

# History of Queenstown

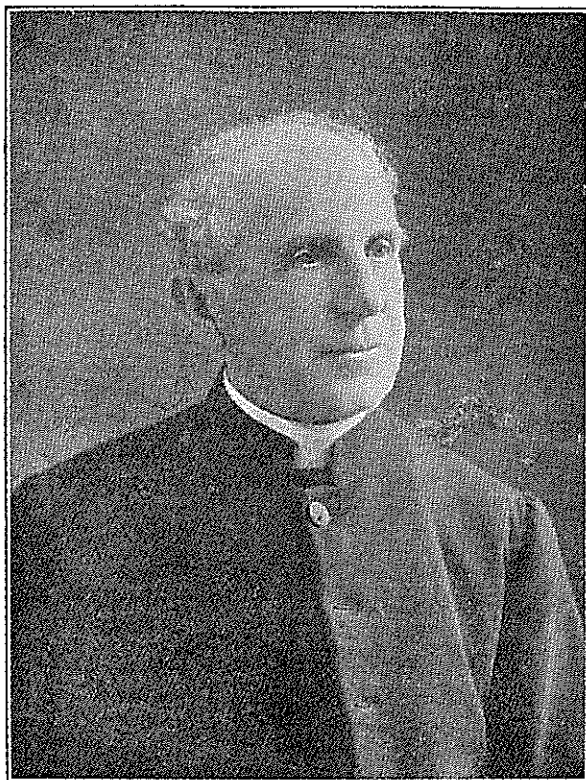
CO. CORK

By Rev. Henry Edward Dennehy  
and James Coleman, F.R.S.A.



HISTORY OF THE GREAT ISLAND,  
ANCIENT COVE AND MODERN  
QUEENSTOWN.

June 2 - 1901  
at the house of  
Mr. J. H. Smith



The Ven. Archdeacon Dennehy,  
D.D., V.F.

# HISTORY

OF

## THE GREAT ISLAND, ANCIENT COVE AND MODERN QUEENSTOWN

BEING THE SUBSTANCE OF A LECTURE

BY

The Late Venerable Archdeacon Dennehy,

FORMERLY CURATE AND ADMINISTRATOR  
OF QUEENSTOWN PARISH,

REVISED, ANNOTATED AND SUPPLEMENTED

BY

JAMES COLEMAN, F.R.S.A.I.

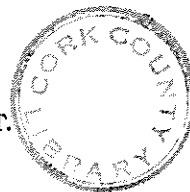
Author of "A Guide to Queenstown," "St. Colman's Cathedral—  
Historical Sketch," Editor of Windle's "Cork" (1910), Etc.

671669

SECOND IMPRESSION.

CORK:

GUY & CO. LTD., 70, PATRICK STREET.  
1923.



DEDICATION.

TO

**The Very Rev. William Canon Carrigan,**

D.D., M.R.I.A.

PARISH PRIEST OF DURROW, QUEEN'S COUNTY,

THE GIFTED AUTHOR OF

"THE HISTORY OF THE DIOCESE OF OSSORY,"

THE GREATEST WORK OF ITS KIND HITHERTO PRODUCED

IN IRELAND,

WHOSE FURTHER EXEMPLARY RESEARCHES INTO THE

NEGLECTED RECORDS OF THE CO. CORK DIOCESES

HAVE BEEN LARGELY AWAILED OF IN THE

PRESENT PAGES,

THIS LITTLE VOLUME

IS

RESPECTFULLY DEDICATED

BY

HIS OLD FRIEND,

JAMES COLEMAN.



## EDITOR'S FOREWORD.

---

The present sketch of the History of Queenstown, otherwise Cove, and of the Great Island on which it stands (so called because it is the largest island in Cork Harbour) was originally delivered as a Lecture in the old Cove National School, so far back as the 19th of March, 1872, at which time the Rev. Lecturer was one of the Priests of Queenstown, where he spent nearly a quarter of a century as Curate and finally as Administrator of the Parish.

It is a good many years since Archdeacon Dennehy made me a present of the manuscript of his Lecture, with a view to its publication by me in book-form; but this I was deterred from undertaking owing to the fact that several important pages were, I found, unfortunately, missing from the manuscript, a loss which its Author was unable to supply.

On lately looking over what was left of the manuscript I realised, perhaps more clearly than previously, the worth and importance of Archdeacon Dennehy's Lecture, and this decided me to make an appeal to my fellow townsmen and friends for their support in bringing it out in its present form, in which I have endeavoured, as far as possible, to supply the missing matter above referred to.

CRAWFORD GALLERY  
C O R K.

It is but right, however, to state, that while the present work is almost entirely a literal reproduction of what remains of the original manuscript, a few verbal alterations have been made. I have corrected some unimportant errors which the Rev. Lecturer had no opportunity of doing himself. I have inserted in parentheses and in footnotes some now necessary explanatory information; and finally, I have added in the form of Appendices a considerable amount of suitable historical material, thus helping to bring the subject of the Lecture down to the present day.

This additional matter, it is hoped, will prove of much interest as supplementary to the Lecture itself, which is one that ought tend to intensify the affectionate regard the natives and permanent inhabitants should naturally entertain for their Town and Island—a part of Ireland whose name and fame as a Naval and Mercantile, Mail and Passenger Port, are known in all parts of the globe.

As it is so long since the Rev. Henry Edward Dennehy left Queenstown, and even since the time of his lamented death at Kanturk, it may be well to record here that he was born at Fermoy, in the twenties of the last century. He studied with distinction for the priesthood in Maynooth College, and was ordained in 1850. In 1852 he commenced his missionary career in Queenstown, as Curate, and there he remained twenty-two years—during the last two, as Administrator of this, the most important Parish in the Diocese of Cloyne. It is no exaggeration to say that no Priest ever stationed at Queenstown was so greatly esteemed and beloved as he was. He was one of the ablest, most dignified, most eloquent and learned priests of his time in

Cloyne Diocese, of which he became Vicar-Capitular on the death of Bishop MacCarthy in 1893, and as such governed the Diocese until the appointment of Bishop Browne in 1894. He was a great traveller, and a miscellaneous writer, his separately published works being: “The Church of the First Three Centuries,” London, 1861; “The Irish Church Disestablishment,” Dublin, 1870; “The Outcome of Land Reform,” Dublin, 1881; and two historical novels, “Alethea, or The Parting of the Ways,” and “The Flower of Asia,” both published by Burns & Oates, London.

Archdeacon Dennehy had been twenty-eight years Parish Priest of Kanturk at the time of his death, which occurred there on the 19th of September, 1902.

And now, at last, after an interval of over half a century, thanks to those good people of the place who have so readily subscribed to its publication, whose names are appended, the Rev. Lecturer’s great wish is fulfilled, viz., of leaving behind him a Memento of his long connection with this locality, in the form of “A History of Queenstown and the Great Island.”

JAMES COLEMAN.

2, Rosehill Terrace,  
Queenstown.



## INDEX.

	Page
Dedication ... ..	v.
Editor's Foreword ... ..	vii.
List of Subscribers ... ..	xi.
SYNOPSIS OF LECTURE ... ..	xvi.
LECTURE: Introduction ... ..	I
I. The Great Island in Pagan and Early Christian Times	3
II. The Norman Invasion: The Great Island from the Twelfth to the Sixteenth Century ...	8
III. Ecclesiastical History of the Great Island ...	23
IV. Modern Queenstown (Conclusion of Lecture) ...	35
APPENDIX A.—The Geology and Botany of the Great Island; The Climate of Queenstown ...	47
APPENDIX B.—Later Catholic Records of the Town and Island ... ..	51
APPENDIX C.—The Protestant Records of the Great Island ... ..	55
APPENDIX D.—Townlands and Place Names of the Great Island, Street Nomenclature of Queenstown, Notable Houses, etc. ... ..	57
APPENDIX E.—Antiquities and Traditions, Ancient Customs and Observances; The Great Island Graveyards ... ..	79
APPENDIX F.—Literary Associations of Queenstown and the Great Island ... ..	88
APPENDIX G.—Town Seal; Queenstown's Municipal Governors ... ..	93
APPENDIX H.—Further Annals of Queenstown and The Great Island (ending with 1920) ... ..	94

FAC-SIMILE OF ORIGINAL HANDBILL.

THE  
**LECTURE**

ON  
**Queenstown and the Great Island**

BY THE  
**REV. H. E. DENNEHY,**  
IN THE COVE NATIONAL SCHOOL,  
**On Thursday Evening, March 19th (1872).**

*Chair to be taken at 8 o'clock by Mr. P. BARRETT, Chairman Town Commissioners*

**Synopsis of Lecture.**

The "Great Island" in Pagan Times—in Early Christian Times—its Churches—its Inhabitants. The Tribes of the Great Island—their Occupations, Dress, Houses, &c. Conquest of Cork by the English. The "Great Island" conveyed by Charter to Fitzstephen—its Condition under the Normans—state of Religion in the Norman Period. The Reformation—Penal Enactments affecting the inhabitants of the "Great Island"—their Adherence to the old Faith—the Pilgrimage to the Holy Well—the Mass early dawn by the East Ferry—Final Dispersion of the Tribes—Change of the Population. The Village of Cove in 1750—The Ferries—The Old Roads—A Visit to the Last of the Catholic Proprietors—The Water Club in the Last Century—The "Antigallicon"—Cove in the beginning of the present Century—Stirring Scenes during the War—Ceases to be a Naval Station—Cove as a Residence for Invalids—Pleasure Seekers—The "Watering Place"—Increase of Trade—Rebuilding of the Town—Modern Queenstown—Conclusion.

**Entrance - 2s., 1s., and 6d.**

Proceeds of Lecture to go to the Library and Reading Room of the Young Men's Society.

**INTRODUCTION.**

A considerable time has elapsed since the idea of delivering a Lecture on the Town and Island of Queenstown became fixed in my mind and was converted into a firm resolve. Yet, though I desired to leave behind me a Memento of my long connection with this locality in the form of a History of its Past and Present State, I was not without misgiving as to the possibility of realising this desire in a manner satisfactory to myself and the public, as materials for such a subject appeared to me to be few and meagre.

After considerable reflection and examination, and after I had gone groping, so to speak, over the surface of the Island in every direction, I came to the conclusion that I should identify the Island with the Baronial District to which it belongs, and that in the history of Barrymore, its people and chieftains, I would find the history of the ancient, and, to some extent, of the modern inhabitants of the Great Island.

Satisfied that the history of the mainland adjoining would throw light on the lives and manners, the fortunes and misfortunes, the dress and employment of the Island people, I next proceeded to study the history of the ancient monuments actually existing in the Island. I found these to be the great tower of the ancient castle of Belvelly (pronounced Balevelly), the ivy-clad walls of the "Old Church," and the crumbled walls of the other old church at Ballymore, a holy well or two, and several of the circular mounds or enclosures, within which stood the

dwelling of the ancient inhabitants of this place in Pagan and early Christian times. Many of these monuments spoke for themselves, and there was no great difficulty in obtaining such information regarding the others as would satisfy a not over-critical audience.

I was fortunate also in obtaining through a friend, an extract from the "Down Survey" of Ireland, descriptive of the Great Island at a very critical period; and quite accidentally I fell in with a passage in the writings of Gerald Barry (Giraldus Cambrensis), the Anglo-Norman Chronicler, in which he describes the dress, the ornaments, and the physical appearance of the Irish of his day (*i.e.*, in the latter part of the 12th century).

Furnished with a certain amount of information from those sources, I propose to introduce you to the History of the Great Island, Ancient Cove, and Modern Queens-town. The object of my Lecture will be to indicate the changes that have passed over the Great Island, the effects that have been worked out by various causes, and the main causes which in the space of six centuries have transformed the Great Island from a purely Celtic pastoral region into a bustling place of mixed nationalities; made it the site of a rising and handsome town—I might almost say city—changed the surface of the soil, and altered, in a great measure, the characteristics of its inhabitants, and placed it in the curriculum of what is named "Modern Civilisation."

## I.

## THE GREAT ISLAND IN PAGAN AND EARLY CHRISTIAN TIMES.

The Great Island has been named in the Irish language Oilean-Ardaneimheidh, probably from a tradition that Neimheidh, the leader of a Phœnician colony landed here and defeated in a great battle, with great slaughter, the primitive inhabitants of the place. If this tradition be founded on fact, the event recorded in it must have taken place one thousand years, at least, before the Christian era.<sup>1</sup> Our Island has also been named Ui-Liathain, from the O'Lehane family or tribe, who possessed this and the adjacent parts of South Munster before the English landed in Cork. Subsequently our Island was named Oilean Mor-an-Barria, that is to say, Barry's Great Island, because it was a portion of the territory that was given by charter to Robert Fitzstephen, and by him transferred to the De Barrys (who were his nephews).

In "The Annals of the Four Masters" reference is made to the Great Island in the following passage: "Neimheidh afterwards died of a plague, with three thousand of his followers, in the Island of Ard-Neimheidh, in Crich-Liathain, in Munster." The Island of Ard-Neimheidh, Dr. J. O'Donovan, the Editor of the "Annals," identifies with Barrymore Island, otherwise the Great Island, near Cork. This Neimheidh, or Nemedius, is said also in the "Annals" to have landed in Ireland in the year of the World 2850, and to have died in the year 2859 A.M.

We are also told in O'Flaherty's "Ogygia" that a Chieftain named Eochaidh-Liathanach established himself with his tribe on the Island of Neimheidh, and the adjacent

land, long before the dawn of Christianity. From this Eochaidh-Liathanach the Island was called Crich-Liathanach, or Hy-Liathain.

The extent of Hy-Liathain and its limits are determined by many ancient and Anglo-Irish authorities; and from them we learn that it consisted of a wide belt of land lying between Caislean Ui-Leathain (Castlelyons) and the Great Island itself. After the establishment of surnames "O'Liathain" and "O'Anmchadha" were, according to Dr. O'Donovan, the chief families of the district of Hy-Liathain. The "Annals of Innisfallen" tell us that Muir-cheartach, son of Annchad, Chief of Ui-Liathain, led his clansmen to Clontarf, and fought there by the side of King Brian Boru, in the year 1014.

The O'Liathain tribe—like those of the country generally—was composed of the offshoots of one parent stock, or, in other words, of a number of families of the same name and blood, sprung from one family originally. The tribe was governed by a chieftain, who was elected by suffrage; and who held his office for life. To him were given certain lands named mensal, or official lands, which passed after his death to the next elected chieftain. His position was a high one. His sway was absolute. He made alliances. He declared war between his tribe and others; and he administered justice, or saw that it was administered, according to the provisions of the Brehon Law.

It is now generally admitted that the houses in which the tribal families dwelt were of timber, or of wicker, and materials for their construction were everywhere at hand; for Ireland in ancient times was covered with woods and forests. They lay together in the form of a hamlet, and they were surrounded by circular mounds or rings. On the Great Island there are still several of these mounds (usually named "forts" by the country people), viz., one near the village of Ballymore, one on the townland of Ballybrassil, one in Ballydanielmore, and two in the neighbourhood of Lisaniska, which latter takes its name from one

of them, "the lis, or fort, in the water," in conjunction with the streams that abound there. Within these mounds some thousand years ago stood the wooden houses of the O'Lehanes; and upon entering their enclosures at the present day a thrill of surprise and joy must come over us when we reflect that we are on the very spot where the warriors of our race watched and slept, and where Irish children of unmixed blood played and gambolled before the Danes emerged from the fastnesses of the North, or the Anglo-Norman set his hostile foot, for the first time, on the soil of our native land.

A celebrated Chronicler (Cambrensis) who visited Ireland in company with the early Norman settlers, gives us an idea of the physical appearance, dress and occupations, of the Irish tribal families of Hy-Liathain. Though by no means favourable to the Irish race, he is forced to describe them as a people "handsome in form and face." He looks upon this as extraordinary, for he says: "Their children are left to nature's moulding; and but little artificial care or comfort administered to them." "The men," according to the same writer, "were occupied in tending their herds of cattle." Giraldus Cambrensis looks upon this as a lazy sort of life. But, to an unprejudiced eye, it was simply the pastoral life which has been common to all great nations at certain stages of their history, and which in the uncertain nature of our climate was found by this ancient race to be more safe and profitable than agriculture.

"Their clothes," he tells us, "were generally of woollen cloth, usually black, which was the natural colour of the wool, and made in a coarse manner. They consisted of a small cloak or hood, thrown over their shoulders and back, and reaching to their elbows, to which garment they often sewed by way of finery, pieces of cloth of different colours. Under this they wore a coarse woollen coat or frock, and below, breeches and hose all in one. They rode on horseback, without saddle, stirrup or spurs, with a bridle of a very simple make; and they usually carried in their hands

a stick bent at one end, with which they guided their horses, and which served for other purposes." Gerald de Barry writes with horror of the practice of carrying on their shoulders "a formidable axe." But one can easily see the necessity in his day of this weapon; for the Irish race at that time had just emerged from the Danish wars, and were then about to be subjected to similar aggression at the hands of the Anglo-Norman adventurers.

This description of Irish life and manners was written most probably in the old Castle of Barryscourt (near Carrigtuohil); and consequently represents the people whom Giraldus saw towards the close of the 12th century, in the immediate neighbourhood of the Great Island, if not on the Great Island itself.

Putting side by side the facts I have just brought before you, we can form an accurate and sufficiently full picture of the state of the Great Island before the landing of the English in the twelfth century.

If Ireland in general at that time was celebrated, as we are told, for its fish and goats, the Great Island must have been eminently so. Its placid and beautiful bay, undisturbed by shipping, must have swarmed with the finny tribe; and its crags and highlands so admirably suited for browsing and nibbling; were, doubtless, crowded with herds of goats. The Great Island, as a portion of the land conveyed to Robert Fitz-Stephen by Henry II. must then, to use the words of the Charter of Conveyance, have had its "woods and plains, its meadows and pastures, its waters and mills, its warrens, ponds and fishings, its ways and paths."

Our Island was not then, as at present, bare and almost devoid of trees, but was covered here and there with thick woods—smiling pastures lying between dark forests—that soft combination of woodland and plain, without which scenery has but little variety or beauty; not much tillage, but large herds of cattle scattered over the surface of the land.

The O'Lehanes were there in charge of their cattle,

"handsome in form and face," strolling through the plains, or resting beneath the shade of the high trees, mounted or on foot, armed with the battle-axe, and grasping the shillelagh, the men comfortably clad in garments of black woollen stuff, the women habited in the long graceful hooded cloak, which has survived to our own day.

On Sunday the priest of the Island having arrived at Templeroabin (Ballymore) to celebrate Mass the Islanders are assembled there, and with the exception of perhaps more perfect, because more purely Celtic beauty, of more picturesque costume, of a greater appearance of sturdiness—the sturdiness of a free people—the scene at Templeroabin was substantially the same as that which is now presented at Ballymore Chapel when the Priest of the present day goes over there to celebrate Mass—though nine centuries have elapsed between the two celebrations.

#### NOTES.

<sup>1</sup> Neimheidh is said to have been the leader of the second colony from Europe that attempted to settle in Ireland, till then an uninhabited Island, and to have come hither from Scythia (Russia) with a fleet of thirty-four ships, each having on board thirty persons. The battle which he fought was with the Fomorians, who were sea-robbers from Africa. Neimheidh may have found a grave in the sepulchral mound on Currabinna Hill facing Crosshaven. Windele, the Cork historian, relates that a great battle was fought on the Great Island in the second century after Christ, between the followers of the rival Irish princes, Modha and Con of the Hundred Battles, the latter being defeated.

<sup>2</sup> There were formerly in the Great Island 23, if not more, "Lisses" or raths, erroneously styled "forts," and also erroneously believed to have been built by the Danes. An illustrated paper on the existing Rathes, &c., on the Island, by Mr. F. J. Healy, B.L., appeared in the "Cork Arch. Journal" for 1904. There is now but one admitted Holy Well on the Great Island, that formerly known as Sunday's Well on the Higgins farm, between Ballynoe and Ballyheterig, visits to which have long ceased.

## II.

THE NORMAN INVASION: THE GREAT ISLAND FROM  
THE TWELFTH TO THE SIXTEENTH CENTURY.

SUCH was the state of the Great Island a thousand years ago. Its inhabitants were Christians. They were brave and free.

This is not exactly the time or place to speculate as to the advancement this ancient people would have made if left undisturbed in their Island home. Certainly from the known characteristics of this old race, its manliness, and at the same time its Christian gentleness, its intelligence, its physical strength, and its warlike spirit, it is but reasonable to conjecture that it would not have fallen far behind the most distinguished European race on the road to what is named "Modern Civilisation."

But unfortunately, as we shall now see, the country at large and this Island in particular, were, towards the end of the twelfth century, made the theatre of an invasion, one of the most monstrous and unjustifiable that ever assailed a free people, and prevented its natural development.

I do not deem it necessary to give here in detail the history of the partial conquest of the South of Ireland by the army of Henry II. towards the end of the 12th century, under its leaders, Strongbow, Hugh de Lacy, Raymond le Gros, William FitzAldelm, and Robert FitzStephen (with Milo de Cogan). It is sufficient for the elucidation of my theme to state that the English Monarch landed at Crook, in the Co. Waterford, on the 16th of October, 1171, and that in a few years later, in 1177, he very off-handedly conferred the Kingdom of Cork on two of his English generals (FitzStephen and De Cogan). In

the annals of spoliation there is no document to be found more curious or more egotistical than the Charter of Henry II. in favour of Robert FitzStephen and Milo De Cogan, through which this great injustice to the Chieftains and Tribes of Hy-Liathain, as well as of other large districts of Cork County, was effected. (I give this Charter in extenso. See Note 3.)

Robert FitzStephen and Milo de Cogan, the grantees in this Charter, seeing themselves surrounded by a hostile population, advanced with slow and cautious steps to take possession of their vast estates. Dermot McCarthy, the King of Cork, was watching the newcomers, and all the Chieftains of the country regarded them with a jealous eye.

