasticon (the Most Rev. P. F. Moran, late Archbishop of Sydney, and other distinguished antiquarians) denies that there were two distinct foundations, and that the second foundation was rather only a reparation, and that Bishop Hugh de Mapelton may have founded a Convent of the Canons Regular, and not the Hermits of St. Augustine, as he had been himself a Canon Regular of the Order of St. Augustine at Glendalough before his elevation to the Episcopacy of Ossory.

Writing of the Augustinian Abbey, Canon Carrigan says that it was noted for its learned Community, its library rich in manuscripts and rare books, for the richness of its Church utensils, and above all for its care of the poor.

The ruin of the old Abbey in the "Abbey Meadow" is very interesting.

At a Chapter held in 1803 the Very Rev. John Rice (brother of the distinguished Brother Ignatius Rice, founder of the Irish Christian Brothers, an Order that has done such great work for the education of the boys of Ireland) was elected Prior of the Augustinians, and during his Priorship the present Augustinian Church was erected. Previous to Father Rice’s time an old thatched house and chapel in "Clotheen Lane," were used by the Community, and we are told that the last time Mass was celebrated there that the roof gave way. Father Grace, a venerable old Priest, never moved, the entire congregation stood up and with uplifted hands supported the roof until Father Grace had completed the Holy Sacrifice.

The Catholic Parish Church of Callan occupies a commanding position at the top of Green Street. The building was commenced by the Rev. M. Forrestal in 1816.

The Chancel of the ancient Church in Green Street is now used as a Protestant Church.

Killree.

There is a round tower and an uninscribed cruciform block at Killree, near Kells, and tradition has is that Niall Caille (Monarch of Ireland, 861) was drowned in the river Callainn, and brought to Killree to be buried, and that it was this that gave it its name, Cill Righ, the Church of the King, and the block is pointed out as his resting place.
Now, the famous Kilkenny scholar, John O'Donovan, does not agree that Niall Caille was drowned in the river Cal- lainn, although the equally famous Keating holds that he did meet his death there. However, to this day it is popularly believed that King Niall Caille is buried at Kilree, although another story goes that he is buried at West Court, Callan.

Canon Carrigan is of the belief that the true name is Cill Ruidhchi (pronounced Ree) after St. Ruidhchi, an Irish Saint.

The Church was dedicated to St. Bridget, and there was a Holy Well called Tobar Brighde.

**Kells...**

Kells (Ceannanus) is a very interesting place from every point of view. Canon Carrigan tells us that Geoffrey Fitz Robert de Monte Maurisco, the original Anglo Norman Grantee (under Earl William Marshall, senior) of the Barony of Kells and Founder of Kells Priory, was also the first founder of the mediaeval town of Kells. The foundation of the Priory of the Canons Regular of St. Augustine in Kells, is usually assigned to the year 1193.

Down to the time of the Anglo Norman Invasion, St. Ciaran was Patron of Kells Parish and Parish Church, but soon after the Invasion the Founder of the See of Ossory was laid aside as Patron. While crediting the Anglo Normans with great generosity in founding religious houses, etc., we must say we cannot help remarking in the course of our research, the great aptitude they displayed in displacing the old Irish Patrons.

Kells was the scene of many a fierce conflict; we read that it was burned in 1252 and again in 1327.

We give an extract from a letter written in 1835 by James Leckey to Paris Anderson, for which we are indebted to Canon Healy:—

"You ask me for a description of Kells Priory, and is there a place in our dear county more worthy of description than Kells, with its stern and picturesque monastic ruin, the soft wave of a gentle stream murmuring under its hoary walls. The old town of Kells was once of greater importance than it is now, instead of a village of twenty or thirty houses it was once a walled town, with a constable and castle. Part of its market cross is still to be seen, and if you can believe tradition, unsupported by history, it was at one time possessed of a college, or religious semi-
Ruins of Kells Priory, Co. Kilkenny. Founded in 1193 by Geoffrey fitz Robert de Monte Maurisco, Baron, this great Priory was suppressed by Henry VIII in 1540. After a nineteenth century painting.
nary, besides the magnificent Priory, the ruins of which constitute its present claim to notice. The remains of this noble building are situate on the east side of Kells. They are more or less in a state of ruin, and though some parts may be pronounced as being in excellent preservation there are others in a most dilapidated condition, dismantled towers with whole sides taken away, broken arches and immense masses of fallen fragments everywhere strewing the ground, present a most striking spectacle.

The Priory was comprehended with a long oblong enclosure divided into two Courts, separated by a strong wall. The southern, or as it was sometimes called "The Burgher's Court," is about 400 feet square. At each of the northern angles, and in the centre of the northern and western curtains, is a strong tower, all in good preservation. Indeed this Court with its strong towers and wide compass of enclosure, reminds one of a military stronghold rather than a religious establishment. A branch of the King's River, with a high wall flanked by a strong tower placed in the centre, divides this court from the other. The kitchen and other offices necessary to the accommodation of the Priory were all contained within it, besides three other large towers. The main entrance to this monastery was the eastern side through a low arched gateway protected by a heavy jutty. There was another gate at the opposite end towards the town. There was also a large gateway between the two Courts besides several posters, one of which opened upon the river.

The castle attached to the south eastern angle of the choir seems one of the strongest and most perfect of the towers, the ground apartment of which may have answered for a Sacristy, while the middle and top floors may have served for the residence of the Prior.

The enclosure of "The Burgher's Court" having had no trace of modern or ancient buildings must have been utilised as a bawn where the cattle rested at night."

Examining this magnificent ruin fancy brings us back to the time when:

"Along the stream and the meadows by
Sweetly and softly swells,
Borne on the breeze, the vespers chimes
From the Priory Church of Kells."

Inchilologhan.

Inchilologhan (O' Holohan's Inch), now termed Castle Inch, is about two miles south west of the City of Kilkenny. The old Catholic Parish Church was dedicated to St. David. St. David's well is in the field to the west of the Church. St. David's mother was daughter of an Irish Prince who settled in Wales, and on that account he was greatly loved by the Irish.

About two centuries and a half ago the Church dedicated to St. David was taken down, and a Protestant Church erected in its place. The ruins of the latter Church are to be seen. There is a cemetery in the grounds.

Outrath.

Outrath (Upper Rath) is situate about two miles from Kilkenny City. A church in honour of St. Patrick was erected there. It was supposed to have been built within the Rath. Not one stone of this church remains.

Burnchurch.

In 1316 Teampall Loisgithe (Burntchurch) was burned by Edward Bruce when he was on his march to south Munster.

There is a Holy Well in the Townland of Burnchurch which was dedicated to St. Dallan. This Saint was a great friend of St. Columcille and composed the celebrated panegyric which is called "Amhra Choluim Chille."

Describing Burnchurch Castle, Canon Healy says:—
"The Castle contains 10 windows and 32 loops, all built with cut stone. Convenient is the round tower, 60 feet in circumference with a door on the south side. It is about 40 feet high with five windows and five loops, and must have been as O'Curry surmised, a strong flank tower of the courtyard."

Johnswell.

Johnswell (Sraid Ocaidh, The Street of the Plain), is about four miles from Kilkenny City. It has the honour of having one of the most famous Holy Wells in Kilkenny. In olden days it was frequented by pilgrims on St. John's Eve and Festival, and on to the 29th June inclusive.

John Keegan (1809—1849) in one of his poems, some verses of which we quote hereunder, gives a touching description of a Wexford girl who, accompanied by her
mother, came to St. John’s Well on St. John’s Eve, 1882, seeking to be cured of blindness. The poem is entitled: “The ‘dark girl’ by the Holy Well.”

“Mother! is that the passing bell?  
Or yet the midnight chime?  
Or rush of angels’ golden wings?  
Or is it near the time?  
The time, when God, they say, comes down  
This weary world upon  
With Holy Mary at His right  
And at His left St. John.

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

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

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

Gowran.

Gowran is seven miles from Kilkenny City. Some writers say that it takes its name from Bealach Gabhrain, an important passway that extended from Gowran in the Cashel direction.
After the Anglo Norman Invasion when Ossory was being divided among the followers of Strongbow, Gowran was bestowed on Theobald Fitz Walter, the Chief Butler of Ireland, and ancestor of the Ormonde Family, and in 1206 he granted a Charter of Incorporation to Gowran.