FitzStephen was an artful and clever negotiator. He well knew his Charter availed him but little, if he provoked those "handsome, active Irish," entrenched in their raths and "forts" and wielding their formidable battle-axes with strength and dexterity. He therefore endeavoured to effect by compromise what he could not accomplish by arms. Overtures were made to the King of Cork and to the other Irish chiefs interested. They were offered twenty-four cantreds of the "chartered" land, at a small annual rent, on condition that they should allow FitzStephen and De Cogan divide between them the seven remaining cantreds which lay contiguous to the City of Cork.

These terms were accepted by the Irish, and immediately afterwards, as Giraldus Cambrensis says in his "Expugnatio Hiberniae," lib. II., cap. 18, "FitzStephen and De Cogan divided seven cantreds between them which were contiguous to the city, and which they possessed in great security, three of which eastward fell to FitzStephen, and four westward to Milo de Cogan."

Here we have an interesting fact connected with the Great Island. Hy Liathain was comprised in FitzStephen's lot. The Great Island was part of Hy Liathain. Heretofore the O'Lehanes were the lords of this place;



henceforward and for evermore the FitzStephens and their representatives the Barrys.<sup>5</sup>

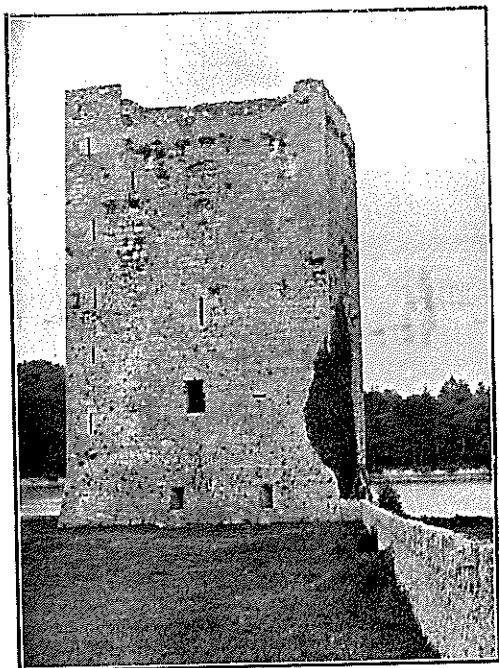
It would be tedious and difficult to follow the history of FitzStephen in connection with his newly acquired property. Whether he dwelt within its limits and farmed a portion of it, or whether he allowed it to remain for some time in the hands of its old proprietors, we cannot determine.

He must have had an anxious time during the remaining years of his life. We find him closely besieged in Cork City, in the year 1185. In the same year he lost his son and heir, who was killed at Lismore by an Irish chief, named MacTirid. It would appear probable that FitzStephen adopted Philip De Barry, his sister's son, as heir to his estates after this event, though it is not clear that he had not another surviving son, for we are told authoritatively that "Philip De Barry . . . arrived in Ireland with a strong party about the end of February following, to recover the lands of O'Lethane, which Ralph, the son of FitzStephen had unjustly detained." We are left in doubt as to whether this Ralph was FitzStephen's legitimate son, and if he was it seems strange that he should be disinherited. But that De Barry was preferred to him is clearly proved by a Charter of King John, in which he confirmed to William De Barry the donation made by Robert FitzStephen to Philip De Barry, his sister's son, and father of the said William, whose heir he was, in the lands of Cork, i.e., O'lethan, with all its appurtenances. (See Smith's "*History of Cork*.")

Philip De Barry having succeeded to FitzStephen's great estate of Hy Liathain, built a strong castle near Carrig-tuohil, in the same spirit and with the same design with which an invading army erects a strong fortress in a country it has conquered. Within the walls of this (Barryscourt) castle the De Barrys were safe from their enemies, in those days of spears and arrows; and through its iron gates they sallied forth from time to time to collect their tribute, and to make raids on the cattle of their own



Barry's Court Castle.



Belvelly Castle.

subjects, or upon the lands and persons of the neighbouring chiefs and barons. Better perhaps it had been for the De Barrys, if this castle had been built on the Great Island; for it would have been in an equally aggressive and defensive position, and it would have enabled them to hold this valuable Island property against all comers, by land or sea.

Either in consequence of the neglect of the Great Island by the De Barrys, or from some other cause unknown to us, a gentleman from Shropshire, named Hodnet, came upon the Great Island at some period during the 13th century, and firmly established himself there, with his followers. Did he come there originally as a vassal of the De Barrys, or did he get the Island by intermarriage with them, or was he a pirate from the sea, who came round from Courtmacsherry and seized upon the Island, we know not. But certain it is that Hodnet and his followers possessed the Great Island during the 13th century and part of the 14th; and that he built the castle of Belvelly to guard the only ford by which it was approached. It was castle against castle: Barry at Barrys-Court at one side of the estuary, and Hodnet with his strong keep at Belvelly, on the other.

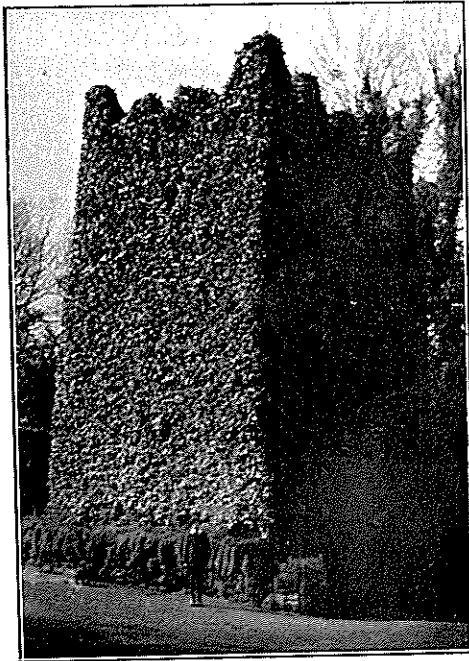
The De Barrys in the course of time became jealous of Hodnet for many reasons. He had occupied an estate which had been confirmed to them by Charter. He had grown rich upon it. He had fortified himself upon it. He had been ennobled under the title of Lord Philip Hodnet of the Great Island. An effort should be made to recover their estates and expel this dangerous rival; and so, collecting their followers, both English and Irish, and joined by their neighbours De Rupe (i.e., Roche of Fermoy) and his clans, they attacked the castle of Belvelly, A.D. 1329, took it after a severe struggle, and gave the Great Island the name of Barrymore, which name, after five centuries and a half, it still retains.<sup>5</sup>

It would be rash to say the precise time at which the mode of holding land on the Great Island underwent a change. We are not to suppose that the tribal system,

which implied that the land was the property of the tribe in common, broke down immediately upon the arrival of FitzStephen on the Island; and it is quite within the limits of probability that during the lifetime of FitzStephen and of his successor, Philip De Barry, and during the occupation of the Island by Lord Hodnet, the Irish septs remained almost undisturbed in the "Lisses" of Lisaniska and in the "Raths" of Ballymore and Ballyvrassil. It would appear to be contrary to FitzStephen's policy of conciliation to disturb them, and certainly it was not Lord Hodnet's interest to disturb them either; for upon their support or inaction he should have mainly to depend to maintain himself in his perilous position with De Barry on one side and the sea on the other.

But now, when by the conquest of Hodnet, De Barry became master of the situation, a policy was adopted which effectively told against such Irish families as held proprietorship in the land of the Great Island. In the maintenance of the peasantry and the working classes who dwelt within his territory De Barry had a clear personal interest. What could he do without the aid of strong Irish arms? On the Irish kerne or gallowglasses he was mainly dependent in war; and in time of peace the Irish serf must till his lands and tend his cattle. Different were his views with regard to the Irish chieftain or gentleman who predominated in his tribe and held absolute or limited proprietorship of the tribal lands. Every such Chief was in the way of The Barry of the Great Island.

An eminent writer of Irish history (Prendergast in his "Cromwellian Settlement") gives a graphic sketch of the relations of friendship and fraternity that existed between the Earl of Pembroke and the great Irish families of MacMurrough and Kavanagh, who dwelt by his side in Leinster. There is no reason for believing that relations of friendship or even of tolerance existed between the De Barrys and such chiefs of the O'Lehanes as lived within the limits of the Great Island. Barry must have the fee of the land for himself and his Captains of English blood;



Ballymacshaneroe Castle.

and the gentlemen of the O'Lehane tribe must therefore descend from the position of landowners to that of cultivators or tenant farmers. The process by which this change was brought about may have been slow; but that it was sure and effective is abundantly proved by the fact that after the occupation of the O'Lehane's Country by the Barrys, the name of O'Lehane as an influential family name fades gradually out of the history of the County Cork.

For more than two centuries after the fall of Hodnet we have no local record of events on the Great Island. Yet events and changes of a radical character undoubtedly took place here during the fifteenth and sixteenth centuries. This was the period within which the Island estate of De Barry was broken up into a number of small fee-simple properties. It was the time, as we shall see from documents, quoted further on, when various minor branches of the Barry family were set down as proprietors of the lands of the O'Lehanes.

The Castles of Walterstown and Ballymacshaneroe and that of East Ballinakill (in the East Ferry direction), all on the Great Island, each the dwelling of a different branch of the Barrys, were built during these centuries. And it was between the years A.D. 1329 and 1583 that the O'Lehanes now become farmers and herdsmen under the Barrys, erected for themselves on the Island detached houses of earth and stone, straw-covered (thatched), like those that are at the present day so common in the country parts of the South and West of Ireland (latterly, however, being gradually superseded by what are called "labourers' cottages"). Queenstown Island during these centuries presented some very distinctive features. The quietness of isolation was on the place. The din of war was seldom heard within its limits; and we may suppose that it became the special resort of the Bards and Minstrels of the adjacent parts of Cork County, who were too often driven from their homes by the unrest and turbulence of the times.

Settling down among the Irish people by whom they

were surrounded, and worshipping with them before the same altar, the Barrys were gradually losing their English stiffness and hauteur, and adapting themselves to the customs of the country; adopting Irish manners, and, making the Irish language their ordinary tongue, they ultimately became Irish in everything but in name.

Lord Barry appears, however, to have been given to occasional wild freaks; and not to have very correct views with regard to the rights of property where others outside his own retainers were concerned. Thus, we are informed in a Letter of the Mayor and Bailiffs of Cork, under date of A.D. 1547, that, "Certain wild Irish coming one night to make a prey near Cork were met by the Lord Barry, who was going to do the like on certain other wild Irish; and that Lord Barry killed eighty of them."

With the exception of an occasional raid on the wild Irish, and an occasional sanguinary encounter with his own kinsmen (as in A.D. 1500 when Barrymore was slain by his clerical relative, David Barry), Barry of the Great Island appears to have held his territory in peace, until the commencement of the great Desmond Revolt (in the 16th century).

At that time the Lord Barry who held the chieftaincy was both cunning and brave. Lord Burghley (Queen Elizabeth's famous Minister of State) characterises him as "The subtlest fox that ever Munster bred." The courage of this nobleman was evinced by the stand he made by the side of The Great Desmond, risking life and property to sustain the falling fortune of that illustrious House. The strength and determination of his character were shown forth in a striking manner when he set fire to his noble castle of Barryscourt, rather than deliver it to Captain (afterwards Sir) Walter Raleigh, by whom it was besieged.

As Lord Barry had thrown in his lot with the Desmond Earl, one would expect to hear he fell with him, and like that nobleman he lost his estate at the period of the final collapse of the Desmond Rebellion in 1583. But no! Brave as a lion he was as cunning as a fox. He had a

talent which enabled him to escape out of all difficulties; and during the commotion and civil wars of the sixteenth century, as well as during the period of confiscations that followed them, the Lord Barry of Barryscourt held his ownership of the Great Island (and other parts of the County Cork) and was never called upon to forfeit his property to the Crown.

We must presume that the minor branches of the Barry family with their tenants and retainers followed their Chief in the Desmond Wars. They, too, appear to have escaped forfeiture; for we find several of them in possession of their lands and castles in the Great Island in the middle of the 17th century.

Before the end of the 16th century the head of the family had become a Protestant, and was thoroughly devoted to the English interest. Hugh O'Neill, in 1593, regarding him as one of the greatest enemies to the National Cause, pillaged and laid waste his country (i.e., Barrymore, including the Great Island), as being that of an undisguised traitor.<sup>6</sup>

Never after this period did a Lord Barry appear in the popular ranks. As an enemy to his country and to its religion he was on the English side during the Rising of 1641, and so far from risking or losing any portion of his lands was he, that he consolidated what he possessed, and added to his dominions several properties forfeited during the Wars of the 17th century.

The kinsmen of Lord Barry on the Great Island, however, were not so degenerate. They joined the Catholic Confederation of A.D. 1641, and they rose, with the other landed proprietors of the South of Ireland (nearly all Catholics at that time), to strike a blow for King, Religion and Country.<sup>7</sup>

It is unnecessary to give here the details of the protracted conflict of races and religions that raged over the whole of Ireland, for a period of ten years, which involved the landing of Cromwell, the history of victory and reverses, and culminated in the defeat of the Irish armies,

in the legal proscription of the Catholic religion and the confiscation of the estates of such Catholic proprietors as drew the sword, or raised their voice in favour of the (Confederate) movement.

For our present purpose it is sufficient to say that at the beginning of this war the fee-simple lands of the Great Island, with one exception, were in the hands of Catholic proprietors, and that after the termination of the War all these Catholic proprietors, except one, were driven from their homes, deprived of their lands, hurled from their high position, exiled beyond the seas, or else thrust into the ranks of the peasantry.

Amongst the most interesting documents quoted in this historical review is the extract from the "Down Survey," that I now present, which exhibits the state of the Great Island and its owners immediately previous to the Cromwellian Confiscations:—

"The Great, or Long Island," writes Dr. Petty (by whom the "Down Survey" was made), "is the largest and most fertile Ireland hath within herself, it being more than four miles long;—in the late wars it was a secure place, being only accessible by one ford, and is very well inhabited,—the chief want being fuel, they have only turf,—the soil is very good, arable, meadow and fine pasture;—at Walterstown is a castle and house in repayre;—at Ballymacshaneroe a castle and house in repayre;—at East Ballynakilla a Castle;—at Cuskinny a fayre house;—at Ballymore a church, a fayre house, and dove-house; at Belvelly a large castle. . . ."

Then follows a list of the Landlords of the Island and of the Properties owned by them in the year A.D. 1652, viz.:—

Ballymacshaneroe .....	James Barry
Corbally .....	Pat Lavallin
Walterstown & Kilvokery .....	William Barry
Ballywilliam ...	John Meade of Meadstown (near Carrigaline)
Ballinakill .....	Christopher Walters

Ballyknockane .....	Richard Walters
Ballyvrassil .....	John Walters
Cuskinny .....	James Ronane of Cork
East Rinmeen .....	John Barry
Ballymore .....	David Oge Barry
Ballyleary .....	David Terry
West Rinmeen .....	Pat Lavallin
Ballynacrusha .....	James Ronayne

—"Down Survey, Anno. 1652."

All those landed proprietors were Catholics, and were all doomed to forfeiture of their estates. Dr. Petty's "Instructions" were to make out lists of the landowners who had taken part in the Rising of 1641, and to survey their estates that they might be transferred, by sale, to sound Protestants; or given away gratuitously to the needy and greedy English adventurers, who swarmed through the country in search of Catholic plunder. All were condemned to forfeiture.

But some of the proprietors did not give way without a struggle. Among the latter was David Oge Barry of Ballymore, who clung to his estate with the grasp of a drowning man. He endeavoured to prove that he was out of the country from A.D. 1641 to the end of the War. His proof was not accepted, or it was considered incomplete. His immediate descendant renewed his suit for the recovery of the property before the Court of Claims in 1660. He, too, was unsuccessful. And a little later, we are told, that the Ballymore estate was sold by public auction, and was purchased for a mere trifle by one John Smith.

A different result attended the efforts of the Ronayne family to save their estate at Ballinacrusha. The property was at first declared to be forfeited, but ultimately the Ronaynes succeeded in proving to the satisfaction of the English Inquisitors that they were "Innocent Papists," or, in other words, that they had not taken up arms for their King, Creed, or Country; and on these grounds they were restored their estate. (This family is now represented



by the Ronaynes, late of Annebrook and Berry Hill, who finally severed their connection with their ancestral property there in 1920.)

The other proprietors, the Walters, the Barrys, Terry and Meade, were likewise dispossessed, and now the birds of prey descended upon the confiscated lands.

Sir Alan Brodrick (ancestor of Lord Middleton) got a goodly share of the spoil. He had come to Ireland in succession to Sir Adam Loftus as Surveyor of Forfeited Estates. Like Sir William Petty, he feathered his own nest with the plumage that had fallen from the Catholics. His biographer says that "He (Brodrick) obtained considerable grants of land in Ireland," and we can fully believe his assertion, when we find that on the Great Island alone he contrived to get possession of Ballyleary, Corbally, Ballyvrassil, Ballydaniel, and a portion of Ringmeen.

During this period of heartless spoliation the Lord Barry of this time was also enabled to add to his estate on the Great Island. He added Walterstown, Kilvokery and the remainder of Ringmeen to Ballynoe and Lisanisky, which he had possessed from so early a period.

Thus were all the forfeited estates of the Great Island, with one or two exceptions, transferred to the ancestors of the present owners, one of them a degenerate Anglo-Irishman, who had turned his back on creed and country; the other a Knight who had won his spurs, not on the battlefield, but on the arena of Irish turmoil and distress.

We shall conclude our story of the Great Island by an extract from Dr. Smith's "History of Cork," in which that author gives a description of the seats and demesnes of its gentry, as they were to be seen in the year 1743:—

"Not far from the Castle of Belvelly is Ronayne's Grove, formerly called Hodnet's Wood (now known as Marino),—a good house and handsome improvements of Philip Ronayne, esquire. From the garden one has a charming view of the river and shipping to Cork, as also the town of Passage at the opposite shore. . . . East

of the parish church (whose ruins are now termed "The Old Church") is Ballydelea, a well-situate, well-planted seat of the late Richard Bettesworth, esquire, surrounded with maple, beech, silver fir, and other timber trees. On the East Ferry is Belgrove, a pleasant seat of John Harper, esquire, of Cork. From a fine terrace over the garden is an agreeable prospect of the Eastern Channel. This terrace is near a quarter of a mile long, broad and high, adorned with vases, urns, &c., and is the finest of the kind in this county. Beneath this terrace is a pretty bowling-green with garden and pleasant walks. To the south is a spreading grove which covers a hilly country down to the water's edge. Near the house, among other improvements, is a hopyard which thrives well, as well as a considerable plantation of hemp, a commodity as useful as it is profitable. . . . (Belgrove still remains, but minus its bowling green, hopyard and hemp plantation. The late owner, Mr. Gumbleton, who is buried in its grounds, was a man of great taste and refinement, and possessed many fine oilpaintings and other art treasures.)

[A page or two are here missing from the Manuscript of the Lecture, which fortunately can easily be recovered from Smith's "Cork," the fifth edition of which was published in 1892.]

Dr. Smith does not mention Eastgrove, nor does he say anything about a house at Cuskinny, in his time, although probably the oldest place of residence other than the castles on the Great Island, and named in the Down Survey of 1652. But he speaks of Ashgrove, on the north side of the Island as "a fine plantation, deer-park, and good house of John Rogers, esquire."

The Rogers family came from Cork City, some of whose members are buried within the walls of the "Old Church." The Rogers family bought this place subsequent to its forfeiture by its former owners, the Barrys, and changed its old name, Ballymacshaneroe into Ashgrove. The deerpark no longer exists, but the little castle of Ballymacshaneroe—one of the places 'spoiled by Hugh

O'Neill in 1599, still remains, to the east of the entrance-lodge. The late Mr. Thomas Barry of Rosslague, was probably a kinsman of the Ballymacshaneroe, or Ashgrove Barrys, sisters of whom also owned land at Fanick, near by.

Dr. Smith, who makes no reference to Ballymacshaneroe Castle, states that at Waterstown (sic) was a castle, "the chief residence of the Barry family on this island; but it has long since been demolished." This statement shows that Waterstown Castle must have been taken down early in the 18th century. Its site is indicated by the square plot back of the little cottage at the south-east of the former bawn, also a square, most of whose walls still remain, and were quite perfect fifty years ago.

Dr. Smith also refers to the excellent oysters dredged almost opposite Belgrove House, known in his time as "Kilvokery Oysters." "Near Cuskinny," he further states, "is a newly-constructed fortification, which commands the mouth of the harbour,—a battery of 24 pieces, twenty-four pounders—is now finished and the guns mounted." This now ruined battery still remains within the grounds of the Military Hospital at the eastern end of the Town.

Other notable houses in the Island and Town are referred to in Appendix D.

#### NOTES.

<sup>3</sup> "Henry, by the Grace of God, King of England and Duke of Normandy and Aquitaine, Earl of Anjou. To all Archbishops, Abbots, Earls, Barons, Justices, and all Ministers and Faithful Subjects, French, English and Irish, Greeting.

"Know Ye therefore that I have granted, and by this, my Charter, confirmed to Robert FitzStephen and Milo de Cogan, the Government of the City of Cork, with the Cantred which belonged to the Ostmen (i.e., the Danes) of the said City—which I retain in my own hands—to have and to hold them together, during my pleasure, and as long as they shall serve me faithfully. I moreover, by this Charter give, grant, and confirm to them and their heirs—all the Kingdom of Cork, except the said City, and the before-mentioned Cantred, which I retain in my own hands,—to hold to them and their heirs of me and my son, John, and his heirs, by an

exact division towards the Cape of Saint Brandon and on the seacoast and towards Limerick and other parts, and as far as the water near Lismore, which runs between Lismore and Cork, and falls into the sea;—by the service of Sixty Knights, to be performed thereout, to me and my son, John, and our heirs; the service of Thirty Knights, to be performed by the said Robert and his heirs, and the service of Thirty Knights by the said Milo and his heirs. Wherefore, I will, and strictly command that the said Robert and Milo shall have and hold the government of the said City and Cantred in manner as it is before-mentioned; and that they and their heirs shall have and hold the Kingdom aforesaid, except the said City and Cantred (which I retain in my own hands),—from me and my son John and our heirs, by an exact division, as above described, well and peaceably, freely and quietly, entirely, fully and honorably, in wood and plain, in meadows and pastures, in waters and mills, in warrens, ponds and fishings, in ways and paths, and in all other places and things belonging thereto, with all their liberties and free customs,—so that from the aforesaid river that runs between Lismore and Cork, the whole land as far as Waterford, together with the City of Lismore, shall remain in my hands for the government of Waterford. Witnesses present :—

John, Bishop of Norwich,  
Adam, Bishop of St. Asaph,  
Augustine, Bishop of Waterford,

Richard De Lacy, William Fitz Adelm my Server, Hugh De Lacy,  
Hugh De Burid, Roger FitzRemsey, Maurice De Prendergast,  
Robert Dene, Jeoffrey Poer, and Harvey De Mont Marisco,  
At Oxford."