In 1317 Edward Bruce with his army took the Town of Gowran, and in a battle between the Irish and the Anglo Normans in the year 1414 the Town of Gowran was burned.

In 1608 James I. made Gowran a Parliamentary Borough and gave the inhabitants a new Charter of Incorporation.

The Cromwellians besieged Gowran Castle in 1650, and after a brief defence it was surrendered. After the surrender all the defenders, with one exception, were shot. The Chaplain, a Franciscan, was hanged and the Castle burned.

Ballyshawnmore Castle is believed to have been built by John, 6th Earl of Ormonde.

The ruins of the ancient Church are very imposing. The site of the Chancel is occupied by the Protestant Church.

**Freshford.**

Freshford (Acadh Ur) is very rich in historic associations. John Hogan informs us that the expansive plain extending through Freshford and Rathbeagh to Durrow was known in the very dawn of history as "Magh Airgid Ros" (The Plain of the Silver Wood) owing to the fact that King Eaneus minted silver coin and manufactured silver armour there for the men of Ireland 679 years before the Christian Era.

In the sixth century a religious house was founded at Freshford by St. Lactan, who is said to have been a descendant of Conaire II., King of Ireland. St. Lactain died in 622, and Canon Carrigan says that the Church of his time must have been removed many centuries ago. Of its successor founded about the year 1100 and rebuilt for Protestant Worship in 1730 only the lower part of the western gable with its beautiful Hiberno Romanesque porch and doorway, remains.

In 1169 the neighbourhood of Freshford was the site of a terrific three days' battle between the Ossorians and the Invaders, in which the brave Ossorians were "wor-
sted in the game." It is believed the battle took place at Clashacrow stream, about a mile from Freshford. Canon Healy tells us that the stream was in the olden days called ath na mara (the ford of the dead) and a field near the stream was called "the field of the dead."

Bishop Hugh de Mapelton (1251-60) built the Episcopal Palace or Court, at Aghore, subsequently called Upper-court.

Less than a quarter of a mile from Freshford, beside the road to Kilkenny, is Tobar Lactain (St. Lactan's Well). It was held in great repute as a Holy Well, and patterns were held at it up to 1839.

Rathbeagh.

Eremhon, son of Milesius, King of Spain, was the leader of the Milesian Colony in Ireland. About 1700 B.C. he erected his Rath Beathagh, a few miles from Freshford, by the banks of the Nore.

Tradition has it that he is buried there. We heard it related that in olden times fairies were seen near this spot, and the recital of the story brought Willie Allingham's lines to our mind:—

"Up the airy mountain,
Down the rushy glen,
We daren't go a hunting
For fear of little men.
Wee folk, good folk,
Trooping all together,
Green jacket, red cap,
And white owl's feather."

Fertagh.

Fearta-na-gCaorach (the graves of the sheep) commonly called Fertagh, has many claims to notice. Here St. Ciaran founded an ecclesiastical establishment, and tradition has it that he resided at Fertagh for some time.

In 836 the Danes made a raid into Ossory and pillaged and burned all the churches that lay in their course. They came to Fertagh and settled down in the district, but in 861 Cearbhail, King of Ossory, drove them out of it.

In Hogan's "Life of St. Ciaran" we read that in the year 1156, O'Loughlin, King of Meath, plundered
many churches including Fertagh, and that the community with Eochaidh Ua Cuainn, the Chief Master, retired with the treasures of their church into the tower, and that O'Loughlайн forced the door of the tower and set it on fire, and all who took refuge there were burned to death.

Canon Healy says that the action of the fire on the round tower remained visible to a great height from the door upwards till the tower was cemented by the Board of Works when repairing it as a National Monument some years ago.

In "The History and Antiquities of the Diocese of Ossory" we read that a Priory under the invocation of St. Ciaran, was founded at Fertagh in the thirteenth century by the family of Blanchfield for Canons Regular of St. Augustine.

The ruins, which are most interesting, consist of the round tower and the old church.