<sup>4</sup> In a recent work, Dr. Webster's "Cork Diocese," it is stated that on the marriage of Robert Fitzstephen's son, Ralph, with Milo De Cogan's daughter, Margaret, she received as her marriage portion half of the Great Island from FitzStephen. The De Cogan's had also their castles. Of two of them, Carrigaline and Barnahely, near Ringaskiddy, considerable remains are still left.

<sup>5</sup> In Dr. Brady's "Records of Cork, Cloyne and Ross," it is stated that the decisive battle fought between the Barrys and the Hodnets took place near Courtmacsherry, where the Hodnets had also a large tract of country. Of this property the Barrys compelled the Hodnets to take a lease, thus making them tenants where they were till then lords of the soil. The same thing probably occurred with the Hodnets of Belvelly Castle, who still possessed it, or lands near it, till towards the end of the 16th or beginning of the 17th century, when Miss Hodnet, the last of her line, married the grandfather of Philip Ronayne, who lived in the 18th century, when Hodnet's Wood became Ronayne's Grove (now named Marino).

<sup>6</sup> In regard to the statement in the Lecture that the Lord Barry, who mocked at O'Neill's summons to join him against Queen Elizabeth, was a Protestant, the Lecturer was in error. It was the same David Lord Barry who had taken part in the Desmond Rebellion and burned Barryscourt to prevent Raleigh from getting it, who afterwards jeered at O'Neill for being a rebel. When the Desmond Rising was suppressed this Lord

671600

Barry became an ultra-loyalist, and his property therefore was not confiscated. He was the last Catholic Lord Barry. On his death in 1617 at Barryscourt he was succeeded by his grandson, who was brought up a Protestant, and having become son-in-law of the first Earl of Cork, was through him created first Earl of Barrymore. That title became extinct on the death of the 8th Earl in 1823. It was revived as a new creation in 1902, in the person of the present Lord Barrymore, who is a descendant of the fourth son of the fourth Earl, and the inheritor of a large portion of the Barry ancestral lands.

<sup>7</sup> Whilst as above stated, some of the Barrys of the Great Island joined the bulk of their fellow-countrymen in the Rising of 1641, it is remarkable that none of their names occur in the list of about 1,200 of the County Cork landed gentry who were outlawed by the first Earl of Cork at the Sessions held at Youghal in August, 1642, whose names are given in Appendix B. to Caulfield's "Council Book of Kinsale." About thirty Barrys are included in that list, but none from the Great Island.

Four names occur in it which show that at this time, and doubtless for many years previous, the MacCarthys were also landed proprietors on the Great Island. The four names are Donogh and Donogh MacDonnell Carthy, of Carrignevooy; John MacDonnell Carthy of Ballymore, and Donell MacCarthy of Ballyvilloone. Though the Great Island undoubtedly originally formed part of the O'Lehane territory, it does not appear that this surname was ever considerably, if at all, represented there. But if so, it is not at all improbable that the O'Lehanes were ousted from the Island by their neighbours, the MacCarthys from Cork, the most powerful sept in the South of Ireland. The above-named MacCarthys of Carrignafooy, Ballymore and Ballyvaloon, were probably represented in our time by the late Mr. Justin MacCarthy of Carrignafooy, and the Mr. MacCarthy who lived at WALTERSTOWN HOUSE, whose immediate ancestors, like the head of their race, the MacCarties of Carrignavar, and the Ronaynes of Berry Hill, turned Protestant in order to preserve what was left of their property. Ballydanielmore and Beg doubtless take their names from a former owner, Donal MacCarthy.

CRAWFORD GALLERY  
CORK.

### III.

#### ECCLESIASTICAL HISTORY OF THE GREAT ISLAND.

THE surroundings of the Great Island were at a very early period eminently holy. Not far away was Cloyne, and on that ancient spot was established a Bishopric about the year A.D. 600. To the Bishop of the See of Cloyne was subjected spiritually the Great Island, as well as the mainland to Waterford and Limerick. Nearer still to the Great Island was what was then called Pick, now Spike Island, on which St. Carthage (of Lismore) built a monastery about the year 620 A.D., of which an ancient chronicler says:—"Pick Island is a most holy place, and most holy people reside in it perpetually."

Wafted across the lovely waters of the Harbour an air of sanctity rested upon the Great Island in those remote days. Strong, indeed, must have been the odour of its piety when it attracted to its shores the great saint, St. Senanus, of whom it is written that:—"Returning from the monastery of St. David, Kilmony, he came to Munster and settled at Oilean Arda Crick Liathain (i.e., the Great Island). He remained here forty days."

This temporary sojourn of St. Senanus on the Great Island would afford some grounds for a supposition put forward by some writers that a monastery existed here in ancient times. In support of which view a tradition still exists among ancient families of the place that the name, "Holy Ground," which used to be given to the eastern end of Queenstown (i.e., the present Queen Street), was attached to that spot for many centuries as the site of an ancient monastery.

Churches were erected upon the Great Island in the 6th

century, and these churches, subject to the spiritual direction of St. Colman of Cloyne, were visited by him from time to time, and in them he administered the Sacrament of Confirmation. If the original churches of this Island were of timber, as was the case in many parts of the country, they must have been renewed again and again between the establishment of Christianity and the arrival of the Anglo-Normans in the 12th century. Perhaps, too, some of them were burnt by the Danes who were early established in Cork.

The ancient stone churches, viz., Clonmel, Temple-robin, and Kilgarvan, which are known to have stood on the Great Island long before the reign of Henry VIII., may have been erected at any period between the eighth and fifteenth centuries.

Templerobin, the church of St. Robin or Robert, on the townland of Ballymore, near the village of the same name (anciently named Ballynybantry), was evidently of great antiquity. To it came the tribal chieftains of the eastern part of our Island in the fourteenth century to hear Mass on Sunday. Thither, too, came the *elite* of the neighbourhood in the 16th century—the Lavallins of Walterstown, the Walters of Ballynakilla, the Ronaynes of Cuskinny, the Barrys of Corbally, the Walters of Ballybrassil and Ballyknockane, as well as the Barrys of Robertstown (the owners of the townland on which the church stood) and the Barrys of Ballymacshaneroe. Templerobin was a parish church, and gave its name to the parish that surrounded it, which extended on one side to the East Ferry, and on the other more than half-way to the present Queenstown.

If the name Templerobin—Robin's Church—savours of the early Anglo-Norman settlers, Clonmel carries us back to the age of Celtic ideas. Clonmel (from Cluan-meala, the Meadow of the Wild Bees' Nest, otherwise Vale of Honey) stood in olden times as second parish church of the Great Island, and it is a curious fact that the Irish priest or chieftain by whom it was built did not find for

it a patron saint, or dedicate it to the commemoration of some sacred mystery. "The Parish of Clonmel," "the Church of Clonmel," are the only topographical names we find in Irish history having reference to the church of the western portion of this Island. The Meades, who were the owners of Ballywilliam; the Barrys, owners of Ballyleary; Ronayne of Ballynacrusha, Barry of East Ringmeen, and Lavallin of West Ringmeen, were the Catholic gentry of this (Clonmel) parish; and as many considerations lead us to believe that Clonmel was the most ancient church on the Great Island, we may fairly assume that the O'Lehanes worshipped within its precincts before the English landed in Cork.

Kilgarvan, the Church of Garbhan (who was a disciple of St. Finbar) stood upon a field on the property recently purchased by Nicholas Murphy, Esq., now (1872) in the tenancy of Mr. Maurice O'Connell. The site of this church is determined by a tradition preserved in the locality, for no ruins exist to indicate it. The dismantled walls of ancient Irish churches were generally surrounded by the graves of the dead, and the grey tombstones stood sentinel near the little crumbling oratory to preserve it from total destruction. Though a few human bones have been found near what is believed to be the site of Kilgarvan Church, there is no record of the existence of a graveyard there; and hence within a century every fragment of this church has disappeared. The parish of Kilgarvan extended along the northern shore of the Island, and terminated at the Town in the direction of Ferry Street.<sup>8</sup>

Such was the religion of the Great Island, such its parishes and churches before the Reformation; and so they continued until the close of the Desmond War and the last years of the reign of Elizabeth.

No attempt was made in the reign of Henry VIII. to force the doctrine of the Royal Supremacy upon the inhabitants of the Great Island. "The county of Corke," at this time, "neither obeyed the King's Laws nor had jus-

tices or sheriffs under the King." Nor did Dominick Terry, who was appointed Protestant Bishop of Cork and Cloyne in the year A.D. 1536, intervene in the religious affairs of this place, or presume to touch its churches or its ritual. His hands were too full in the City of Cork alone, where a Catholic Corporation still held sway, and governed the City through a Catholic Mayor, Recorder and Sheriffs.

The reigns of Edward VI. and Mary having passed, Elizabeth ascended the throne of Great Britain and Ireland. She made it a primary aim of her reign to destroy Catholicity in Ireland, and to force upon the Irish people a Reformed Liturgy and a Reformed Church. The persecuting policy of Elizabeth found a pretext for extending itself to this place in the rebellion of Lord Barry and some of his kinsmen. When he was in arms with the Earl of Desmond against the Queen's authority, "David Barry, his relative, was at Cloyne, with several hundred rebels"; and we must presume that the followers and retainers of Lord Barry on the Great Island rallied to the Desmond war-cry, "Shanid Aboo."

The defeat of the Earl of Desmond and the final collapse of the rebellion in 1581, left Lord Barry's Country at the mercy of Lord Ormonde and the English Army, and as regards the Great Island, they signalled their victory by destroying the Old Church of Clonmel. Whether by accident or design the church of Templeroabin was spared at that time, as it was still standing in 1650.

The Church of Clonmel, or, as it is now called, "The Old Church," as I have said, was dismantled by the victorious English towards the close of the 16th century; and in 1615 a visitor to our Island reports as follows of the parish of Clonmel in its aspect as a Protestant parish:—"Clonmel—no residential clergyman; its church and chancel in ruins."

But though the church was left to the bats and owls, a close eye was kept on the living or income of the parish, for we find an entry, under the year 1621, to the effect that

the value of Clonmel at that time was £16 per annum, and that of Templeroabin, which the entry names "Capelli Roberti," the same sum (representing ten times that amount at the present day).

How or where the Catholics of the Great Island, whose gentry, farmers and labourers were all of them Catholics at that time, assembled to worship God during the latter part of the 16th century and the whole of the 17th century we cannot discover in the annals of the time. But if we may draw a conclusion from analogy, we must presume that they assisted at Mass and received the Sacraments in the castles or houses of the gentry of the Island, who were all faithful Catholics down to the year 1654.

Though the iron hand of the persecutor of their religion was on the land, yet William Lyon, "the Queen's Bishop" of Cork and Ross, writing to Lord Hunsdon in 1596, said that "This country is full of friars, priests and seminaries," and that "in the City of Cork all is done in private houses by Massing priests," and he then gives us a picture of the determination of the people of his diocese, where he says that "the young merchants of Cork went to Mass with daggers and pistols ready prepared."

As it was in the City of Cork in the year 1600, so it was in the Island of Cove. Priests and friars were here. The residences of the Catholic gentry were open to them for shelter and for their ministrations; and we are well within the limits of possibility when we assume that Mass was offered up, Baptism conferred, and Absolution imparted in the castle of Lavallin of Walterstown, in that of James Barry of Ballymacshaneroe, and in the fair houses of James Ronayne of Cuskinny and of David Oge Barry of Ballymore.

It can scarcely be said that the Protestants formed an element of the population of the Great Island in A.D. 1600, and yet for their benefit the glebes, parishes and the three churches of the Island were wrested from the Catholics; whilst the latter, persecuted and prevented from worshipping in public, were dependent on some man of position

for a tenement in which they could conceal themselves while practising their religious rites.

The further history of the Old Church of Clonmel may be briefly told. Wrested from the Catholics in the beginning of the 17th century, dismantled and allowed to go to ruin, a Protestant Church was erected on its crumbling walls some time previous to A.D. 1700, for under this year is the following entry given in Dr. Brady's "Diocesan Records":—"£50 out of the increased rent of the rectory and glebe (of Clonmel) is to be expended in adorning the east end of the church."

Writing of it fifty years later, Dr. Smith, in his "History of Cork," states that: "A mile from Cove is the parish church of Clonmel, with a decent parsonage-house," and after describing the various monuments that adorned it, he adds: "This church is in good repair, and on the east is a handsome gallery for seamen." In 1808 the site of the Protestant Church of the Great Island was ordered to be changed from Clonmel to Cove, and in 1813 this new Protestant church was consecrated.

Templerobin Church, which was still standing in 1656, was nominally given up to Protestant worship towards the close of the 16th century. But how could it be used for that purpose? There were no Protestants on the Great Island in A.D. 1700, and the place was full of Catholics. Under these circumstances, I am disposed to believe that Mass was frequently offered up in Templerobin between 1600 and 1656; for the Catholics of the South of Ireland, although sadly tried, had not as a body abated their pretensions to perfect freedom of worship. Nor did they lack the spirit to give effect to their wishes on this subject whenever an opportunity offered.

Dr. Smith says of them that, in 1603, "They hallowed the churches, publicly set up the Mass, and posted sentinels at the doors"; and that in 1604 "the Romanists (meaning the Catholics) began to rebuild several abbeys and monasteries in this county and other parts of the Kingdom."

Now, if we bear in mind that Barry of Ballymore, the owner of the townland on which Templerobin stood, was a Catholic, that all the surrounding landed proprietors and farmers were Catholics, that Templerobin was a remote church, and that there was no Protestant minister on the Island, we may conclude that the Catholics of the Great Island, unless they were become cowards and degenerate, retook their only remaining church, and used it for their own worship more than once between the accession of James I. and the great Rising of 1641.

We know nothing of its history subsequent to the time of Dr. Petty's Valuation. But no doubt, when finally taken from the Catholics, it was dismantled or allowed to sink into decay, for, under the year 1774, it is recorded that "the church of Templerobin was in ruins."

In the same year there is a similar record of the third Island church, Kilgarvan:—"Kilgarvan, an impropriate rectory in the Great Island, in the Barony of Barrymore; church in ruins. George Lukey, Esq., Impropiator."

Such was the state of things with the Catholic Church on the Great Island during the reigns of Elizabeth, James I. and Charles I. It became immeasurably worse after the victories of Oliver Cromwell. Up to this latter period, as we have seen, the Church found a refuge in the castles and houses of the Catholic gentry. But now, by the victories of the English generals and the collapse of the Catholic Confederation, the Catholic gentry, left at the mercy of the conquerors, were deprived of their estates, driven from their homes and banished to Connaught or beyond the seas. The Catholic Church on the Great Island was then truly in tribulation. Her temples were gone, and every door closed against her priests, save the poor man's cabin door. But did this Great Island branch of the ever-living Church wither and die? No, but it survived in all its beauty in the hearts of the faithful people there, as in the other parts of Ireland.

Cromwell would have no Mass or Mass-house on the soil of Ireland, and a price was set on the head of a Catholic



priest. A Major Morgan, who was M.P. for Wicklow, said in Parliament in 1657:—"We have three beasts in Ireland that lay burdens on us. The first, the wolf, for whom we pay £5 a head if a dog, and £10 if a bitch. The second is a priest, on whose head we lay £10; if he be eminent more. The third beast is a Tory, on whose head, if he be a public Tory, we lay £20; forty shillings if a private Tory."

Human bloodhounds were now scattered over the country to hunt the priests, and, by holding out the bribe, to test the fidelity of his flock. But the flock was universally faithful; and the priest, a martyr of circumstance and courage, went about the country at night and ministered to his people at early dawn in the hidden recesses of the land. Holy wells, too, became the rendezvous for priests and people in those sad days. . . .

[Here, unfortunately, occurs the loss of several pages from the manuscript of Archdeacon Dennehy's Lecture—a loss all the more regrettable as it dealt with our local history at a most interesting period in it, when the anti-Catholic Penal Laws were in full swing, having become more and more atrocious from the time of William III. to that of Queen Anne, who succeeded him.]

During the latter reign a large number of the Irish Catholic landlords became Protestants, as otherwise the Penal Laws would have made them absolute paupers. Some of their immediate descendants were virulently anti-Catholic, and in this way, possibly, the last of the Lavallins of Walterstown Castle were, according to local tradition, bitter enemies of the priest at that time in charge of the Great Island and of a large part of the county at the east side of the East Ferry.

The name of this priest has not been preserved. He is said to have always successfully evaded the Lavallins' evil intentions in regard to him. In a cave, or cavity, a little to the south of the East Ferry boat's starting point, this priest used to say Mass, not only for the Islanders, but for his parishioners across the Ferry, who knelt down on the

shore facing the cave. The Lavallins were Catholics till at least the time of James II., one of whom was an officer in his army.

As in the case of the Hodnets, the last of the Lavallins was a Miss Lavallin, who married one of the Puxleys from Castletown Berehaven. From this marriage have later sprung the present Lavallin-Puxleys, now living in England, whose father, Henry Lavallin-Puxley, sold off, in 1906, the former Lavallin property in the neighbourhood of Cork Harbour.

Philip Ronayne, the descendant of Miss Hodnet, the last of her line, also became a Protestant, as did his kinsman the ancestor of the Ronaynes, lately of Annbrook and Berry Hill (Ballinacrusha). No Ronayne, therefore, has now any residential connection with the Great Island; but the Ronayne-Sarsfields of Doughcloyne, near Cork, as representatives of the former Ronaynes of Cuskinny and Marino, are said to be still the ground landlords of these two properties.

Nor does Lord Midleton, the descendant of Alan Brodrick of the 17th century, possess all the latter's large share of the Great Island, most of it having been willed by a previous Lord Midleton to a complete stranger, a Miss Rushbrooke, whose nephew and heir, an English absentee, now consequently owns a very large portion of the Town and Island.

If the Penal Laws were successful in extinguishing the Catholic landlord class, they were not equally effective in their other great aim, which was to extirpate the Catholic priests, and in this way completely root out the Catholic religion in Ireland. By the end of the 18th century, however, the once numerous Friars had nearly died out in the County Cork, as elsewhere, so that only one Friar was left in Cloyne Diocese in the time of Bishop Coppinger, who died in 1831, and at the present day no representative of the old Religious Orders is to be found in Cloyne or Ross Diocese.

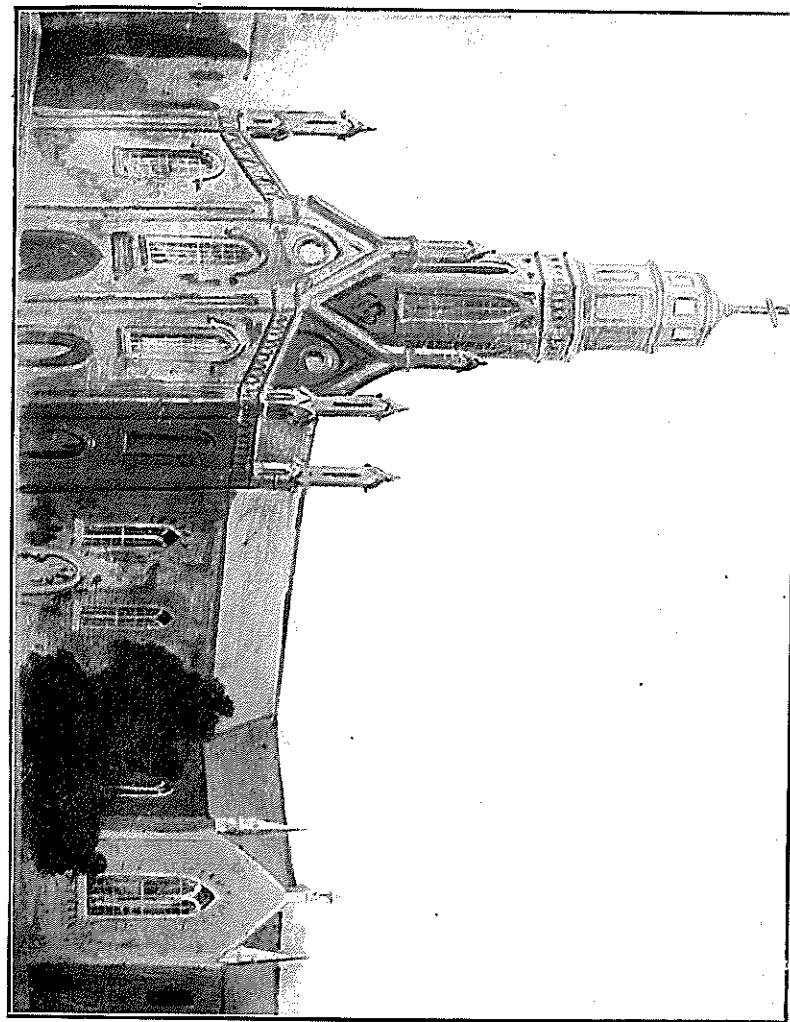
So restricted in numbers had the secular priests become

in the 18th century, also owing to the Penal Laws, that one priest, a Father Sinnigh, who died in 1721, whose headstone is still to be seen in the graveyard at Ballymore, was not only parish priest of the Great Island, but of Garranekenefick, at the further side of the East Ferry; Aghada, and Ladysbridge. Even so late as the first decade of the 19th century the Rev. Dr. Patrick Donworth was parish priest of Carrigtuoil and Cove, where he died in 1810.

In spite, however, of their long oppression and the extinction of the Catholic landlord class, the Irish Catholic people, on the whole, increased instead of diminished; and therefore, by a Papal Decree, the Diocese of Cloyne was, in 1774, restored to its original status as a separate diocese, having been since 1430 united to Cork Diocese. Ross Diocese was now joined to Cloyne, and remained so until 1851, when it too became once more an independent diocese—the smallest one in Ireland.

The first Bishop of Cloyne and Ross was Dr. John O'Brien, whose position as a Catholic Bishop was so perilous that he had eventually to fly for his life to France, in whose second city, Lyons, he died and was buried in 1769. He was succeeded by Bishop MacKenna, who, having been Parish Priest of the Great Island, continued to reside at Cove, where his successor, Dr. Coppinger, also resided from 1798 till his death in 1831. Since then all the succeeding Bishops of Cloyne, with the exception of Bishop Murphy, have resided there.

It was not till the reign of George I. (1714-1727) that the Catholics of the County of Cork first ventured on building what the then prevailing law contemptuously designated "chapels." These "chapels" were, for the most part, "mean, thatched cabins, most of them open at one end." But such as they were, Cloyne Diocese had no less than seventy of these chapels, or Mass-houses (as they were also nicknamed), in the year 1731, in which year there was one "chapel" only in the Great Island served by one priest, assisted by two itinerants, who probably were Friars.



OLD PARISH CHAPEL (taken down in 1863).

Block kindly lent by Mrs. J. H. Campbell.

Of the dozen or so Catholic schools in Cloyne Diocese that year one of them was in the Great Island. The solitary "chapel" it then held was, no doubt, that at Ballinacrusha, which was abandoned on the erection of the present Chapel at Ballymore in 1827. There seems to be no precise record of when the first "chapel" was erected in Cove town. It was built in all probability about the beginning of the 19th century. It was not till the year 1838 that a spire was added to this large parish chapel, that taken down in 1863, on whose site the present Cathedral stands.

[What further information respecting the later Penal period on the Great Island that was embodied in Archdeacon Dennehy's Lecture is now irreparably lost, which makes it a further cause for regret that the parishioners at the time of its delivery took no steps to have it published in book-form, a matter far easier of accomplishment then, than it is at the present time. Other items of the Religious History of Cove and the Island will be found in Appendix B.]

## NOTES.

\* Clonmel Parish did not really lack a Patron Saint, as a paper drawn up by Bishop MacKenna, published in Dr. Brady's "Records," shows it was dedicated to St. John the Baptist. In the Taxation of Pope Nicholas, A.D. 1291, as published in Tuckey's "Cork Remembrancer," Clonmel is not named, but Templerobin appears as "Capella Roberti," the Chapel of FitzRobert, valuation three pounds two shillings, whereof the tenth, six shillings and two pence, form the taxation.

That Clonmel Church was in existence the previous century is shown by a footnote in Canon Webster's "Diocese of Cork," which states that "one-half the Great Island having been given by Robert FitzStephen to Margaret De Cogan on her marriage with his son Ralph, she made a grant of the Church of Clonmel, on the Great Island, to St Thomas's Abbey in Dublin, as recorded in its Register, published by the late Sir John Gilbert in 1889."

The omission of Clonmel in the Taxation, coupled with a statement in Dr. Brady's Records under the year 1591, would show that Templerobin was so far as we now know, the mother church of the Great Island. There is a possibility that the first church of Kilgarvan may have been earlier still. There may be some truth in the statement in the Lecture that there was a church on the O'Connell's farm at Ballydanielbeg, though this place is so near Templerobin. But seeing that Kilgarvan is still the name of the civil parish, embracing the western part of the town, and, recalling the

tradition that there was formerly a churchyard, and consequently a church, where now stands the Old or King's Square, it seems much more likely that here at least stood the Kilgarvan Church whose ruins were still to be seen in 1774, as recorded by Dr. Brady. Then, again, though two of the Island castles have wholly disappeared, the ruins of an old church in so remote a part as Ballydaniel would have hardly met with the same vandal fate, and at so comparatively recent a date as implied in the Lecture. This latter Kilgarvan church could not have been the pre-Reformation one. That church—it is not improbable—was destroyed by the Danes, and its place then taken by the more sequestered church of Clonmel Parish, a mile to the north of the town, or rather village of Cove, as it then was.

## IV.

## MODERN QUEENSTOWN.

(Concluding part of the Lecture).

WE have now to trace the modern history of the Great Island and the rise and development of our beautiful Town. To us who are accustomed to travel by comparatively broad and level roads, or can approach and leave it by steam conveyance on land and water, the Great Island of one hundred years ago must be a curious object of study. At that period, it is needless to say, there was no steam conveyance to this place, for steam as a propellor was not then known. Nor was there a single flat or level road leading through the Island, and there was no bridge at Belvelly.

An "Itinerary to the Counties of Ireland," published so late as 1806, makes the following note regarding this place: "Cove, on the Great Island, which is five miles long and two miles broad—A ferry to Passage on the west side, at Barryscourt on the north, at Belgrove on the east." (The second ferry here mentioned was discontinued on the building of Slatty Bridge early in the 19th century). From this note it would appear that the Cove of Cork one hundred years back was approachable by water only. The same writer tells us, however, that "at a certain stage of the tide the Great Island was approachable by mud." "In the Great Island," he further says, "you go through Barryscourt (Mr Coppinger's), and at low water cross the passage at Fota." The passage here referred to is no other than the former ford at Belvelly, a slimy passage at best. (Some of its stepping-stones still remain below the north side of the castle, whilst others are of opinion that the ford was at the little quay west of the bridge, where the channel is much narrower).

There were at this time three hilly roads leading from the ferries to Cove Village. These lines, you would fancy, were selected for their utter hilliness. Can anything, for example, in road-making exceed the precipitous dip at Cuskinny of the road to the East Ferry? Or can any ascent be more disheartening than that long, dreary rise which meets you as you journey from Belvelly to the town by the old back (Ballard) road? Bad, rugged, uneven and hilly as were (and in fact still are) the old roads of our Island, they appear to have met near the Top of the Hill, below the (old) Cove Male National School (i.e., at the entrance to Lindsay's Quarry, otherwise Castle Oliver, where no castle ever stood) and then they took counsel together and agreed to finish in a bend, which would throw all their previous efforts in the shade, before descending to the sea. And so uniting together they went straight to the sea, down the precipice to it, through the middle of the village, by what is still called "The Old Street" (otherwise Lower Middleton Street).<sup>9</sup>

You perceive that I have been naming Cove a village. Smith, the historian, says of it that in 1750 "it was inhabited by seamen and revenue officers." Frequent mention of "The Village of Cove" is made by writers in the latter part of the 18th century; and some of the oldest inhabitants of the place have attested that, with the exception of the old Admiralty House, all Queenstown has been built since the year 1799. (The old Admiralty House here alluded to stood opposite Sandymount, below Bond Street. It was taken down on the erection of the more imposing Admiralty House, facing Upper Bond Street, in 1886). Still the Cove of a century ago, though a small place, had its house of entertainment in an inn called "The Anti-Gallicon," built of timber, on whose earthen floor the tide often came in. Truly a marine hotel was "The Anti-Gallicon."

Let us imagine ourselves standing at its door upon a fine day at the first spring-day tide in May of the year 1770. We are looking seaward. Suddenly a number of

trim little sailing vessels, handsomely painted and gilt, leave their moorings at Haulbowline and sail down the water before us. They are the boats of "The Water Club," established at Haulbowline in 1720, which club is in direct line the parent and progenitor of the present Royal Cork Yacht Club.

The procession of the Water Club is described by two Englishmen, who visited Cove in 1784, as follows:—"I shall now acquaint you with a ceremony they have at Cork. It is somewhat like that of the Doge of Venice wedding the sea. A set of worthy gentlemen who have formed themselves into a body, which they call "The Water Club," proceed a few leagues out to sea in a number of little vessels, which, for painting and gilding, exceed the King's yachts at Greenwich and Deptford. Their admiral, who is elected annually, hoists his flag on board his little vessel, leads the van, and receives the honours of the flag; the rest of them fall in their proper stations and keep their line in the same manner as the King's ships. This fleet is attended with a prodigious number of boats, which, with their colours flying, drums beating, and trumpets sounding, forms one of the most agreeable and splendid sights you can conceive." ("Tour Through Ireland, 1784.")

The Water Club was a great institution in Cork Harbour through the whole of the 18th century. It had its rules, some of them of a curious character, as witness the following:—"Ordered that no long-tailed wigs, large sleeves, or ruffles be worn by any member of the Club." Its convivial meetings must have been of a temperate character, however, as we find a rule or two limiting the quantity of meat and wine to be put on its festive board:—"Ordered that no admiral do bring more than two dishes of meat for the entertainment of the club, or presume to bring more than two dozen of wine to his treat; for it has always been deemed a breach of the ancient rules and constitution of the club, except when my Lords the Justices are invited."

Though it did not supply its lady friends with a club

band promenade like its modern representative used, it sometimes invited them to its hospitable table, where, dressed in a sort of uniform which consisted of a yellow or orange habit, with a blue cape, displaying a silver anchor at the shoulder, and a black hat, tied under the chin, they took their part in the festivities of the day. (Gibson's "Cork.")

But as we stand at the door of the "Anti-Gallicon" in A.D. 1784, other vessels of a commercial character pass and repass on the water. "When there has been no war," writes the author of "The Itinerary," before quoted from, "2,000 vessels have resorted to Cork Harbour in a year. These vessels did not anchor before Cove, but carried their cargoes to Passage and Cork." This was the reason why Cove did not grow at the end of the 18th century, but continued "a place of seamen and revenue officers." As the writer of "The Itinerary," above quoted from, says:—"The harbour called The Cove, in Clonmel Parish, is one of the best in the world. Ships of burthen, however, unload at Passage, in Marmullane Parish, five miles from Cork."

It was possibly this period of Passage's superiority that the poet had before him when he sang:—

"The town of Passage is nate and spacious  
And situated upon the say;  
'Tis nice and dacent  
And quite adjacent  
To come from Cork on a summer's day."

Neat and decent as Passage was, and is at the present day, the fine situation of Cove must ultimately tell in its favour. Accordingly, while Passage remained stationary, or advanced but slowly, Cove began to move early in the 19th century, and its rise has been rapid and continuous since then.

But before we devote our attention to the rapid development of Cove, we will ascend the hill and travel back towards the Ford at Belvelly, and on our way stop for a short

time to pay a visit to a remarkable man, who, bearing one of the old tribal names of Cork County, lived on his own estate on this Island one hundred years since. I refer to Philip Ronayne, of Ronayne's Grove, who devoted his time to scientific pursuits, and was commonly called "Phil. Ronayne the Philosopher." His estate embraced the present Marino, Berry Hill and Cuskinny.<sup>16</sup>

Near Berry Hill was the old Catholic Chapel. It is strange that at that time the Catholic and Protestant places of worship should have been at so considerable a distance from Cove. This fact would sufficiently prove that the Cove of one hundred (now one hundred and fifty years) ago must have been an insignificant place.

But to return to Philip Ronayne. He lived at the old house at Ronayne's Grove amidst his books. He was not a member of the Water Club. Nevertheless, Philip Ronayne was an Irish gentleman; and if you enter and walk through the grand old avenue, commencing at Ballard, at the top of Belvelly Hill, most of which still remains, running down to (what was formerly) John Collins' farmhouse, you will, I think, agree with me that this Philip Ronayne must have kept a house that for abundance and hospitality was worthy of an Irish squire of the 18th century.

We now go back to Cove, of which a writer in 1810 says that—"It owes its rapid increase in wealth and population to the peculiar circumstances of the times, and with singular fortune has derived prosperity from that which is generally regarded as a source of disaster and distress—a long and sanguinary war. This town—the only one in the district—was until a late period a poor village, affording some little accommodation to such ships as remained in the harbour, but principally inhabited by fishermen. The time of war was always its time of harvest, in consequence of fleets assembling there for convoy, the King's ships occasionally visiting the harbour. It has now become the fixed station of a Port Admiral, and in consequence of the removal of the Arsenal from Kinsale and



the erection of many strong fortifications, enjoys a permanence of profitable establishment, which peace will certainly impair, but not, as formerly, destroy. New and spacious streets have been lately built, chiefly on Lord Middleton's part, and on that of Mr. Smith Barry's a beautiful and extensive quay, of very difficult construction from the steep and rocky nature of the shore. It is supposed to have cost near £20,000." When first built it was called the Columbine Quay, from Mr. Smith Barry's yacht the "Columbine," which used to anchor before it. It now forms the Promenade Quay, its eastern part being named Scott's Quay.

"Cove has also a new church and Roman Catholic chapel, contains a great number of inhabitants, some of them very wealthy, and upon the whole is in a state of rapid advancement. The harbour, long celebrated as a station of great extent and complete security from storms, has now the advantage of strong protection from assault. It is approached by a deep, narrow entrance from the south, on either side of which the hills rise with steep and sudden ascent. On them stand the Forts of Camden and Carlisle, provided with formidable batteries. Within the harbour are the Islands of Spike and Haulbowline, on which very strong works have been lately erected. In the latter, which is the smaller of the two, are the dock-yard and naval stores." ("Townsend's Statistical Survey of Cork, 1810.")

It was of this period of Cove's prosperity that the following animated description is given in Mrs. S. C. Hall's celebrated work, "Ireland: Its Scenery, Characteristics, &c.":—

"It was no unusual sight to behold from Spy Hill, as the highest point of Cove was called, three hundred sail of merchant vessels assembled waiting for convoy, nor was it a rare occurrence to hear the booming of distant cannon from some daring privateer that, like a shark, had watched the harbour's mouth till it was brought an honourable prize into port. Cove was then all gaiety; the steady

officers, the lighthearted and thoughtless middies, and the jolly jack-tars paraded up and down at all hours. The pennant floated in the breeze, redolent of dust, pitch, whiskey and music; the fiddler and the bagpipes resounded in a district named, for what reason we know not, "The Holy Ground," unless that it was sacred to every species of marine frolic and dissipation. Many are the stories told of the proverbial recklessness of the sailor; and if the traditions of the "Holy Ground" could be collected, rich indeed, would be the exhibition of mingled nautical humour and Irish wit."

Cove, then, was a village in 1750, as Dr. Smith describes it: "a village built under a steep hill," and it does not appear to have moved much during the following fifty years, though it must have had a stirring time during the American War of Independence. Yet it was described about this time, viz., in 1797, as "a wretched, dirty place, inhabited chiefly by sailors and fishermen."

If these descriptions of Cove be correct, as they are generally presumed to be, it must have made a marvellous stride in the first ten years of the 19th century to merit the glowing descriptions of it by the Rev. H. Townsend and Mrs. Hall, as just quoted.

Cove, when thus forced to expand, began probably by extending itself east and west along the shore towards Whitepoint, and in the opposite direction towards the old "Battery," where now stands the Military Hospital, at the east end of the present Queen Street, viz., "The Mall." It then also began to creep up the hill at each side of the road that led from Belvelly to the upper part of the town, and there formed "The Old Street," as it is still called, and its continuation, Middleton Street (West View was not then dreamt of). Subsequently, as trade increased, zig-zags were cut in the hill, and the town went up by King Street and Harbour View, and afterwards by Harbour Hill, whilst terraces were formed and the older houses on Spy Hill were built.

Fleets anchored at Cove during the early years of the

19th century, and, as stated by Mrs. Hall, ships innumerable remained for weeks in the harbour waiting for convoy by men-of-war. Cove was at this time raised to the dignity of a naval station of the first class, and everything appeared to favour the permanent prosperity of the place. When the war with France having ended with the Battle of Waterloo in 1815, the Admiral was withdrawn, the trade of Cove languished and its prosperity diminished.

Then it was that its fine situation, its genial climate and even temperature told in its favour, and attracted invalids from England, Scotland, and from distant parts of Ireland. Wolfe, the author of the famous lines on "The Burial of Sir John Moore," came here in consumption and died. His remains lie in the left-hand corner as one enters the Old Church of Clonmel, to the north of the town, in which graveyard lie so many representatives of almost all nations on the earth.

It was then that "The Watering-Place" came into being (a line of cottages that commenced at the present Scots' Church and extended along the former cliff, now cut away, at whose base, where the tide formerly came in, the Railway Station, the Quay and Railway line now stand, whilst part of the Watering-Place extended to Whitepoint).

The "Watering-Place" consisted of clean and tidy cottages, bordered with flowers and perfumed with sweet-scented shrubs. In the summer evenings the families who lodged at the "Watering-Place" (mostly Cork folk) appeared all to turn out of doors, and, having seated themselves around tables in the little gardens, regaled themselves with tea or coffee or other beverages "en famille," as the French say, no way hiding from the town strollers who had walked out to enjoy the evening.

Like other parts of old Cove, "The Watering-Place" has disappeared. (It was demolished about 1846 by the then Lord Midleton, who built Newtown to accommodate its previous tenants. This Lord Midleton built the quay and road that now extend to Whitepoint, beginning at the

Railway Station. Other improvements he intended to make there were frustrated by his death by suicide, previous to which he willed a large portion of his estate here to the Miss Rushbrooke, after whom the western suburb of Queenstown is now named).

The exigencies of the time, and the growing importance of the place, demanded villas instead of cottages, and long, wide roads instead of winding paths. The Admiral was brought back, and this important seaport was re-established as a Naval Station. And when the Corn Laws were repealed, ships laden with grain from the Mediterranean and Black Sea (mostly Italians and Austrians) called here for orders.

I need not refer to the other causes which in more recent times contributed to the advancement of Queenstown. They are in the memory of many persons. Under the influence of these causes Queenstown has been rebuilt within a few years, and new districts have been added to it. The enterprise and taste of one firm (that of the late Mr. Philip Scott) alone have embellished the town with a class of buildings (such as Westbourne, the Parks, &c.) that are rarely found, except in the great cities.

Need I add that Queenstown is still advancing and improving, and that there is every reason to predict that at some future day, whilst exhibiting in its houses, its public buildings, its splendid cathedral, and its general arrangements all the characteristics of a beautiful modern city, it will, like Corinth of old, become the depot of the trade of the two continents, Europe and America.

Before I conclude my Lecture I will ask you to look back over the ground that we have travelled, and take in at a glance the successive periods of our history that we have reviewed. We have been amongst the original tribes of Celtic days before the coming of the Anglo-Saxon or Norman. We have seen the tribal lands seized and appropriated by these adventurers, the tribal system breaking down under the land system introduced by these strangers, and, finally, the tribes scattered and dispersed

by the Penal Laws and the wars of the 16th and 17th centuries. Then we have a remnant of the survivors in this place collected in a village near the seashore, and this village grows into a town, and this town almost into a city, the scattered tribes of Cork County gathering into it, occupying and building it up, and expanding into a great commercial community. Wonderful vitality of the Irish race! Other races have melted away under a fiery ordeal less severe than that to which we have been subjected. Others, again, under persecution and conquest, have lost their distinctive national features, and commingled with the flood that overwhelmed them. Yet what nation has been so drowned in sorrow as the Irish race? What Indian tribe has been so searched with fire and sword as the tribes of our native soil? And yet they thrive and grow, and like the granite rock which the rain and storm and tide have beat on for centuries, still raises its head above the waters, with its prismatic colours still glistening in the sun, we recognise the well-known lines of the old stock of the country—the MacCarthys, the O’Ronaynes, the O’Lehanes, the O’Dalys, the Murphys, and many others—still distinct, but reflecting to our day the light of manliness, the bravery, and the intelligence of the ancient tribes of Erin.

We must not despair of our country or our countrymen. Steadiness, industry and temperance, super-added to our national intelligence and a manly freedom of bearing, not as if we were serfs, but freed men in our own country, will carry us through everything before us; and the union of the old Clans under the watchword of Nationality and Catholicity will give a force to the Irish race which will carry their principles—true principles of fidelity and love—to the remotest ends of the earth.

#### END OF THE LECTURE.

#### NOTES.

<sup>9</sup> The references in the Lecture to the roads of the Island and Town would appear to need some further elucidation. Previous to the building of Belvelly Bridge early in the 19th century, there were, seemingly, but three main roads on the Island. Of these, the longest, oldest and most important was that which still connects the East Ferry with the West one at Carrigaloe. The East Ferry was the means of getting to Middleton, Cloyne, &c., when there was no railway, nor steamboat, whilst by means of the West (Carrigaloe) Ferry, the Cove people got from Passage to Cork, a distance of six miles or so. The road from the town to Carrigaloe, by the Scots' church, Ringmeen and Rushbrooke, was therefore, as it now is, the most frequented outlet from the town, with the houses near it still comically called "Out-the-Road," Cork, its proper name being altogether ignored. From a little to the west of the Ferry and Railway Station at Carrigaloe, the road leading to the East Ferry goes uphill eastward, through Donegal, Bunavoher, Ballyheterig, and Lisaniska on to Ballinacrusha, Fanick, Ballydelea, Clash, Ballymore, Walterstown, Upper Belgrove, and thence down to the East Ferry.

Into this main road ran that from Belvelly by Ballard to Lisaniska, and thence as now to the town, passing by the "Old Church." But instead of going as now straight up to Orelia Terrace, it went from what is known as Lindsay's Quarry, or Castle Oliver across the hill up to opposite the present lodge at the entrance to Willmount Avenue.

Similarly starting from Lindsay's Quarry, a road led right across to the "Pound" at Ballywilliam, and from there back of Mr. John Twomey's land, emerging at the second gate below Carrigrhu. These last two roads fell into disuse when the present road was constructed connecting Ballynoe, *via* Ballywilliam, with Cuskinny, whose eastern part is named The Marsh Road. This road having been formed by the influence of the French family, was satirically nicknamed "The Tea" road, as its construction was said to be due to enable the two branches of this family at Cuskinny and Marino to take tea together more conveniently than by the former road.