About half a mile from the tower is Fertagh Moat.

Ballyragget.

The original name of Ballyragget was Donoughmore, and Canon Carrigan tells us that the Irish form of the name Domhnach Mór, means the large or great church. Ballyragget (Beul-atha-Raghat) means the mouth or access to the ford of Ragged. A Family of that name lived in the vicinity as early as 1220, the head of which, Richard Le Ragged, an Anglo Norman, held land there.

The ponderous building known as the Castle, which stands in the Town of Ballyragget, is supposed to have been built at the end of the fifteenth century by Margread Mhor, wife of Piers, Earl of Ormond.

Space prevents our dealing with the dramatic arrest in the vicinity of Ballyragget of Black Thomas, Earl of Ormond, who was Lieutenant-General of Queen Elizabeth's Forces in Ireland, by Owny Mac Rory O'More, in the year 1600, or of the "Siege" of Ballyragget in 1775, in which the Whiteboys were "worsted in the game." A Whiteboy poet composed a lament in Irish for those who fell in the Siege. Another lament in English was composed, and each verse concluded with the line:

"Cursed Ballyragget that never gave man relief."
Tullaroan.

There are varying opinions as to the meaning of the word Tullaroan. John Hogan in his "Life of St. Ciaran," says that St. Odhran (who was a friend of the Founder of the See of Ossory) was apparently the Founder and Patron of the ancient Church of Tullaroan, and that the name signifies the tulach of Odhran.

Raymond Le Gros, a follower of Strongbow, got from the latter the country about Tullaroan, and tradition has it that he erected Courtstown Castle in 1202.

Writing of this Castle, Canon Healy says that it was the finest baronial feudal mansion in Kilkenny except Ormonde Castle itself, but that there is not now a stone upon a stone of it.

Grace's Chapel was founded in 1543 by Sir John Grace, Baron of Courtstown.

The Caves of Dunmore.

The Caves of Dunmore are about four miles from Kilkenny, in the Castlecomer direction. They are in the middle of a field. The descent is by a grass covered slope. The first entrance cavern is called "The Fairies' Floor," and is on the right hand side. In the passage to the left the stalactitic formations are really wonderful, a column of immense proportions calling for special attention.

There is a long passage in the Caves which tradition says leads to the Tholsel and Kilkenny Castle.

Castlecomer.

Castlecomer, Caisleain a chumair (the castle of the cumar, or meeting of the streams. The word "cumar" is also said to mean a hollow or deep gripe), is very beautifully situated, and the demesne is unrivalled for its scenic beauty. The poet O’Heerin sang:

"Ui Duach of Ossory of the warm soil,
The fair wide plain of the Feoir,
Not easily passable is the wood of the plain,
Its protecting chief is O'Brenain."

Duach was Chief of Ossory about the middle of the sixth century, and Ui Duach implies the land or county of Duach.
Hogan's "Kilkenny" tells us that Ui Duach was identified with the exploits of the valiant tribe of the O'Brenains for more than eight hundred years. The O'Brenains descended from Braenain, son of Cearbail, King of Ossory, who died in 887.

At the Invasion all the possessions of the O'Brenains were taken from them by the Anglo Normans, and they themselves had to go to the hills.

The English erected a Castle at Castlecomer, and in 1200 the O'Brenains captured it and burned it down. Shortly after this the country around Castlecomer came into their hands again.

In the "History and Antiquities of Ossory" we read that in 1635 at an Inquisition held in Kilkenny an Anglo Irish Jury found that the O'Brenains held their territory around Castlecomer "by the strong hand," and without a particle of legal right. Two years later their estate was conveyed to Christopher Wandesford, Master of the Rolls in Ireland. He died in 1640, and by his Will directed that such of the old proprietors as were in possession at the time of the Inquisition of 1635 should be paid as much money as a lease for 21 years of a moiety of the lands then held by them was valued to be worth. Several law suits were brought by the O'Brenains for recovery of this bequest, but it is believed they never succeeded in getting anything on account of it.