On the little bridge at Cuskinny being then also built, a new road was formed leading up to Ballymore (which could only previously be reached by the present road from Carrignafof Cross to Ballywilliam, and up by Ballydelea) and also the road to the south-east by Glenmore, which enters the Ferry Road at Rumley's Bridge a little to the east of Ballymore village.

Similarly the road to Carrigaloe was continued *via* Marino to Belvelly Bridge, and a road opened from Belvelly along the northern shore of the Great Island, passing through Ballincurrig, Ballinteston, Rosslague, Ashgrove, Ballinatrae, Curraballa, to Ballyellane, and there entering the old main road to the East Ferry.

From this main road several roads bearing no name also lead to the farms and places on the north part of the Island, seldom traversed except by their occupants.

West of the Hospital, branching north from the road to Newtown and Ballynoe, is another little-frequented one, which still merits its ancient appellation "Boher Slocht," or "The Dirty Road."

Over thirty years ago a great effort was made to form an easier road to the east part of the Island, from the Mall over the middle plateau in the grounds of the Military Hospital to Cuskinny—as a step to which the hovels formerly on the Cliff below Queen Street, were cleared away; but the late Lord Wolseley, when Irish Commander-in-Chief, having opposed the concession of the plateau, it was not granted, and the project had to be abandoned.

Originally badly constructed, and the physical conformation of the Island presenting unusual difficulties, it is no easy matter to keep the roads outside the Town, or the streets in it, in proper condition. Still these difficulties are not too great to prevent the streets at least from presenting an appearance more creditable to the Urban Council and the Town itself than is now the case.

<sup>10</sup> Judging from subsequent investigation, it now appears that Philip Ronayne did not own Ballinacrusha, on which Berry Hill House stands. At any rate, this part of the Island was occupied in his time by the direct ancestor of the Ronaynes who lately left Berry Hill, who was Philip's cousin, whose paternal branch of the Ronaynes were long settled at Old-Court, above Passage West. Philip Ronayne was probably born in the old mansion, Ronayne's Grove, which was burnt down and rebuilt about 60 years ago. He is referred to in Smith's "Cork" as a distinguished mathematician, and was popularly believed to be a "magician" as well. It was said that he was the real author of a one-time popular work on Arithmetic, usually called a "Voster," from the name of its reputed author, Daniel Voster, a Corkman, of Dutch descent. Smith describes a curious pair of cubes, of which Philip Ronayne was the inventor, and he was doubtless the Philip Ronayne who published a work on Algebra. Windele's "Cork" states that Ronayne's Island in the Lower Lake of Killarney is named after him, as he occasionally lived there. He is probably buried in an uninscribed table-tomb in Clonmel graveyard, which is said to belong to the Ronaynes. The Thomas Ronayne who was owner of Cuskinny when it was advertised to be let in 1773, was doubtless nearly related to him. It was through this last Thomas Ronayne that Cuskinny and Marino passed to the Ronayne-Sarsfields of Doughcloyne.

A branch of the Sarsfields also held land on the Great Island, as a Dominick Sarsfield owned Ballydelea in the 17th century, which he forfeited in 1705. This may have been the Dominick Sarsfield whose headstone, dated 1745, stands at the south side of the "Old Church" of Clonmel.

By the marriage of a daughter or grand-daughter of Philip Ronayne to a Mr. French, the French family appear to have come to reside at Marino, now extinct there in the male line. A curious reason was popularly assigned for so many of the last generation being deaf and dumb, including the only son, Mr. Pascoe French, who was a distinguished yachtsman. His father (Thomas) was known as Admiral French, from having been for many years Admiral of the Royal Cork Yacht Club, whose daughter's son now holds Marino, and his grand-nephew, Cuskinny.

## APPENDIX A.

### THE GEOLOGY AND BOTANY OF THE GREAT ISLAND: THE CLIMATE OF QUEENSTOWN.

(From the late Dr. David H. Scott's *Medical Topography of Cove*).

"The Island of Cove, which comprises about 13,000 acres, lies in an ovoid basin, about nine miles by five, formed by the mainland of the County Cork stretching its promontories forward and then approaching each other. The extreme length of the Island is seven miles from east to west, and its greatest breadth three and a half miles. On the north side it is separated from the mainland by a narrow channel; on the south the capacious harbour lies before it, whose Atlantic waters ebb and flow through a narrow outlet between the headlands (Carlisle and Camden). The Island of Spike, apparently filling up its entrance, gives from one point of view the appearance of an inland lake to the harbour. At the north-west part of the basin, or harbour, the River Lee enters, and at the north-east the waters of a comparatively small channel. The former flows round the western end of the Island in its course to the sea; the last contributes to the channel which bounds its eastern end (the East Ferry inlet). Situated in latitude 51.50 and longitude 18 west, this Island is composed of two hills running parallel from east to west. The northern ridge forms the chief body of the Island, and occupies the whole length, in one-half its course, unfolding at either side a considerable tract of slowly-inclined ground, and in the other swelling out into a body of table-land, with a rather bold shore. The southern hill runs from the west to about one-half the extent of the former, and terminates at a small bay (Cuskinny), where the first-named hill is now seen to take up and continue the southern line. The surface of this ground is generally even; the undulations few and moderate, and the depression nowhere so deep as to form any remarkable interruption in the continued line. The height of these hills, chiefly the southern one, is between 200 and 300 feet over low-water mark. The streams from these hills

are not numerous. The chief and the only one worthy of remark (the Scoonsa or Stoleen)—as it continues to run during the entire year—occupies the centre of the valley formed by the two hills, and empties itself into the harbour at the eastern termination of the southern hill (Cuskinny). At this outlet there is a considerable separation of the two hills, and an extent of low ground, over which the sea water used formerly to flow. (Hence the name of the "Marsh" Road, leading from Cuskinny to Ballywilliam).

"The soil is of different descriptions—that in the higher parts of the Island being generally light and dry, composed of unequal and varying proportions of clay, sand, gravel, pebbles, or shingle, some all combined and of varying depth of surface. Here and there vegetable matter is intermixed, and in many parts to such an extent as to give it the character of rich loam. In the low grounds alluvial earth is found. Both on the hills and in the valleys are argillaceous deposits that, preventing the permeation of water, give to these places the appearance of bogginess, which does not exist in any notable way. Carbonate of iron in very small proportion pervades these soils, while the number of erratic blocks lying beneath or on the surface, in every direction, from the highest to the lowest level, is very remarkable. They are of quartzose rock, in blended masses, some of them weighing upwards of one ton. How and when they reached their present situation we know not. The traditional answer given by the people of the Island to the querist may convey some truth, 'The Deluge has left them there.'

"Like to the rest of the South of Ireland, Cove (or Queenstown) Island is a continuation of grauwacke rock from west to east, with a small point of limestone on the south-west shoulder (named thence Whitepoint) and a considerable strip of the same stone on the north-west side (at Rosslague). After quitting Whitepoint the limestone appears to dip beneath the harbour, run east, swelling up into Haulbowline Island, and then appearing on the northern side of Spike Island, it is no longer observed until intersecting the south-eastern boundary of the harbour. The strata comprising the great mass run from west to east, forming indentations along the southern line

of the Island, and are raised to a considerable angle with the horizon, having the dip chiefly to the southward. But all make good building stone, used in erecting the houses in the town. The only fossils found in this transition rock are one or two species of *Terebratula*.

"The supply of water is free from all accidental impurity. The alignment of the streets being in direction east and west, the houses of the town have consequently a southern aspect, and enjoy the cheering influence of every beam of sunshine, as well as complete protection from severe winds in the winter season. The hygrometric character of the climate, combined with the degree of temperature which it enjoys, produces a mildness and steadiness unsurpassed by none, if equalled by any, in the Kingdom.

"Among plants which in other places require cover or indoor protection in the winter and spring are the following and many others which here flourish in the open air :—

<i>Amaryllis revoluta</i>	<i>Ixia erecata</i>
<i>Antholyza zoninia</i>	<i>Melianthus major</i>
<i>Calla Aethiopica</i>	<i>Mimulus viscosus</i>
<i>Chrysanthemum Indicum</i>	<i>Oxalis caprina</i>
<i>Diaconocephalum canariensis</i>	<i>Salvia coerulea</i>

"The *Yucca gloriosa* grows richly and profusely, as well as varieties of *Fuchsia* and *Pelargonium*. Even in the middle of December the *Mesembryanthemum* adorn our gardens with their showy flowers. During winter vegetation is strong. The fields are covered with healthy verdure, and many of our native plants blossom all through the season.

"The indigenous Botany of Cove is very interesting and presents some rare specimens, the native plants of the Island consisting of four hundred species of phanerogamic and of one hundred and eighty-six of the cryptogamic species not including the fungi. Amongst exotics the *Myrtle* flourishes uninjured and bears a profusion of blossom in the latest months of the year. Even in the dry summer months vegetation goes on rapidly from the amount of aqueous vapour in the atmosphere. Hence the foliage of the trees and vegetables is



remarkably luxuriant." Of the Fern family, it may be added that at least ten varieties grow in the Great Island, most of them abundantly, viz., Common Bracken, Polypody, Hart's Tongue, Lady Fern, Male, Hard Fern, Maiden Hair, Spleenwort and Rue, Parsley, and the *Osmunda regalis* or Royal Fern, which is confined to two places in it.

Dr. Scott's first papers showing the remarkable climatic advantages of Cove appeared in the "Dublin Medical Journal," and were republished in a "Guide to Cove," extracted from Windele's "Cork, and Its Vicinity." [Cork: Bolster, 1840]. His investigations in this way came out separately under the title of "The Medical Topography of Queenstown, being an Examination of the Climate and the Influence it Exercises on Disease, especially Pulmonary, with Some Notices of the Natural History of the Locality," by David H. Scott, M.D., M.R.C.S., Fell. Bot. Socy., Edin.; Hon. Physician to the Fever Hospital and Consulting Physician to the Dispensary, Queenstown. [Cork: Bradford & Co., Patrick St. 1849]. A valuable work which has long been out of print. Dr. Scott died April 12, 1885.

A later testimony to the climatic advantages of Queenstown is that which appeared in the "Dublin Health Record" of November, 1892:—"Queenstown enjoys a magnificent situation, facing one of the finest harbours in the Kingdom, and surrounded by the most enchanting river scenery. The climate is remarkably mild and equable, and, at the same time, fairly dry and tonic, and is especially suitable for a winter and spring residence for persons with delicate chests, to sufferers from chronic catarrhal throat affections, and to convalescents from acute diseases. It is particularly appropriate as a seaside resort to persons requiring a soothing and sedative atmosphere. From the position of Queenstown, winds from the colder points are very little felt, and it is completely protected from the north, north-east and north-west winds. The mean temperatures of the seasons are exactly similar to those of Torquay, the noted health resort in the South of England, and higher than those of Bournemouth, Hastings and Ventnor. As a winter health resort, Queenstown possesses all the best natural and climatic advantages."

## APPENDIX B.

### LATER CATHOLIC RECORDS OF THE TOWN AND ISLAND.

As stated in the Lecture, St. Colman, of Cloyne, the founder of the See, no doubt visited the Great Island; but as he was himself a Pagan in his early days there were still probably Pagans amongst its inhabitants in his time, and possibly much later. Eventually it was wholly Christianised; and within a century or so the Island possessed a Saint of its own in the person of St. Saraenn, of whom little is known, save that his humility was such as to lead him to resign his church and charge here to the more famous St. Mochuda, or Carthage, the founder of Lismore Abbey and Diocese. His name may be perpetuated in Drumsaran, a place near Cloyne. St. Finbar, too, may have passed through the Island on his way to or from Cork to Cloyne, as it was at Cloyne that he died.

St. Senanus's visit to the Great Island, and his forty days stay there, are mentioned in the Lecture. From here he went to Inniscarra, a little to the west of Cork City, where he settled for a short time, during which he was visited by fifty Romans from Italy, drawn hither by that Saint's great reputation for learning and sanctity. These pious visitors landed here on their way to Inniscarra, where several of them decided to remain, and may have afterwards accompanied St. Senanus to Scattery Island, at the mouth of the Shannon, where he founded another Monastery and died.

So little is now known of our Diocesan history that there is no complete record of its pre-Reformation Bishops; and its junction with Cork Diocese in 1494 doubtless threw its history still further in the background. The rise of Protestantism, and the Penal enactments that followed it, not only caused the destruction and loss of most of the ancient ecclesiastical documents, but made it an actual impossibility till almost our own day to keep up any Diocesan Records. For all that, nearly all the Catholic Dioceses in Ireland have now their published histories, with the exception of those in the County of Cork.



As most of Bishop O'Brien's successors have resided at Cove, otherwise Queenstown, their names and the years of their respective occupancy of the See are here given, while a similar list of the local Parish Priests is not forthcoming:—

- 1743—1769 John O'Brien. Buried at Lyons (France).  
 1769—1791 Matthew MacKenna. Buried at Templeroibin (Ballymore).  
 1779—1783 Simon Quinn (Coadjutor). Buried at Ballynoe (Conna).  
 1791—1831 William Coppinger. Buried in Crypt of Cathedral, Queenstown.  
 1831—1832 Michael Collins. Buried at Skibbereen C. Church.  
 1832—1846 Bartholomew Crotty. Buried at Presentation Convent, Midleton.  
 1847—1849 David Walsh. Buried at Clonakilty C. Church.  
 1849—1856 Timothy Murphy. Buried at Presentation Convent, Fermoy.  
 1857—1874 William Keane. Buried in Crypt of Cathedral, Queenstown.  
 1874—1893 John MacCarthy. Buried in Crypt of Cathedral, Queenstown.  
 1894, Aug. 19. Most Rev. Robert Browne consecrated Bishop of Cloyne.

Dr. Brady's "Records" do not give the name of any pre-Reformation priest on the Great Island. Of the post-Reformation ones, the oldest now known, apparently, is the Rev. John Sinnigh, who died in 1721, succeeded by Rev. Garrett Stack, who died in 1751, succeeded by Rev. Matthew MacKenna, afterwards Bishop—all three buried in Templeroibin, where their graves are still to be seen. Next, seemingly, came the Rev. Dr. Donworth, who died in 1810, whose successor appears to have been the Father O'Sullivan, who died in 1844, whose remains lie in the Cathedral Crypt.

In 1848-9 the Priests of the Parish were the Revs. P. D. O'Regan, England and Buckley, the former of whom died Dean and P.P. of Mitchelstown.

Then came as Administrator the Rev. Timothy Murphy, who died P.P. of Youghal, whose Curates were the Rev. Timothy Murphy, who died P.P. of Cloyne, and Rev. H. E. Dennehy. His successor was the Rev. John Cullinan, who died P.P. of Macroom. The subsequent Administrators were:—

- Rev. James Rice, who died P.P. of Charleville;  
 Rev. H. E. Dennehy, who died P.P. of Kanturk;  
 Rev. P. Hickey, who died P.P. of Banteer;  
 Rev. S. C. Ashlin (who resigned Doneraile and died in England in 1918);  
 Rev. Daniel Keller, now P.P. of Youghal;  
 Rev. John Barry, who died P.P. of Inniscarra;  
 Rev. Jeremiah Murphy, who died P.P. of Macroom;  
 Rev. Michael Higgins, now P.P. of Macroom;  
 Rev. Thomas Madigan, now P.P. of Kanturk;  
 Rev. D. O'Connor, now P.P. of Midleton.

Some recent Curates were:—

- Rev. P. A. Sheehan, who died P.P. of Doneraile;  
 Rev. J. Sisk, who died P.P. of Ladysbridge;  
 Rev. P. J. O'Callaghan, who died P.P. of Charleville.  
 Rev. P. M. Norris, who died P.P. of Ladysbridge;  
 Rev. P. M. Lynch, now P.P. of Cloyne;  
 Rev. C. W. Corbett, now P.P. of Mallow;  
 Rev. Philip Murphy, now P.P. of Mogeely;  
 Rev. J. O'Donoghue, now Admr. of Fermoy;  
 Rev. D. Kent, now Administrator.

The Revs. W. Browne, P. Fouhy, D. O'Keeffe, and S. Wignmore, D.D., are the present Curates.

In the more recent ecclesiastical history of the Town and Island the most important event has been the erection of St. Colman's as the Cathedral Church of Cloyne Diocese. Its foundation was laid by Bishop Keane in September, 1868. Continued by his successor, Bishop MacCarthy, it was completed by Bishop Browne in September, 1914.

The Clock and Bells were set up in the Tower in 1916, and

on the 12th of August, 1920, the Cathedral was consecrated, its total cost being £235,000.

On Sunday, August the 24th, 1920, the Sacerdotal and Episcopal Jubilee of Bishop Browne was celebrated, at which twenty Bishops and a large number of the Clergy were present. A Souvenir Programme of the Celebration was brought out by Mr. James Campbell, ex-Town Clerk.

Other events in the religious history of the Town are as follows :—

- 1850 The Foundation of St. Mary's Convent of Mercy. First Superioress, the daughter of Mr. Justin MacCarthy, Carrignafoy.
- 1852 The First Mission, held by the Redemptorist Fathers, including the celebrated Father Petcherine, a Russian Priest.
- 1859 The Society of St. Vincent de Paul established. Its auxiliary, the Ladies' Clothing Society, came later.
- 1871 The Young Men's Society formed, whose premises, previously in Harbour Hill, Dunworth House, and the former Wesleyan Chapel in Merview, are now on the Beach.
- 1875 The Men's and Women's Branches of the Holy Family Confraternity were formed.
- 1876 The Sisters of Mercy's Branch Convent at Norwood, now named Rushbrooke Convent, was founded. Attached is an Orphanage opened October 20, 1890, having cost £4,000.
- 1899-1901 The Presentation Brothers introduced, their College opened, and the old Cove Male National Schools taken over by them.
- 1902 Ballymore Chapel of Ease, which was first opened on December 9th, 1827, was reopened April 6th, 1902, having been renovated and dedicated to the Sacred Heart.
- 1903 The new Male National School, in charge of the Presentation Brothers, opened.
- 1909 The Bon Secours Sisters arrived.
- 1912 July 17, St. Colman's Insurance Office work inaugurated.
- 1916 August, New Convent Schools opened.

## APPENDIX C.

## THE PROTESTANT RECORDS OF THE GREAT ISLAND.

The following are the principal items in the History of the Protestant Population of the Town and Island, as extracted from Dr. Brady's Records and their continuation by the late Rev. J. H. Cole :—

As has previously been shown, on the introduction of the Protestant Reformation towards the close of the 16th century, the two old parish churches of the Island, Templerobin and Clonmel, became Protestant places of worship, with little or no congregations for a long time. On this account one church was found sufficient, that of Clonmel, while Templerobin Church, being disused, fell into decay, only a fragment of its walls being now left. That of Clonmel was destroyed, as stated by Archdeacon Dennehy. But it was restored or rebuilt, evidently, in 1694, in which year a Communion Cup, bearing this date, and still in existence, was presented to it. This Clonmel Church, whose four walls still remain, was, seemingly, the sole Protestant Church of the Great Island from 1694 down to 1810, of which anything definite is known. The two parishes, Clonmel and Templerobin, continued distinct until 1728, but the same Clergymen held them all along, whose names are as follows, together with the year of their appointments :—

1591 John Martell or Manby.	1674 Roland Davis.
1616 Israel Taylor.	1676 Benjamin Lukey.
1618 John Shenguin.	1693 Evan Jones.
1621 Thomas Holfort.	1696 Richard Roffen.
1637 Francis Frederingham.	1724 William Fulton.
1661 Robert Shaw.	1735 Downes Conran.
1663 Thomas Smith.	1761 Marmaduke Cox.
1666 Nathaniel Giles.	1762 Richard Bullen.
1670 Nathaniel Escott.	1767 Francis Atterbury.

Dr. Atterbury was the last Minister of the church at Clonmel, which was abandoned upon the completion of the present

church near Roche's Row, erected in 1812 at the cost of £2,769, dedicated to St. Mary the Virgin, and consecrated in 1813. Dr. Atterbury died in 1822, and was succeeded that year by the Rev. Charles Warburton, who, holding other more important livings, did not reside in Cove. In 1856 he was succeeded by the Rev. G. C. Hingston, on whose death, in 1858, the Rev. James Gwynn became his successor. To him succeeded, in 1862, the Rev. Dr. Cooke Collis, who resigned in 1881. In that year he was succeeded by the late Rev. William (Canon and subsequently Archdeacon) Daunt, on whose resignation of the Parish in 1919 the present Rector, the Rev. E. A. Tichborne, was appointed.

The above list shows the Rectors only.

In 1860 the Queenstown Church was enlarged by the addition of a chancel and transept, and has since been further improved.

The Church Schools in Bellevue are now under the National Board. The Parish Library dates from so far back as 1834. The Young Men's Christian Association, till recently in Scott's Square, was established in 1861.

In 1866-7 Christ Church, Rushbrooke, was built, and the district formed into a separate parish, whose first Incumbent was the late Rev. Canon S. H. Loane, who died in 1899. He was succeeded by the Rev. C. E. Scott, now Rector of Douglas, who was succeeded by the present Rector, the Rev. Alan S. French.

The Scots' (or Presbyterian) Church was built in 1854, and had for many years for its first clergyman the late Rev. Mr. Simpson, whose successor the Rev. Victor Cotter is the present Minister.

The first Wesleyan Congregation in the Great Island was formed so far back as the 18th century, in the lifetime of the Rev. John Wesley, the founder of Methodism, whose "Journal" records his visit to Cove. The present Technical Schools in Mervue were previously the Wesleyan Chapel and Minister's House, which were given up on the building of the Wesleyan Church at the end of Westbourne Place in 1873. The Rev. Mr. Moran has had an exceptionally long connection with this church.

## APPENDIX D.

### THE TOWNLANDS AND PLACE NAMES OF THE GREAT ISLAND, STREET NOMENCLATURE OF QUEENSTOWN, NOTABLE HOUSES, ETC.

In the two Civil Parishes into which the Great Island is now divided are comprised the following Townlands, viz.—In Clonmel are Ballyheterick, Ballyleary, Ballynacrusa, Ballynoe, Ballyvaloon, Belvelly, Dean and Chapter Land of Cloyne, Donegal, Fota, Lisaniska, Marino, Oldcourt, Ringacoultig, Ringmeen, Carrigaloe, Newtown, and part of Queenstown.

In Templerobin are the Townlands of Ashgrove, Ballybrassil, Ballydanielbeg, Ballydanielmore, Ballydulea, Ballyellane, Ballymore, Ballynatra, Ballywilliam, Belgrove, Carrignafey, Currabally, Cuskinny, Fanick, part of Kilgarvan (the other part being in the Town), Rosslague, Ticknock, and Walterstown. Most of these names, it will be noticed, are of Celtic origin, and apparently but slightly altered from the early days when first affixed to their respective localities.

But though Queenstown has so greatly progressed from what it was in the 18th century, the Census Returns show a steady decline in the population of most of these Great Island Townlands since the year 1851.

That the population of these Townlands was formerly considerably greater than now is further manifest from the number of obsolete place names on the Great Island still on record, most of them absorbed in private properties, chiefly at the east end of the Island, such as Ashgrove, Eastgrove, Belgrove, etc.

In the list of places raided by Hugh O'Neill's men in 1599 are included Ballynakillie, Ballyknockane, Ballyvorishane, and Ballycarrownig—all apparently situated at the eastern end of the Island, whose exact whereabouts it is not now easy to discover.

Mention is made of a place named Garryny Quarke, in Ballymacshaneroe, as mortgaged in 1572 by William Barry to James Ronayne of Cork, and the same place Garrynakirky,

forming part of Ashgrove, was advertised to be let in 1773, yet this name is now quite forgotten, as well as the part of Ashgrove that it formed. The name "Burgesshe" coupled with Ballinacrusha in 1573, is equally forgotten as a place name, but it was possibly intended for "Burgage."

In 1301, amongst other lands which the Barrys sought permission to bestow on the only Nunnery then in Cork for the support of its Nuns, were lands at Cleynboly, in the Great Island, by which was probably meant part of Clonmel Parish. Near Ringmeen, which included the present Newtown down to Whitepoint, was, in 1634, some adjacent land named Ballinterry, identified by Dr. Caulfield with Middleton Park. It is possible that Ballinterry meant the present Ballyleary, which name has been substituted for it. Leary, like Lehane, does not appear to have been ever an Island surname, whilst such Anglo-Norman names as Terry, Walters, and Lavallin, all old Cork family names, were long closely associated with the Great Island.

Of two other obsolete names in the list of those raided in 1599, viz., Moynevallin and Crossnecaharigo, the former again appears as Monyvollin, granted in 1629, with Ballinacrusha and Ballincurrag, to Maurice Ronayne, and after him to his second son, Patrick, the direct ancestor of the Ronaynes, who left Ballinacrusha in 1920. For these lands a yearly rental of £3 was to be paid Lord Barry at Barryscourt. There is a bare possibility that Moynevallin and Crossnecaharigo represent the present Ballyvaloon and Ballinacrusha. But as the Martello Tower on the peninsula running north from Marino by the railway line is named Monning Tower from the place where it stands (which means a little bog), this may have been originally Moynevallin.

Old Court, on the opposite side of the road facing Marino House, is the Shanecourt, raided in 1599, a gable of whose old mansion still remains. Ballincurrag, to the east of Belvelly, is now referred to locally as Currag.

Ballymore was originally Ballyny-bantry, and Walterstown Ballinwatieriag. Held along with it in 1529 by James Waters, alias Mac I-Watariag, were Kilemuckerie and Ballyma-Korane. Kilemuckerie is evidently the Kilvokery, whose oysters are men-

tioned by Dr. Smith. Ballymakorane is now unknown, but may be identical with Ballycarrowning, or Careystown, which was near the site of Walterstown Castle.

The other places on the Island raided in 1599 are still known by the same names slightly changed, viz., Ballymacshaneroe (now Ashgrove), Ballinatra, Corbally, Ballydaniel, and Ross-lague, all near the northern shore of the Island; Walterstown, Ballydelea, Ballywilliam, Cuskinny, Carrignafoy, Ticknock, Kilgarvan, Tyncally (i.e., Banecollig, near the "Old Church"); and on its western side Ballyleary, Ringmeen, Lisaniiska, Tinneglasha, Donegal, Ballyheterig, Shanecourt, and Killhodenigue (Hodnet's Wood), these last two now forming part of the lands of Marino. Ballylanie, another place then raided, may be the Ballyellane near Belgrove.

Though Newtown and Ballynoe, south-west of it, have the same meaning, Ballynoe appears to have been an ancient Island place name, and may be the Ballynorowne, owned by Nicholas Barry, of Ringmeen, in 1629, who also held Cuskinny, or part of it, which he then mortgaged to Thomas Ronayne, of Cork, from whom he had acquired it the previous year.

From the many records relating to the lands of the Great Island rescued from total oblivion by the late Dr. Richard Caulfield, of Cork, it would appear that most of these lands, prior to their final confiscation under Cromwell and William III. were frequently mortgaged, or their owners changed, the Ronaynes, next to the Barrys, becoming the most important of the Island magnates.

Of when the Walters came hither there is no precise record, but it must have been at an early date—a branch, no doubt, of the Cork Walters, to whom belonged that Mayor of Cork who was hanged at Tyburn in 1499, for abetting the Pretender, or impostor, Perkin Warbeck. So far back as 1583 James Waters, above-named, mortgaged the lands there mentioned to Maurice Ronayne of Cork, and in the same year James, son of Thomas Ronayne of Cork, conditionally made over on his brother his half of Walterstown, Ballyknockane, Cuskinny, Ballymacshaneroe and Ballygowley—this last another now obsolete name.

James Waters, who mortgaged Walterstown in 1583,

appears to be the James Waters who died in 1615, leaving the place to his nephew, Robert Waters, the last, seemingly, of the name who held Walterstown. As shown in the Lecture, the Walters still held in 1652 Ballybrassil, Ballynakilla and Ballyknockane, in which year William Barry held Walterstown and Kilvokery, and Pat Lavallin Corbally and West Ringmeen. It must, therefore, be after this time that the Lavallins got possession of Walterstown, whose castle they held till it was taken down at some time in the 18th century.

In 1622, or 1623, the Barrys of Ringmeen mortgaged to William Terry, of Cork, their part of Cuskinny and the lands of Ballycarwigg and Ballyntertwing, two now obsolete names, the former of which may be the present Ballincurrig. These Ringmeen Barrys' lands were subsequently forfeited, and nothing is now known of their descendants. The Barrys of Ballymore were evidently the most important family of their name on the Island, but, contrary to what might have been expected, appear to have been but remotely related to the Barryscourt Barrys, though located so close to them. In A.D. 1641 David Oge Barry owned Ballymore and many other places in the County Cork, notably Robertstown and Rahanisky. His branch being so long connected with these two places, were known as the Robertstown and Rahanisky Barrys. Held under him in 1641 were Ballydulea and Ffanaugh (now Fanick), the former by William Dulea and the latter by Maurice Dulea. In 1664 David Barry still held Ballymore, but the Duleas, or Deleas, had by that time lost their lands, to the former of which their name is still attached. In 1703, Ballymore was held by William Smith, who five years previously got possession of Spike Island, the son, doubtless, of the John Smith named in the Lecture.

All the Great Island properties confiscated under Cromwell were granted on the restoration of Charles II. to his brother, the Duke of York, afterwards King James the Second, with the exception of Ballymacshaneroe. As Dr. Caulfield further states, the Duke of York assigned these Great Island lands of his to an ancestor of Lord Middleton, and in this way the Brodrick family acquired their possession of so much property on the Great Island.

Ballymacshaneroe, owned in 1641 by John FitzJames Barry, was lost by him for supposed connection with the rising in that year. It was sold in 1667 to Sir George Hamilton, who disposed of it to Richard Wakeham, the Colonel Wakeham who, in 1654, held Walterstown for Oliver Cromwell, in which year Ballymacshaneroe Castle was also held for Cromwell by a Major Harding. From Colonel Wakeham Ballymacshaneroe passed to a John Colthurst, and from him to George Rogers, whose family headstone, dated 1716, in the "Old Church" is noticed in Smith's "Cork."

Adjoining Ballymacshaneroe is Corbally, now called Curraballa, owned in 1629 by William FitzJohn Barry, of Corbally Court. Near Curraballa is Ballydanielmore. This was held in 1696 by the Earl of Barrymore, who appears to have sold it to some one whose name is not recorded, its price being received for him by Jonathan Wigmore.

Reverting to Belvelly, it is interesting to find that the Hodnets were still in possession of it in the 16th century. A mortgage, drawn up in Latin, published by Dr. Caulfield, shows that "Edmond Hodnet, of Belvelly Castle, Captain of his Nation, had given to young Gerald FitzWilliam Mac Cotter, of the same Great Island, the Carucate of land known as Hodnet's Wood, bounded on the east by Ballincurrig, on the west by the sea, on the north by Belvelly Castle, and on the south by Ballinacrusa and Burgesshe, of which he could re-enter into possession on the payment back of 16 good milch cows, 6 plough oxen, 24 sheep, and a brass pan, worth 52s. 4d.," for which he had evidently mortgaged Hodnet's Wood. The mortgage was dated August 6, 1573, and was witnessed by James and Edmond Boy Mac Cotter. The Hodnets would appear to have owned Ballinacrusa, too, about this time, as it was mortgaged by the above-named Edmond Hodnet's son, John, to Alderman Christopher Galway of Cork, who by his will, proved September 12, 1582, forgave him the mortgage. Another John Hodnet of Belvelly had restored to him the half ploughland of Listwill (Lisaniska?) by Sir John Fitzgerald of Cloyne, as directed by the latter's will, dated September 1, 1640. The Hodnets were also the builders of Ballyvodock Castle, on the mainland nearly opposite Ashgrove, whose remains



show that it was blown up by gunpowder. The Hodnets held this castle and the adjacent lands of Ballyannan in 1641. They afterwards disposed of Ballyvodock Castle to the O'Cahills, who did not hold it very long.

Hodnet's Wood again appears under its old name, Kilhodnet, when it was held in trust for William Ronayne (Philip Ronayne's grandfather?) in Cromwell's time by Murrough O'Brien (Black Murrough of the Burnings), Lord Inchiquin, who in his will, 1674, left the best riding-nag in his stable to his friend Mr. William Hodnet, of Kilhodnet, and expressed his gratitude to him for his having never pressed him for the money due him. Dr. Caulfield adds that a Richard Fitzgerald was then tenant of Hodnet's Wood, the Ronaynes still residing at Ronayne's Court, on the opposite side of the river.

The subsequent history of this part of the Island has been given in Note 9; but it may be mentioned that a tradition has been handed down that one of the last male Hodnets, old and poor, lived on Fota Island, where he kept some cows for his support until expelled from it by a Lord Barry, who also got his cows drowned in a lake (since drained) which lay near the present main entrance to Fota Demesne, to which lake a much older legend was attached relating to a famous magical cow.

Dr. Caulfield further records that the Carrigaloe and Donegal side of the West Ferry was anciently called "The Passage," a name now transferred to the opposite side (Passage West). This Donegal part was rented from the Crown in 1690 by Anastasia Galway, it being forfeited by David Barry of Robertstown. Old Court, facing Marino, was one time held by the MacCarties of Carrignavar. The place name, Donegal, he likewise states, also occurs much earlier. In the inquisition on Milo de Cogan in the fourth year of Edward the Third (1330) most of the names are obliterated, and all the land was said to be laid waste except Donegal and Ballathe, by which last was probably meant the present Ballard, near Lisaniska.

Dr. Caulfield also informs us that Captain John Barry, brother of an Earl of Barrymore, having married a rich widow, expended a considerable portion of her money in buying from the Hodnets, Lavallins, and others in the Great Island, about the years 1732 and 1734, such lands as they still retained

at that time, which he devised in 1774 to his nephew, the Hon. John Barry, now held by Lord Barrymore of Fota.

Another Anglo-Norman family, the De Cogans, seems to have also owned land at an early date on the Great Island, viz., Ballyerth and Kallaghath. This latter Dr. Caulfield identifies with Ballymore and the lands adjoining the East Ferry, whose Irish name, he states, is Collaratha, that is the "Passage of the Fort." There is still a fort, or rath, near the Ferry point, whose central part is now cultivated.

The surname Walsh, borne by several farmers in this east part of the Island, is also Anglo-Norman, originally Le Walys or Wallis. There was a Walys a Mayor of Cork in 1311, and a Lavallin Mayor, still earlier, in 1293. As to Ballinakilla Castle, which the Lavallins held before they got to Watterstown, it was only after long-continued enquiries that the present writer discovered that Ballinakilla formed part of the Bagwell demesne (Eastgrove). Any remains left of this castle were probably utilised in building the Waterloo Memorial Tower in 1815, near the western entrance lodge. A later inscription on this Tower records that the original Eastgrove residence was built in 1809 by the Right Hon. William Bagwell, who died there in 1826, to commemorate whom his aunt, Dorcas Bousfield, set up this inscription.

In this locality, too, was Ballycarownig, or Careystown, where is now Warren's farm. Not far from the latter, but more to the south, is a hill known as Knockanecruich, or Gibbet Hill, from people, it is said, having been hanged there, whose bodies were afterwards buried near the seashore to the south (where recently some skulls were found). No time or cause is assigned for those hangings having occurred. Similar vague legends of hangings are also told of many other places in the County Cork.

From this hill a delightful view is to be had of Rostellan and Aghada, of the inlet to Ballinacurra, and of the estuary up to Belvelly Castle. There was here formerly a high road bordered with apple trees, parts of which remained within living memory. The isolated appearance and old world look of this part of the Great Island impress one with the idea that not only was it formerly much more densely populated than



it now is, but that it must have been the scene of many interesting events, now forgotten beyond recall.

On proceeding due north from this so-called Gibbet Hill, and at a short distance from the Ferry main road, one gets to the bawn of Walterstown Castle, locally known as Lavallin's orchard, with the site of the Castle clearly indicated by the square green plot back of the now uninhabited cottage at the south-east corner of the bawn. From this spot a "boreen," or by-road, leads due east by the side of a little glen, through which flows a stream of water, spreading almost into a lake down to the water's edge, close to the alleged cave where Mass was said in the Penal Days. There is now no cave there but a cavity, which shows that the former roof there must have fallen down and blocked it up. It is nearly opposite the little Protestant church of Garranekenefick, on the Imokilly side of the Ferry, named Point-a-toureen, from the numbers of people who used to assemble there when Mass was celebrated at the cave, during which time they had scouts on the hill to the north to apprise them if any soldiers or priest-hunters were on their track. Due south of Walterstown is Morlogue (the Bight of the Sea), near which is a wood of modern growth.

Approaching the town between Cuskinny and Carrignafoy is Tubberlooneen, whose "tubber" or well still remains at the north side of the road. The charms of sweet Tubberlooneen were one time sung by a local poet in a ditty declaring it to be "a neat little spot." Its neatness, however, is no longer evident, nor is anything known of the "Looneen" from whom the well derives its name.

The townland known as Dean and Chapterland is that in the vicinity of the "Old Church," land intended for the support of the minister, whose appointment was in the hands of the Dean and Chapter of Cloyne.

As regards Cove, the principal place name on the Great Island, the earliest reference to it, known to the present writer, is that to be found in a footnote by Dr. Caulfield in "Dean Davies' Diary," published by the Camden Society, London, 1857, the said Dean Davies a one time rector of Cove.

According to this footnote the original Irish name of Cove was Ballyvaloon, as in 1632 David, Earl of Barrymore, made

a lease to one John Astwood, of the lands of Ballyvilloone, otherwise called "The Cove," together with other lands, for 141 years, at £9 per annum, which were afterwards assigned to Edmond Cotter, who was styled "of Barry's Island," in 1627.

The Cotter family were still earlier connected with the Island as shown by deeds dated 1529, 1572 and 1573, discovered by Dr. Caulfield, who adds that Edmond Cotter, who thus rented "Cove," was father of Sir James Cotter, who was such a staunch supporter of King James the Second. Edmond Cotter lived later at Ballinsperrig, now Ann Grove, near Queens-town Junction. He was buried in Carrigtuohill Churchyard, where his tomb is still to be seen. Sir James Cotter's grandson, being left a minor, was brought up a Protestant. The family is now represented by Sir James Laurence Cotter, Baronet, late of Rockforest, Mallow. When his ancestor Edmond died he was possessed of Lisaniska, Ballyheterig and Ballyvilloone, otherwise "Cove," and doubtless also of Bane-collig and Tinneglasha. But of all these ancestral lands only Ballyheterig remained a Cotter possession until sold a few years ago by Sir J. L. Cotter under the recent Land Act to its McCarthy tenant. Part of Lisaniska is still tenanted by a Cotter, and another part by Miss McCarthy. Lisaniska was owned in 1699 by Garrett Barry.

Ballyvaloon is still the name of the townland on which the oldest part of Queenstown stands, that in the vicinity of the Market and Squares. It is the name also of the farm which extends from below the General Hospital towards Clonmel Graveyard, whereon horse races were held over sixty years ago. The hill opposite it, to the east, is called Knocknacaura, or McCarthy's Hill. These two places, with Carrignafoy, were owned in 1641 by the MacCarthys, as before stated.

Ballyvaloon, according to a recent work, means the "town or homestead of the Molones," a surname not now, or in past times, connected with this place. A local Irish scholar more convincingly explains it as the place on "Top of the Hill," the popular designation for that part of the town north of the Cathedral, and accurately describing its position.

As regards the other Celtic place names on the Island,

equally conflicting and unconvincing translations of them are put forward in several instances.

The Great Island place names, it may be observed, are not peculiar to it, many of them, in more than one instance, being found in the adjacent parts of the County Cork. The following minor place names on the Island, now for the most part forgotten, are due to the researches of Mr. Fergus Farrell, of Reddington, Ballybrassil :—

Botarmore and Botarcala—The old main road connecting the East and West Ferry.

Botaranaom—That part of it from Walterstown to the East Ferry.

Botaranmuillin—The road from Ballydelea to a former mill at its base, now turned into Ballywilliam.

Claisanbeicecaun—The hollow between Ballydelea and Ballymore, now abbreviated to Clash.

Carriganroin—The Rock of the Seals, the northernmost point of the Great Island.

Datudumaire—Berry Hill.

Gleannabocht—Glen of the Poor People, Ballyellane.

Gleannanapuca—The Fairy or Puca's Glen, east of Ballydelea.

Gleanancuillin—The glen at Belgrove from Walterstown East.

Knockloim—The hill from Ballinacrusha to the north shore of the Island.

Knocknacrusta—Marino Hill.

Knockanancroica—Morloge Hill.

Knocsinnana gliadired—The hill facing north from Walterstown.

Leacangarnadiadraid galldie—The eastern shore of the Island.

Shanbally, Oldtown—A part of Ballybrassil, where traces of houses were found.

Tobarna sillie—A well at Morloge.

Tobarna gownel—The well near the Mass Cave.

With some honorable exceptions, the rural population of

the Great Island are strangely ignorant and unconcerned as regards their local history. The blighting effects of the Penal Laws might partly explain this ignorance, but it seems more directly due to the fact that no family of Celtic blood at present residing there, of the farming class, can trace any long-continued connection with it. At the present moment quite a large proportion of these farmers are newcomers from other parts of the country; and if, as seems likely, similar changes have taken place in bygone years, this would account not only for their complete lack of local and family traditions, but for the extinction of the Irish language here, and for the discreditable discarding, not many generations back, of their old Celtic patronymics for purely English surnames, and even the fabrication of entirely new surnames peculiar to degenerate East Cork. Now that so many of the Island farmers will in a few years become the absolute owners of their lands, the new generation, it is to be hoped, will be possessed of a more patriotic and enlightened spirit.

Though the Street Names of Queenstown do not form a particularly interesting subject of study, none the less they merit some attention. Such names as The Beach, Harbour Row, Harbour Hill, Harbour View and Harbour Terrace, East Hill, Bellevue, Merview, Merville, Belvidere, Bellavista, Belmount and Spy Hill have obviously arisen from their vicinity to the harbour or their outlook on it. Bishop Street is named after Bishop Coppinger; Thomas Street and Graham's Terrace from their builders, two former hotel-keepers in the town. Nothing is known of the Bond from whom Bond Street takes its name, nor of the Lynch after whom our oldest quay is called.

King's or the Old Square, and King Street running up from it were, doubtless, built in the days when George the Third was King; hence their names. King's Terrace, near the latter, is of later date. The King's Bench, facing the lower end of Harbour View, is, like "Holy Ground," a satirical nickname given to this part of the town, from its having been from time immemorial the rendezvous of all the old "sea-dogs" of the place, pilots, naval pensioners, and watermen, ready to lay down the law on every subject under the sun as well as any Judge on the King's Bench. Under it were till lately

"linnies," where boat-building was successfully carried on. In its western part was a little well known as the "Bay" Well.

Leading east from the King's Bench is Queen Street, formerly Barrack Street, alias the "Holy Ground," whose furthest end is called (though never a fashionable locality) "The Mall," the entrance to it bearing the nautical name "Galley Head." Under "The Mall" is the Boat Harbour and also the former Lifeboat Station, from which the lifeboat has recently been sent to another port as no longer required here. Above "The Mall" are the three Cottrell's Rows, named after a Cork family one time occupants of Ballydelea. East of it is the "Military Hospital," whose grounds extend to the top of East Hill.