Castlecomer is famed for its coal. Pits have been working on the Kilkenny coal area for the last 200 or 300 years, and the Castlecomer Collieries, Ltd., are now working on a large area of this coal field, and have for the last few years spent large sums of money in its development. A railway was made from Dunmore, just outside Kilkenny, to Deerpark, one and a half miles from Castlecomer, and from there aerial ropeways were erected by the Castlecomer Collieries, Ltd., in order to link each of their pits with railhead.

Large and extensive screens have been installed for sizing and screening the coals, and during the last eighteen months a new Drift has been put down to the Skehana Seam for further development of the coal measures.
Inistioge.

Inistioge was a very important place at one time. It was a walled town and sent two members to the Irish Parliament. Tradition has it that there was an Abbey there in 800. Thomas Fitz Anthony founded a Priory of the Canons Regular of St. Augustine there in 1210. This Priory met the fate of all the other Priories in 1540.

It is recorded that the Danes pillaged and burned Inistioge, and in 1649 it was captured by the Cromwellians.

Woodstock, which is just at Inistioge, is famed throughout the land for its magnificent scenic beauty.

Leac an Scail.

Leac an Scail (Rock of the Hero), said to be the biggest cromelch in the countryside, is situate just at Harristown. The top slab is 14 feet in length, 9 feet in breadth, and 2 feet 3 inches in depth. It is supported on three upright stones each about 11 feet long. An enclosure formed of side stones appears under the large top stone, which is raised about six feet from the ground at one end and about thirteen at the other.
PART VII.

Kilkenny's Ancient Roadways.

Dealing with Kilkenny's roadways, John Hogan remarks that there were several highways that entered Kilkenny in remote times, the peculiarities of which are, that although they arrived here from the most distant and opposite extremes of the territory of Ossory they all converged in their respective courses so as to enter the "Middle of Kilkenny."

One roadway came from the Johnswell direction and was called "Ballybought." Its original course was identical with that running by the south wall of the military barracks across into John's Green, where it is still known as Barrack Street, and thence round under St. Mel's Churchyard.

The second, known as the "Tullaburn Road," was the thoroughfare between Old Leighlin and the City of Kilkenny. This road shows its old track across New Park above the Barracks. It was intersected by the new road from Castlecomer, and its old entrance into the city is called "Brogue Maker's Hill."

The third, known as "Loughmearn Road," came from the Castlecomer direction down Green's Hill, and united with the other two roads at the foot of Greensbridge, where they forded the river.

Boher Caoic was the name of an ancient roadway leading from Thornback to Kilkenny, and another Boher Caoic approached Kilkenny over Robert's Hill and came down opposite St. Kenny's well to the foot of Blackmill Bridge.

Laun-a-Matheen (now Stephen's Street) is the name of the original entrance into Kilkenny of an ancient roadway from Kells.

Boher-na-Thoumdish is the name of a very important highway that entered Kilkenny. John Hogan says that he identified its course through the county to Ballyreddin Mill, where it forded the river Nore, and had arrived there from the neighbourhood of Gowran. From Ballyreddin its original course is traceable into the old hamlet of "Wall's Lough." It next entered the parish of St. Patrick through Loughboy.
Boher Caoic, Laun-a-Matheen and Boher-na-Thondish forded the river at Blackmill Bridge.

Coolenegomanagh (Goose Hill) now Lord Edward Street, was in remote times one of the most important roadways that entered the Middle of Kilkenny. It came from the district of Tubbrid Britain by Clashacrow, and by Lazybush, at the back of Bonnettstown.

Grrange's Road is believed to have been constructed about 400 years ago.

Hogan tells us that Williams' Lane in St. John's Parish, is the remains of a very ancient road, and that he himself traced it by the Old Church of Gary-na-creen, through Kingsland to Sandford's Court Castle and thence into the Village of Johnswell. He also adds that the site of St. John's Place was a very ancient roadway, and that in remote times the opening of roadways was esteemed as an act of religion, and that at their intersections way-side crosses or monumental bushes were erected as memorials of their construction.

Kilkenny's Writers.

Kilkenny's contribution to literature has been very extensive and valuable. We name a few of Kilkenny's writers here. They are a goodly company, and we trust that some time a pen more worthy than ours will do them justice.