Running off the latter is Burke's Glen (where there was one time a hospital), named after its owner, Mr. Ned Burke, a butcher and partner in the ship-agency firm of Barry, Burke and Ring. At the south side of East Hill is Albert Terrace, otherwise "The Palace," or Pilot's Terrace. Higher up are Willmount, Athenian and St. Maur's Terraces, built by the late Captain Seymour, whose own residence, Willmount Castle, is now a complete ruin. St. Maur is supposed to be the original form of Seymour, and Athenian was meant to commemorate the fact that Captain Seymour's son's wife was born in Athens, but of British parents. Still newer are Brighton, Summerhill and Meehan's Terraces, the latter named after its builder, a native of the town; Sunview, etc.

Rosehill Terrace, Clifton, Hawthorne, and Aileen Terraces are fancy names. Cloyne Terrace was built by a Cloyne man, father of the Catholic Bishop of Portsmouth, Rt. Rev. Dr. Cotter. Orelia Terrace is called after a ship of that name, the wood-work in its western houses having been obtained from part of her hull.

Roche's Row seems to have been first built by John Roche, a ship chandler and an Irish Volunteer in the latter part of the 18th century. It formerly ended at the lower entrance to Hawthorne Terrace, from that down being called Stanistreet's Row, from its former owner. It was also earlier known as Lower Barrack Street and Upper George's Street. The lower part of it, facing Merview, was nicknamed "Galley Pot Row." Its occupants were mostly shoemakers, all great bird-fanciers; and

as blacking, when first introduced, was sold in small yellow earthenware pots, termed "galley pots," these, when empty, were used for holding water for the birds and attached to the numerous cages that then garnished the little houses of that time; hence the nickname.

Back of Roche's Row is Roche's Terrace and its continuation, Hawthorne Terrace, both of recent construction, the latter built on the grounds surrounding "The Cottage," which formed the seaside residence of a Sir Augustus Warren. Church Street, lower down, obviously gets its name as leading to the Protestant Church above it.

Wellington Place was no doubt built shortly after the Battle of Waterloo and named after its winner, "The Iron Duke." Its reputed builder, Mr. James Fitzpatrick, was one time the leading ship-agent here, after whom Fitzpatrick's Quay, now the Cunard Quay, was named, and also Fitzpatrick's Slip, leading to the East Camber, next the Railway Steamers' Office. The now enclosed ground at the top of Bellevue Terrace was also known as Fitzpatrick's Demesne, previous to which it was a kind of open common that formed a favourite picnic ground for Corkonians a century back.

Bellevue and King's Terraces, the Upper and Lower Park, and more recently Westbourne, were built by Mr Philip Scott, who died in 1879, as also Scott's Square, which bears his name. Besides being the principal ship-agent here, he was also at one time an extensive shipowner. From their proximity to the "Park," Park Lane, Park Road and Park Terrace derive their names.

Near Park Lane is Small's Well, long the main source of supply of the water used for drinking purposes in the town. Like Gilbert's Lane, which connects the two Squares lower down, it must have got its name from some former prominent family living near it, whose name, like Gilbert, alone survives.

At the head of Scott's Square is the Market House, whose intended clock turret has long been taken down. In its upper part are the Courthouse, the Town Hall, and a Freemasons' Lodge. Above it runs West View, facing which is the Police Barrack, the third structure of its kind in the town, the first one having been the large house at the top of King Street,

whose upper storey formed the previous Courthouse, whilst beside it was one time a Government loan office. No. 9, Church Street was the next Police Barrack till superseded by the much larger building in West View.

The site now occupied by "The Crescent" and the Bishop's House previously comprised open fields, on which grew many wild plants, especially tansy, from which it used to be called "Tansy Hill." Above West View are the three blocks of buildings now forming the Sisters of Mercy Convent (St. Mary's) and the lately-founded "Novitiate," of the same Order, all previously private houses.

Further west is West-End Terrace, which when built marked what was then literally the west end of the town; for it was only during the last sixty-five years that, with the exception of about half-a-dozen, all the houses and terraces at both sides of the high road from the Scots' Church to Carrigaloe have been built.

From Fitzpatrick's, now the Cunard Quay, many soldiers were embarked for the Crimean War in the "Himalaya" Transport, then the largest steamer afloat. Of this war the Russian gun on the Promenade Quay forms a trophy, whilst it also led to the construction of the Victoria, or, as it is usually named, the "Admiralty" Pier, though little used for Admiralty purposes, whose "cambers" by no means add to the salubrity of The Beach.

From Fitzpatrick's Slip large whaleboats continued to go up to Cork for goods despite the convenience of the former River steamers, whose quay this Slip adjoins. Though troops were on a few occasions shipped from the Admiralty Pier when first built, its principal subsequent use was for tugboats to lie alongside it, when a goodly number of them were owned by the Suttons, by Mr. Seaton and Mr. Tom Miller, and other townsmen now deceased. The eastern end of the Cunard Quay till recently was known as Cummins' Quay, Mr. Walter Cummins having been the successor of Barry, Burke and Ring.

At the east end of Lynch's Quay were formerly the Jetties of N. G. Seymour and Captain Seymour, from the latter of which started the "City of Manchester," the first Inman steamer that took out passengers (in 1857) from here to

America. Further east is the Baths Quay, first built by Mr. William Inman with the idea of making it a place for landing as well as embarking cargoes and passengers, a project, unfortunately, frustrated by his comparatively early death. With the building of this Quay came to an end the open sea-bathing for women and children that previously took place on the strand, sheltered by the cliff, which were both cut off on the formation of this Quay, on which the Baths were erected in 1878.

On the building of the Cathedral also disappeared Clarence Terrace, east of which was York Terrace, now occupied by the Parochial clergy, and "The Rock," beneath the Cathedral, on which were a number of unsightly hovels, whose place is now occupied by a small plantation of trees and shrubs. The original houses on "The Rock" were occupied by pilots in the days when the Town consisted of little more than the Beach and the adjoining "Old Street," and, perhaps, a few houses on "Top of the Hill." Amongst other vanished buildings are the old Admiralty House, facing Sandymount, which was said to be the oldest known structure in the place; the Bridewell, which stood opposite the old "Chapel" at the south corner of the Green Plot now facing the Cathedral, and Dunworth House, on whose site the Bon Secours or Nursing Sisters' Convent stands. Views of the Bridewell and Dunworth House are to be seen in photographs and picture postcards still procurable.

Donworth House was built by Rev. Dr. Donworth, a relative of Bishop MacKenna. Several former Curates lived in it, and lastly Mr. Charles Doran, the memorable first Clerk of Works of the Cathedral. In its western section the Young Men's Society had for a time their habitat, having migrated thither from No. 1, Harbour Hill, whose third house was one time a "Tract" shop. Opposite No. 9, Harbour Hill (a part of the town still noticeable for its bow-windows and weather-slatted houses) was formerly a little house used as a Darbyite Meeting-House—Darby being the name of the Irish Protestant clergyman who founded the "Plymouth Brethren." Another similar sect, one still less known in Ireland, viz., the "Bible Christians," had for its founder a man named Bryan, whose

father belonged to Cove, whence he emigrated to Cornwall in the 18th century.

In the largest house in West End Terrace lived Dr. Coghlan, who for many years kept a Boarding School there, the schoolhouse being a separate building, now taken down. Dr. Coghlan was previously a Protestant clergyman, and whilst curate at Cove also conducted a school, amongst whose pupils were the late Sir Augustus Warren and Sir J. Cotter. Dr. Coghlan became later a professor in St. Colman's College, Fermoy, and on the death of his wife, when over 70 years of age, was ordained Priest. His eldest son remained a Protestant, and died Rector of a London church, a volume of whose sermons was published after his death. The younger son followed his father and also became a priest, and celebrated his first Mass in the old "Chapel" here. After many years as Catholic Army Chaplain, he died in Folkestone. His father's death occurred at Youghal in 1873.

The General Hospital is now, after the Protestant Church, the oldest public structure in the Town, erected as a Fever Hospital in or about 1826, and subsequently enlarged. Due east of the Hospital is Bishop Street, needlessly, or part of it, named Ferry Street, at whose top end is Mount Crozier, the former residence of Bishop Coppinger, now occupied by the Misses Carr, whose father carried on at the back of it a Rope Walk or Rope Factory.

The small house on the west side of the "Old" Street, below the Water Tanks, was used as a Freemasons' Lodge, when there were two institutions of this kind here. At No. 3, Mervue lived Captain George Atkinson, famous as a marine painter, whose artistic talent was inherited by most of his sons, all of them now dead. His eldest son, George, who was on the staff of the South Kensington Museum, was also an archaeologist, and edited R. R. Brash's valuable work on "Ogam Stones," published in 1879.

At Alta Villa, now occupied by the Misses Meade, lived Dr. Scott, the great champion of Queenstown as a health resort. Further east is Mervue (Mr. Allen's) on top of Bellevue, where formerly lived a Recorder of Cork, named Forsayeth, whilst another Cork Recorder's name is perpetuated in

Bennett's Court, near Cuskinny. Near Alta Villa is, on Roche's Terrace, the only house in the Town bearing an inscription:—"Hingston Almshouse. A.D. 1861. Erected by the Parishioners and Friends of the late Rev. George C. Hingston, M.A., to perpetuate the memory of his devoted labours amongst them as Rector of this Parish. He died August, 1859." There was an older Protestant Almshouse in the lower part of what is now Roche's Row.

Two other notable houses on the top of Bellevue Terrace are Mr. J. Grogan's (the Manor House), originally the Scott family's residence, and after them the Dawson's, and more to the east Charleston, occupied by the family of the late Surgeon-General Tarrant.

In the Convent block west of the Chapel lived, and died in 1874, Bishop Keane, whose successor, Dr. MacCarthy, purchased the present Bishop's House, since enlarged, originally called Belfield, and built by a retired Indian Judge named King, who did not long survive its erection.

The house No. 18, The Beach, is one to which no small historic interest is attached, for in it died on the 8th of December, 1856, the great Apostle of Temperance, the Very Rev. Theobald Mathew, O.S.F.C. No. 7, The Beach is a house that has had a good many vicissitudes. It was the Royal Cork Yacht Club-house before the erection of the present Club-house near the Railway Station, and in its lower part was the Post Office when held by Mr. Denis MacCarthy, before that located on Lynch's Quay. It next became the Club-house of "The Queenstown Yacht Club," founded by the late Captain W. D. Seymour, which merged into the Royal Western Yacht Club of Ireland, and then had its Club-house at No. 2, Westbourne. Captain Seymour, by the way, was for a time owner of the "America," an American-built yacht, which in her day was the fastest racer afloat. She was schooner-rigged and named the "Camilla" when owned by Captain Seymour, on whose death the R.W.Y.C. of Ireland collapsed for the second time. No. 7, The Beach was next opened as an "Emigrant Home" by Miss Grace O'Brien, the gifted daughter of the great Irish patriot William Smith O'Brien, of '48 fame. Miss O'Brien's benevolent project was not a success, and the house then be-



came, and has long been named, "The Soldiers' Home." A similar, but older, institution is "The Royal Sailors' Home," founded in 1856, at the east end of Harbour Row.

In No. 5, Graham's Terrace lived and died a notable native of the Town, James Roche Verling, an ex-Army Surgeon, who accompanied his regiment all through the Peninsular War, and was sent out with part of it to St. Helena, whilst the fallen Emperor Napoleon I. was kept a prisoner there till his death. Dr. Verling was appointed surgeon to the Emperor also, but Napoleon never availed of his services. The Verling family were long associated with the Great Island. There is a headstone to a Captain Edward Verling, dated 1777, near Father Harrington's tomb in Templerobin. Dr. Verling, or his brother, Mr. Bartholomew Verling, built Hill House, now Dr. Ralph Hodges' residence. The latter also built Ringmeen House, which was subsequently enlarged by the late Misses Deasy. The Verlings also occupied Cuskinny House before the Frenches.

Such slum lanes as Kinnears' and Demery's Lanes, off Queen Street, have, happily, disappeared. Another small lane back of the west side of Thomas Street, was known as Kerry Lane, now Barry's. Gilbert's Lane has before been indicated whilst that which leads from the top of the Old Street to the top of West View rejoices in the title of Khyber Pass. Another rather malodorous lane leads from about the middle of Harbour Row to the "Preaching House Steps," past the former Wesleyan Chapel (now the Technical Schools), up to Harbour View and Merview. A smaller flight of steps connects the Old Street with Sandymount Terrace (above the Cathedral), which was built by the late Mr. Alexander James, a one time prosperous inhabitant of the Town.

Of its hotels, whilst the Queen's is the largest, that now named the European, formerly the Naval Hotel, is by far the oldest, and was the scene of the famous triangular duel depicted in one of Charles Lever's novels. The Rob Roy comes next, and was established by a Scotsman named Hamilton, a former steward in one of the old river steamers.

The road back of St. Mary's Convent of Mercy, leading from the Park to Sunny Height and Rushbrooke, is named

after Admiral Lake, the only one of the long line of Port Admirals that took an active interest in the welfare of Queenstown.

In the vicinity of this Lake Road are some important recent additions to the Town's area, viz.: The Naval Dwellings to the west of the Hospital, comprising Plunkett's, Barrymore's and French's Avenues, fittingly named after the promoters of these dwellings, viz., Sir Horace Plunkett, Lord Barrymore, and Mr. Savage French of Cuskinny, whilst to the east of the Hospital is St. Colman's Square, erected by the Urban Council, as was also St. Patrick's Square, near Carrignafof, built in 1918.

At Carrignafof was one time a rather famous publichouse, curiously named "The Velvet House," and at this side of the next graveyard was "The Black Bull," and below it "The Red Cow," two other long demolished places of like entertainment.

The large building at the top end of Orelia Terrace, now forming a carpenter's premises, was the old "National School," almost the first of its kind erected in Ireland, which bore on its front the inscription: "Cove Male National School, 1831," its inception due no doubt to Bishop Coppinger, who died in that year. It seems difficult to account for the abandonment of this large and still solid building, whose present-day successor; a smaller, dark, ugly, prison-like structure, is no ornament to the Town, and surpasses it but little, if at all, as an educational institution.

Mount Eaton (Mr. T. MacCarthy's) was built for a boarding-school by a Mr. Curtin, but did not prove a success. Eaton is evidently intended for Eton, the name of a still famous English public school. Merton, to the south of it, is referred to in Appendix F.

Forming an adjunct to Belmont Camp or Huts, the field at the north-west corner of Carrignafof Cross was used as a drill ground and football field for the Camp soldiers during the late war. At the lower end of the road, going thence to Ballywilliam, is the now disused "Pound," used for impounding, i.e., retaining stray cattle, &c., till claimed by their owners. A little farther north are the former Waterworks, superseded by those at Tibbotstown, near the Queenstown



Railway Junction. Ballywilliam is a misrendering of Ballymuillin, the place of the mill, which one time stood here near Mr. Twomey's farmhouse.

As to the old Great Island residences alluded to in the Lecture and described as they stood in Dr. Smith's (the historian) time, viz., Ashgrove, Belgrove and Ballydelea, they still remain, renovated no doubt since his time; none of them, nor Eastgrove or Cuskinny, which he does not name, presenting anything very remarkable as regards size and architecture. Ballydelea, which has long been a farmhouse, has had the most frequent change of owners from the Deleas, Sarsfields, Bettsworths and Cottrells till Mr Ned Burke's time, when it housed a large number of German emigrants whilst their vessel (a sailing one) was being repaired at the quay of Barry, Ring and Burke. More recent tenants were the late Mr. Crehan and Mr. Edmond Farrell, whose poet-son Denis was born in it in 1857. After him came Mr. Mackey. Finally it was advantageously purchased from Mr Cummins under the Ashbourne Land Act by Mr. John Bird, its present owner.

Merton, Inchera, and "The Cottage" east of the Military Hospital, Bennett's Court, and the four seaside residences further east were all erected in the early part of last century. In one of them, fantastically called "The Priory," lived General Piatt, a former American Consul, whose wife and himself were authors of several volumes of poetry. Most of Mrs. Piatt's poems, written while she dwelt in "The Priory," dealt with local scenes and subjects. The Priory is at present (1920) not quite so inappropriately named, as it forms the temporary Novitiate of the Foreign Missionary Society of the Sacred Heart, whose head house in Ireland stands at the end of the Mardyke in Cork.

North-west of Cuskinny is the Intercepting Hospital, now seldom used, built for the reception of the many disease-stricken ships' crews that formerly pretty frequently arrived in the Harbour, to prevent the risk of contagion involved in taking them to the Cork District Hospital or to that at Queenstown. The beautifully-wooded Glenmore, east of Ballymore, has lately been bereft of its trees.

Between the Graveyard and Berry Hill is Annbrook, built

by the Ronaynes of the latter place, in which was born on St. Patrick's Day, 1828, Patrick Ronayne Cleburne, whose father was a Cork medical doctor, and his mother one of the Berry-Hill Ronaynes. For a short time a soldier in the English Army, he was bought out and then emigrated to the United States. On the outbreak of the War of Secession he joined the Southern Army, and fought so valiantly that he soon attained the rank of Major-General. He was killed at the Battle of Franklin on November 30, 1864. A monument was subsequently erected to his memory at Helena, Arkansas.

The former residence of the Hargraves at Ballynoe, now named "The Hermitage," was some years ago used as an unauthorised Carmelite Nuns' Convent.

At Ringacoultig (the Point of the Ships), to the east of the Gasworks, lived, in the sixties of the last century, Dr. Maurice Power, who whilst a Member of Parliament became one of the Pope's Brass Band, whose leaders were Sadleir and Keogh. Having, in spite of their pledges, made themselves subservient to the then Government, Keogh was made a Judge and Dr. Power was appointed Governor of Dominica, one of the West India Islands. On his retirement he settled at Ringacoultig, where he died. One of his daughters married a German Baron.

Further west, near the Rushbrooke Station, is Westlands, built since 1860 and first occupied by Mr. Joseph Wheeler, a Corkman, to whom the dock now known as Rushbrooke Dock owes its existence. Opened in 1860, the first vessel to enter it was a Scotch steamer called the "John Bell." Purchased recently by the English firm of Furness Withy and Company, this dock, considerably enlarged, was completed and first re-utilised in August, 1920. Its surroundings have also been considerably added to by the same company, which, next to Haulbowline Naval Dock, has afforded a large amount of employment to the workmen of Queenstown.

A smaller establishment is that of the Slipway and Boat-building Company between Ballynoe and Carrigaloe, originally started by the late Mr. Walter Cummins. These last two establishments, with "The Pank Laundry" in Queenstown, form the only industries in the place.

A little to the west of Rushbrooke Dock is Rinn-Ronain, now Miss Keane's, built by Mr. Joseph Ronayne, in his day a staunch Nationalist Member of Parliament, by whom the Cork and Youghal Railway Line was constructed, whose premature death occurred in 1876.

To the east of Belvelly Castle are the Potteries, where for a good many years excellent bricks and other clay products were made. Although the supply of clay is far from being exhausted, the works here have long been discontinued, but might well be again started with advantage when the country is in a more settled state.

## APPENDIX E.

### ANTIQUITIES AND TRADITIONS, ANCIENT CUSTOMS AND OBSERVANCES; THE GREAT ISLAND GRAVEYARDS.

The following brief notice of the few antiquarian remains that still exist on the Great Island are derived, for the most part, from the researches of Mr. Fergus Farrell.

Of the twenty-three examples of the ancient Irish earthworks known as "Duns," "Raths," or "Lisses," one time to be seen on the Island, several, as indicated in the Lecture, still remain. Amongst those that have disappeared was one near Rosslague, on the farm formerly held by the Nagles and subsequently by Mr. Michael M'Carthy, by whom it was destroyed. It was named "Lis-na-Crugaig," or the "Chieftain's Lis," the only one whose ancient appellation was handed down. At Carrignafoy was another "Lis," near the reservoir there, double the size of the other Island Lisses. A doubtful story is told that in the early part of the last century some Danish sailors came ashore from their vessel, which lay in the harbour, and dug for treasure buried in this Lis by their countrymen centuries back, but whether they were successful or not is unknown. Of the three "Lisses" at Lisaniska two remain, that on Miss Buckley's farm being the more perfect one. Dunanore was at the western end of Marino promontory, whilst Donegal was in the second field west of Carrigaloe Railway Station. It was destroyed on the formation of the railway line, close to the south of which two tall trees still mark its site.

Four Tumuli or Mounds, early sepulchral monuments, were formerly to be seen on the Great Island. One stood near Hawthorne Cottage between Newtown and Ballynoe, where Attorney O'Brien once used to live, and afterwards near it the Queenstown Harriers Club had their kennel. The second Tumulus, on Ballinacrusha ploughland, near the Ballyleary stream, was named Mointean-an-Rinca, as people used to dance near it in times gone by. The third was on the high

hill on the western part of the lands of Eastgrove, and was named Cnoc-an-Maotaie, or the Hill of the Mote or Mound, and whose site is still called "The Mote." The fourth Tumulus, which was on Mr. Hugh Walsh's farm, on Corbally or Curraballa ploughland, was named Montean-an-Seighean, meaning Fairy Hill, or the Hill of the Fairies. When partly levelled three cists were found in it, forming a kind of circle. Originally 15 feet high, a part of it still remains. About twenty yards to the north of this tumulus was found a subterranean passage, four feet deep, which led to it, its sides formed of flags laid on edge, with others laid across them roof-wise. This passage was closed up immediately after its discovery.

There is a tradition that a battle was fought near the site of Walterstown Castle. On draining a field close to it some years ago graves were found.

There is no record of Stone Celts or Ogham Stones having been found on the Great Island, nor any Cromlech, such as that at Castlemary, near Cloyne.

The writer once saw a very small Kitchen midden, or oyster-shell deposit, on the north-east side of Rosslague promontory, but nothing in comparison with the large kitchen middens on Brown and Brick Islands on the opposite shore, near Rossmore. At Curraballa is a small one.

As to the old castles of the Island, there is no local tradition, excepting that of the last Lavallins' (of Walterstown) persecution of the priest who is said to have dwelt undiscovered in a cave on their lands near the castle. That of Belvelly, it appears, was surrounded by a broad ditch at its north side, which was removed before or after the building of the bridge, near it, in the beginning of the last century.