In the seventeenth century the Most Rev. David Rothe and the Rev. R. Archdekin, S.J., won literary laurels. In the eighteenth there was the Right Rev. George Berkeley, and at later dates the Rev. James Graves, Rev. Mathew Kelly, John Banim, Michael Banim, Mary Cooney, Mary Banim, Mary Costelloe, Thomas Bibby, Kevin T. Buggy, Robert Cane, John T. Campion, John G. A. Prim, John Hogan, P. M. Egan, W. O'Leary and others.

In recent times the works of the Very Rev. William Canon Carrigan, and Very Rev. William Canon Healy, have added considerably to Kilkenny's literary fame. The name of John O'Donovan, the famous Irish scholar, is one that Kilkenny is exceedingly proud of.

The verse that adorns the cover is the composition of William Kenealy, who although born in County Cork spent the greater portion of his life in Kilkenny.
It is not our intention to set out the names of those Kilkenny writers who are still living.

We give hereunder "Dawn on the Irish Coast," written by John Locke (1847-89), a Callan man, and we may mention in passing that very frequently we have seen quotations from this poem (without any acknowledgment) in American and other publications.

**DAWN ON THE IRISH COAST.**

*T'annam o'n oídeáid!* but there it is—
The dawn on the hills of Ireland!
God's angels lifting the night's black veil
From the fair, sweet face of my sirenland!

O, Ireland! isn't it grand you look—
Like a bride in her rich adornin'!

With all the pent-up love of my heart
I bid you the top of the mornin'!

This one short hour pays lavishly back
For many a year of mourning;
I'd almost venture another flight,
There's so much joy in returning—
Watching out for the hallowed shore,
All other attractions scornin';

O, Ireland! don't you hear me shout?
I bid you the top of the mornin'.

Ho. ho! upon Cliodhna's shelving strand
The surges are grandly beating,
And Kerry is pushing her headlands out
To give us the kindly greeting!
In to the shore the sea-birds fly
On pinions that know no drooping,
And out from the cliffs, with welcomes charged,
A million of waves come trooping.

O, kindly, generous, Irish land,
So leal and fair and loving!
No wonder the wandering Celt should think
And dream of you in his roving.
The alien home may have gems and gold,
Shadows may never have gloomed it;
But the heart will sigh for the absent land
Where the love-light first illumined it.
And doesn't old Cove look charming there
Watching the wild waves' motion,
Leaning her back up against the hills,
And the tip of her toes in the ocean.
I wonder I don't hear Shandon's bells—
Ah! maybe their chiming's over,
For it's many a year since I began
The life of a western rover.

For thirty Summers, a stoir mo chroidhe,
Those hills I now feast my eyes on
Ne'er met my vision save when they rose
Over memory's dim horizon.
E'en so, 'twas grand and fair they seemed
In the landscape spread before me;
But dreams are dreams, and my eyes would ope
To see Texas' skies still o'er me.

Oh! often upon the Texan plains,
When the day and the chase were over,
My thoughts would fly o'er the weary wave,
And around this coast-line hover;
And the prayer would rise that some future day—
All danger and doubting scorning—
I'd help to win for my native land
The light of young Liberty's morning!

Now fuller and truer the shore-line shows—
Was ever a scene so splendid?
I feel the breath of the Munster breeze,
Thank God that my exile's ended!
Old scenes, old songs, old friends again,
The vale and the cot I was born in—
O, Ireland! up from my heart of hearts
I bid you the top of the mornin'!
KILKENNY

We consider we could not more fittingly bring our pages to a close than by quoting a few verses of that exquisite Irish song by Donnchadh Macnamara (1718-1818) a native of Clare.

báncnoic éireann óig'.

Dein beannaacht o'm cporde 50 típ na h-Eireann,
Báncnoic Éireann óig'!

Cúim a maiteann uí ar Phádraig
?ar báncnoic Éireann óig!

An aic thú ar b'aodann binn-fhut éan
Mar páncpunt cáoin ag caoimh leabhar-
'Sé mo chár beirt mile mile i gcéin
Ó báncnoic Éireann óig!

Iar fearrthim int é fsr mhaith iad cnuaca na h-Eireann
Báncnoic Éireann óig,
A cuir meala gur uachtair at gluaireacht 'na pláca
A?r báncnoic Éireann óig,

Racró at an cuaimh nó Iar luac mo paoiál
Don talam beag ruaipc ar dhuál 'a?o Íseal-
'S go mbéarna liom ná duair d'a? uair leacht é
Béit a?r báncnoic Éireann óig!

Ile pháirtithe failteach an aic rin Éipe
Báncnoic Éireann óig,
Agus tosa?d na pláinte i mbápp na véipe
A?r báncnoic Éireann óig!

Da binne liom ná meara ar čeadair ceol
Seinn agus gèimheart a laog 'ra mbé-
Taitneamh na gréine orpa, aorpa ar òg
A?r báncnoic Éireann óig!
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(See Index at End of Book)
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nit sarú
éudaitse na bhróis
ui maoilcataínt
le rágan.
na n-earrnaí sáeDealaca is pearr
pádraig ó maoilcataínt,
siopa na n-éudaitse agus na mbróis
caislean an cumáin
Lá an fearlín déanta anró mar gádadh!

tíg uí cheallaísc
an tíg is pearr cúin

árain
zna-t-lón, earrnaí milse, tobac, earrnaí cné,
a's glóime, agus ormáidh, aubair shíri, thc.

diarmuid ó ceallaísc,
caislean an cumáin.
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Full particulars on Page 14

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MOTOR HEARSES AND CARS FOR HIRE.

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BEEF AND MUTTON
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7, JOHN STREET, KILKENNY
WILL BE FOUND ALWAYS RELIABLE.

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Best and Purest of Everything in excellent condition. Choice Teas at all the popular prices. Blends to suit all tastes.
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ROSE-INN STREET, KILKENNY.
Everything of Best Quality in the Confectionery Line.
BREAKFASTS, DINNERS AND TEAS.
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PUBLISHED EVERY FRIDAY MORNING
PRICE - - 2d.

NET SALES' CERTIFICATE:

TRINITY CHAMBERS, CORK.
6th August, 1926.

We certify that the Net Average Weekly Sales, after deducting all Unsold, Voucher and Complimentary Copies of the Kilkenny People during the year ended 30th June, 1926, amounted to 7,289 copies.

We also certify that for the seven weeks ended 31st July, 1926, the combined Net Weekly Sales of the Kilkenny People and The Post amounted to 8,783 copies.

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Auditors.

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Síopa
muinntir aoðagáin
22 sráid áró, cuili camnilg.
atá na leahas ar pearr ar cùrsaíb
na néireann le peágáin.

WHEN IN KILKENNY STAY AT THE
CENTRAL HOTEL
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CONVENIENT TO RAILWAY STATION AND G.P.O.
COMFORT AND CLEANLINESS
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KILKENNY INDUSTRIES.

The Castlecomer Collieries, Ltd., the Thomastown Tannery, Grennan Mills, the Ormonde Woollen Mills, Co., and the Irish Marble Co., have acquired publicity in our pages. We have already dealt with the three first named industries.

The Ormonde Woollen Mills Co.

As far back as 1211 a mill stood on the site of the present Ormonde Mills. We are happy to be able to record that at this period of depression in the woollen trade these mills are in full swing and giving employment to many. The materials turned out at the Ormonde Mills are of first class finish. Mr. Joseph Rice is the able and enterprising Manager of the Company.

Kilkenny Marble.

The distinctive title "The Marble City," is often applied to Kilkenny. The wonderful marbles for which it is noted take a very fine polish and are invaluable for architectural, monumental and other work.

The marble quarries date back to very ancient times. About the 1730 they were acquired by the Colles Family.

The Marble Mills are situated in the valley of the Nore, about two miles south of Kilkenny City. A highly competent staff is employed. We have seen some specimens of Kilkenny Bird's Eye, Black Fossil and Black Marbles, all of which are exceedingly beautiful. The Irish Marble Company has acquired Connemara quarries in Galway, and quarries in Cork and Kerry.

Mr. William Leyne is the capable Manager.