Of such memorable episodes in Irish history as the Anti-Tithe Agitation, the Whiteboys' lawless proceedings, and the Rebellion of 1798, a few traditions, now all but extinct, show that they had some little effect on the Great Islanders of their time. A Protestant minister named Austin came hither, it is said, from Cloyne with twelve bailiffs to collect tithes, but was unsuccessful, having been driven off by the people. A schoolmaster named William Burke, of Carrigaroin, near the East Ferry, composed an Irish song in honour of these tithe

collectors' defeat, some fragments of which are still extant. But that a minister from Cloyne should come to levy tithes here appears difficult of belief, except that he represented the Dean and Chapter of Cloyne, whose name is still attached to one of the Townlands, as before shown.

Of the Whiteboys' doings, all remembered is that they punished a farmer named Garret Condon, who lived at Belvelly, for merely paying his dues to his Parish Priest.

In 1798 four men are said to have been flogged to death at Walterstown. A blacksmith named Walsh was also to be flogged, but was saved by the intervention of Father Harrington, of Reddington Academy. Another blacksmith, named John Walsh, was brought here from Ballyannan and flogged from the old Market House to the Military Barracks and back, but was stopped at intervals to see if he would tell who were his comrades. He was followed by his sister, who spoke to him in Irish, urging him not to tell them anything, and he heroically followed her advice.

In common with the rest of Ireland, many old and curious customs and observances, dating from times the most remote, have died out here, with the exception of the Wren Boys' annual appearance on St. Stephen's Morning—that following Christmas Day. Of late years this quaint custom has greatly degenerated, being now mostly kept up by little boys, and even girls, who shrill out the time-honoured doggerel in a sadly vulgarised and mutilated form. The "Mummers" who, dressed in coloured calico, went from house to house on Little Christmas Eve, are now as forgotten as the air and words which formed their Greeting on that occasion. "Skellig Lists" were issued till a few years back on the approach of Lent, in which unmarried persons of both sexes were incongruously coupled together. But it is over sixty years since mock attempts were made to take off unmarried women to the Skellig Rocks. Bonfire Night (St. John's Eve), Pancake Night (Shrove Tuesday), and Snap Apple Night (All Souls' Eve) are still slightly remembered and observed. On May Day and May Sunday it was one time customary to deck out the houses with green branches of trees, and on the eve of May Day it was the practice for

young boys to go about hitting people with sting-nettles, whence it was called "Nettlesome Night."

There was another very curious custom of young girls bringing around a stuffed figure, resembling a large doll, and asking "Something for the Miss Bridget." As this took place on the eve of St. Brigid's (now forgotten) Festival in February, it must have been a survival of some former devotion to one of Ireland's Patron Saints. Almost completely forgotten, too, are the very curious rhymes, mostly of English origin, sung by children when playing in the streets, whilst ballad singers, sea songs, and even street hawkers' cries, no longer resound in the Town. Hand-ball, for which there was formerly a ball-alley in the Old Street, has given way to football. The Town Band, too, dating from the days of Father Mathew, is now for many years extinct. Nearly all these things of the past were harmless and amusing, and helped to fill up blanks in the popular mind. Their disappearance would be less regrettable could it be said that the generation which knows them not is anything kindlier, wiser, happier, or better.

Other vanished features in the social life of Queenstown was that presented up to sixty or seventy years ago in the number of strange, odd, and amusing characters that were to be found there, chiefly among the poorer class. It was only towards the close of the last century that the considerable foreign element in its population disappeared, comprising Italians, Austrians and Greeks, French and Maltese, Scandinavians and Germans, who had settled here as Consuls, Ship Agents, or Interpreters, &c. Gone, too, together with their Thursday sailings and Band promenades in the summer season, are the famous Regattas of the Royal Cork Yacht Club, which lasted three days, and drew hither the "crack" yachts of the day, especially when one of the prizes offered was a Queen's Cup; whilst in the Town rows of booths and tents extended to past the Railway Station. A favourite spot for viewing the boat races, the most popular feature of these regattas, was the rocky, partly furze-clad cliff, behind which was a quarry, later filled up, when the large house, not inaptly named "Carrig," was erected on this once barren height by Mr. John Atkins, a Cork wine merchant and owner of a large sailing yacht. Thanks

to Mr. H. Donegan of Cork, an elaborate history exists of "Yachting in Cork Harbour," nowadays confined to very small craft.

Of the two Great Island Graveyards referred to in the Lecture, that of Clonmel, a mile north of the Town, forms the most cosmopolitan burial ground in Ireland, so many seafarers from all parts of the globe being interred in it. To these was an unhappily large accession made in 1915. On May 7th the Cunard steamer "Lusitania," from New York, being torpedoed off the Old Head of Kinsale by a German submarine, sank immediately, causing numbers of those on board to suddenly lose their lives. One hundred and seventy of their dead bodies brought ashore at Queenstown now sleep their last sleep in the western part of the addition made in 1880 to this "Old Church" Graveyard.

If so dolefully distinguished in this way, Clonmel Churchyard can also claim to be one of the best kept and most picturesque-looking of Irish burial grounds, containing as it does many handsome and costly mortuary monuments, one of the latest of which is the marble sarcophagus to Admiral Stokes, who died following his appointment as Port Admiral here in 1918. There are also some other notable Naval monuments in this newer portion, as well as in the older part. Within the walls of the "Old Church," which gives its popular name to this graveyard, lie buried the remains of the Rev. Charles Wolfe, author of the well-known lines on the burial of Sir John Moore at Corunna, beginning "Not a drum was heard." Smitten with consumption, Wolfe came from the North of Ireland with the hope of recovering his health in the mild climate of Cove, but his journey was in vain, for he died there on the 21st February, 1823, aged 31. The inscription over his grave is still legible. Of his Literary remains, the fourth edition appeared in 1829. His poems, &c., were republished in 1904. At the east end of the "Old Church" is a tablet to the memory of John Tobin, a native of Salisbury, in his day a famous playwright. He died, in 1804, in a vessel off the Harbour, in which he was going to the West Indies for his health's sake. Brought ashore, his remains were here interred, as were also those of a Countess of Huntingdon, an Irish

lady, the last of the Powers of Clashmore, whose death likewise occurred in Queenstown about 1860. Outside the entrance to this old church is the oldest known headstone in this graveyard, that of Stephen Towse, who died in 1698.

In Templerobin Graveyard, also enlarged (for the second time) in 1880, are to be seen several interesting mementoes of the dead. Near the old eastern entrance gate is the railed-in tomb of the Rev. Michael Harrington, a former Jesuit, who on the suppression of his Order in 1773, set up at Ballybrassil, about a mile to the south-east, the first Catholic Boarding School in Ireland subsequent to the Reformation. This he named "The Reddington Academy," and amongst his pupils were J. J. Callanan, the Cork poet; Daniel O'Connell, the future Liberator of Ireland, who, with his brother Maurice, came here in 1775, and Nicholas Archdeacon, afterwards Catholic Bishop of Kilfenora. Father Harrington died before the restoration of his Order in 1814, or else his school might still be flourishing. But when he died his Academy died with him.

His tomb bears the following inscription:—"To mark the spot which covers the mortal remains of the Revd. Michael Harrington, for many years Master of Reddington Academy, and to perpetuate at once his memory and their gratitude this monument has been erected by his pupils. He died February 27th, 1810. R.I.P." So greatly was he venerated that people came to pay "rounds" at his tomb, which for many years bore the customary "bits of rags" attached to its railings by those who believed that they had benefited by their devotions here. The lack of anything like historical instinct or memory noticeable amongst the population of this part of the Island in particular, already alluded to, accounts for the fact that whilst on the one hand Father Harrington was said to be "a small little man who wore blue knee-breeches" (as was then the fashion), another tradition tells us that he was "a tall man with a pleasant countenance."

The Reddington Academy buildings remained practically intact till about 1880, when they were taken down, and their materials used in the erection of the farm residence now occupied by Mr. Fergus Farrell in succession to his father.

Due north of the Harrington tomb is a recumbent stone bearing a Latin inscription, undated, which tells that it marks the grave of Matthew Dowd, a Trinity College student. This inscription was no doubt placed here by his father, who was a classical teacher under Father Harrington, and on the closing of the Academy taught a private school in Cove. He, too, is doubtless interred in the same grave as his son, who, on coming back from the College, caught fever and died. West of the Harrington monument is the table-tomb of Bishop MacKenna, whose interesting inscription is as follows:—"I.H.S. Here lieth the body of Matthew MacKenna, in hopes of a happy resurrection. Doctor of the Sorbonne, Pastor of this place many years, Bishop of Cloyne and Ross twenty-two years, born in the year six (1706) and died June the 4th, 1791, in peace with mankind. He expects the prayers of the faithful that God may be merciful to him." A little lower down are the following words:—"Paul MacKenna, Pastor of Cloyne and Official of the Diocese, was buried in this tomb the 26th of January, 1787," and still lower:—"James Donworth, Doctor of Medicine, died the 22nd February, 1788, aged 30 years." Probably the latter's brother, and like him also interred in this tomb, was the Rev. Dr. Patrick Donworth, who for thirty years was Parish Priest both of Carrigtuohill and Cove, where he died in April, 1810. The office held by the Rev. Paul MacKenna was that of Vicar-General.

The following rather ill-natured obituary notice of Bishop MacKenna, which appeared in the Cork Protestant newspaper of that day, forms, unwittingly, a warm tribute to his life and work: "Death.—On Saturday, 4th June, 1791, at Cove, Doctor MacKenna, Titular Bishop of Cloyne. This gentleman lived to the great age of 97 (?), and near thirty (?) years Titular Bishop of the above-named Diocese. He was considered a man of great Theological information, but extremely rigid and bigotted; he was remarkably frugal and mightily avaricious. All the money he could collect from the rich or extract from the poor he sent to the sinking funds in France, where he founded several endowments for the education of Irish priests. He was very partial to his mother-tongue, which he spoke upon almost every occasion and in every company; he



always preached in this polite language. He is succeeded by Dr. Coppinger, who has been for some years his coadjutor (sic) Bishop."

Bishop MacKenna's will, published in Volume III. of "Archivium Hibernicum," 1911, a periodical issued by Maynooth College, now discontinued, shows that he had very little money to leave to anyone, and least of all to his own relatives.

A little to the north-east of his tomb are, side by side, the now much sunken headstones of two Parish Priests, the immediate predecessors of Bishop MacKenna. The more northern stone bears a Latin inscription, the part above ground telling that it marks the grave of the Rev. John Sinnigh, who died in 1721. On the other stone is the English inscription, showing that it stands over the grave of the Rev. Garrett Stack, who died in 1751. In the case of the former priest, at least, his parochial jurisdiction extended much beyond the Great Island, for it included Aghada, Garranekenefick, and Ladysbridge. Almost at the foot of Father Stack's grave is the still more sunken headstone of Phyllis Lavallin, the only one of the Walterstown family of whom there is now any visible record in this ancient burial ground. Long years of exposure and neglect caused the preceding inscriptions to be no longer legible, but the renovations recently effected by the present writer will for some time to come enable them to be read by future visitors to this venerable "God's Acre."

In another part is the plain headstone erected over his parents' grave by the elder of two American Bishops, who were natives of Cove. These were the Right Rev. Michael and James O'Connor, the former of whom was Bishop of Pittsburgh, who was sent to Rome by Bishop Coppinger to study for the priesthood, where his brother later likewise studied. Bishop Michael O'Connor resigned his See to become a Jesuit, shortly after which he died. His brother James was Bishop of Omaha, where his death occurred in his 67th year, in 1890. Their sister (Mrs. Nagle), who lived to a good age in Queenstown, died there in the same year. South-west of the two Parish Priests' graves, covered by a handsome ledger stone, is that of John P. Leonard, a distinguished Irish literary resident of Paris, where he died in 1886, whence his

remains were brought over for interment, where some relatives of his are also buried. Another conspicuous and artistic monument is that which marks the family burial plot of Mr. F. J. Healy, B.L.

There still remains a small portion of the old church of Templerobin, or Capella Roberti, a fragment, scarcely noticeable, of its south wall, the outline of the others being still traceable, showing it to have been a small structure. The north wall was partly removed when the tomb of a Mr. Terry was planted on it, who belonged to another part of Ireland but had died in Queenstown. Part of the south wall seems to have been similarly desecrated quite recently.

Up to the time of the Reformation this Templerobin belonged, it is said, to Ballybeg Abbey, but whether served by Augustinian Fathers from there or by secular priests appointed by them is not now known. Another, seemingly, more reliable account states that Templerobin belonged to Bridgetown Abbey, near Castletownroche, which, with all its ecclesiastical possessions, including "Chaple Robyn," was, by Fiant of Henry VIII., dated Feb. 4, 1543, let for 21 years, at 40s. per annum, to Robert Browne, a soldier, who was probably an Englishman.



## APPENDIX F.

## LITERARY ASSOCIATIONS OF QUEENSTOWN AND GREAT ISLAND.

Our local literary associations are but few and unimportant, even when compared with those of other Irish towns of a like size.

The only writer of marked distinction the Great Island has produced was the late Rev. Edmund Hogan, S.J., an eminent Irish scholar and author of many valuable works, all relating to Ireland. Born at Belvelly in 1831, he died in Dublin Nov. 26th, 1917. A complete list of his writings, of which, it is to be feared, little is known in his native place, appeared in "Studies," Dublin, of the following year.

Thomas Cotter, of Cove, was one of the numerous Gaelic poets for whom Munster was famous in the 18th century. Two of his poems, with translations, are to be found in "Poets and Poetry of Munster," published by Duffy, Dublin. Tadg Gaedalach O'Sullivan, the most celebrated of these poets, is said to have often visited the Great Island.

General Vallancey, an Englishman, afterwards an enthusiastic champion of the Irish language, lodged in Cove whilst superintending the erection of the fortifications at the mouth of the Harbour. Of the numerous writings of Bishop Coppinger, now forgotten and unknown, several no doubt were penned by him during his residence here, undeterred by the Penal Laws, which he barely outlived. He was the most literary of all the later Bishops of Cloyne. His nephew, Dr. James J. Coppinger, like his fellow-townsmen, Dr. David Scott (whose writings have been already specified), was also an author. Two small works published by him were "Rhymes and Reveries," brought out by R. J. Franklin, West Beach, in 1877, the first book ever printed in the Town. A second series came out later, printed by Guy & Co., Cork. Dr. Coppinger followed his friend, Father Hickey, to Banteer, but died at Kanturk, in his 77th year, in December, 1890.

At Merton, to the east of the Military Hospital, was born, March 25th, 1810, Francis Orpen Morris, the son of an English naval officer by an Irish mother, Miss Orpen. He afterwards became Rector of Nunburnholme, in Yorkshire, where he wrote a large number of standard works on natural history and topography, the most important being those on "British Birds" and the "County Seats of Great Britain and Ireland." His biography by his son appeared in 1897. Also born in Cove was the late Mrs. Morgan John O'Connell, daughter and biographer of Charles Bianconi, of Public Cars fame, author of "The Last Colonel of the Irish Brigade" and other interesting books. Her son, who has assumed her father's name, owns property at Carrigtuohil.

Charley Croft's "Recollections," published at Cork in 1827, were written whilst he lived at Whitepoint, where more recently lodged a Mr. George Beale, who published a small volume of poems in the eighties of the last century.

In the previous decade lived here Christopher Manus O'Keeffe, author of some valuable historical works, who acted as reporter for the "Cork Southern Reporter." On its failure he went to America, where he died in 1889. Mr. David Nagle, an attorney by profession, the founder of the "Cork Daily Herald," and brother-in-law of Mr. Joseph Ronayne, lived for many years in Queenstown.

Mrs. Jane Moresby, eldest daughter of Mr. Philip Scott and niece of Dr. David Scott, was a contributor to "Good Words" and other English magazines, a volume of whose poems was privately printed in 1877. Her husband, Captain Moresby (afterwards Admiral), published an account of his "Discoveries and Surveys" in New Guinea in H.M.S. "Basilisk" [London: Murray, 1876], the preface to which is dated from his house, "The Glen," a little above the Scots' Church. After the death of Mrs. Moresby in 1876, at the early age of 38, Captain Moresby returned to England. His later work, "The Two Admirals," recording his father's and his own naval careers, contains some rather hazy reminiscences of Queenstown, and includes a long poem by Mrs. Moresby on the death of Commodore Goodenough.

A little volume of poems by Denis Farrell, who died at

Reddington in 1890, was privately printed in 1907. Captain W. D. Seymour, who owed his wealth to having been agent for the Inman Line of Transatlantic steamers, had privately printed in Cork two books of travels, viz., his "Voyage Round the World" and his "Journey in the Holy Land." His neighbour, the late Mr. Frank Heney, Petty Sessions Clerk, was author of a work on "The Mercantile Marine Act," the copies of which were unfortunately burnt in a fire in the publisher's premises in Dublin. The Rev. Mr. Simpson, of the Scots' Church, published a pamphlet on one of the privileges of St. Peter.

In 1884 the late Mr. Charles G. Doran issued a short-lived lithograph paper, folio-size, called "The Cove Newsboy." In the thirties of the last century an unsuccessful attempt was made to bring out a Cove newspaper, printed at Cork. A similar attempt was made by the late Mr. Michael Kidney, who, in 1902, started a (Cork printed) weekly paper, named "The Queenstown Searchlight," which flickered out after a few weeks' existence. Also printed at Cork in the fifties of the 19th century was a creditable attempt at a weekly periodical, started by a private schoolmaster named Cox, who lived on Roche's Row, but it did not go beyond three or four numbers. Mr. Richard Bagwell, brother of Mr. Wm. Bagwell, of Eastgrove, was author of "Ireland Under the Tudors" and "Ireland Under the Stuarts"—two important works.

Amongst the present day (1920) inhabitants who have achieved literary fame is Miss Penrose Fitzgerald, author of "The Silver Whistle" and other stories; whilst Messrs. F. J. Healy, W. E. Aherne, Fergus Farrell, and Henry Ensor, of Salvage fame, have contributed to various periodicals. To these should be added Mr. William Dinan, author of a work on "The Early Celts"; Mr. W. J. Barry (now of Monkstown), historian of the Cork Steamships; the Rev. Robert Loughran, author of a "Life of John Redmond," and Henry S. Culver, American Consul, 1909-11, whose poetical reminiscences of Queenstown and its neighbourhood, "The Emerald Isle," was printed at Boston in 1920, profusely illustrated.

Besides the late Archdeacon Dennehy, two later Queenstown Priests were men of letters.—Father Jeremiah Murphy,

whose biographical sketches and able controversial papers are to be found in the back volumes of the "Irish Ecclesiastical Record," and the late Father Sheehan, who did not acquire fame as a novelist and essayist until he had left Queenstown for the more inspiring atmosphere of Doneraile.

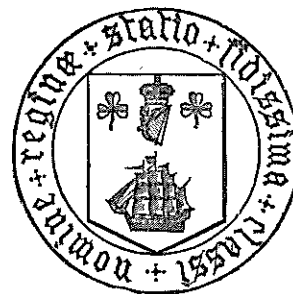
In the late Samuel Huggins, a native of Kerry and a Haulbowline workman, Queenstown possessed an unappreciated Poet Laureate, whose scenic charms he extolled in fluent verse in his "Poems," published at Tralee in 1907, and in a smaller and later work entitled "Love's Echoes from Cove," printed at the Eagle Printing Works, Cork. He died June 29th, 1919. A more gifted and prolific poet, Queenstown-born, is the Rev. Maurice O'Reilly, C.M., President of a Catholic College at Sydney, New South Wales, whose Muse has matured under Australia's sunny skies. His "Poems" were published by Sands, London, in 1920. Lastly should be again named Mr. James H. Campbell, the indefatigable champion in the public Press, and in a pamphlet (1910), of Queenstown's paramount claims as a mail and packet port, to whose other important avocations he adds that of newspaper correspondent, in which he has two worthy rivals in Messrs. Thomas Scogings and Michael Bowen.

Whilst other much smaller towns in the South of Ireland have got a Free Library and a Newspaper, Queenstown, regrettably, has got neither. To this serious want is, perhaps, principally due the lack of literary tastes, talent and attainments so observable in the Town, taken as a whole; and the prevalence, particularly in its western suburb, of those snobish proclivities so mildly portrayed in Miss Mayne's recent novel "Gold Lace," but would need the pen of a Thackeray to depict them adequately.

Though Bishop O'Brien, to whom Bishop Coppinger was second in succession, lived in the darkest period of the Penal Days, and may never have visited his Great Island parish, he deserves mention as the author of some valuable works, notably his "Irish Dictionary," the second of its kind printed [Paris, 1768], 2nd edition 1832. Copies of this dictionary, of his two essays in Vallancey's "Collectanea," of an Irish poem by him, and of a Pastoral of his are still extant. During Bishop

Walsh's short episcopate the Diocesan Statutes (in Latin) were published. Two or three of Bishop Keane's Pastorals were printed by Lindsay, of Fermoy, and Dr. MacCarthy, his successor's Panegyric, preached (whilst P.P. of Mallow) at the Month's Mind of Mother Magdalen Gould, of Youghal Convent, whose immense fortune helped to found the Queenstown Mercy Convent and several others in the county, appeared in book form in 1869.

CRAWFORD GALLERY  
C O R K.



## APPENDIX G.

## QUEENSTOWN'S MUNICIPAL GOVERNORS.

Under the 9th Act of George IV., Cap. 82, Queenstown was placed under Town Commissioners from December 23, 1853. These were changed to Urban Councillors in 1898. The following list of the Chairmen of these Councillors of Queenstown has been kindly supplied by the late Town Clerk, Mr. J. H. Campbell:—

William Moore Drew, C.T.C.	Major Curry,
Philip Scott,	Edmund O'Farrell,
William Deane Seymour,	Matthew Ambrose,
Dr. Maurice Power,	William Meehan,
Daniel Cahill,	Joseph Grogan,
David Nagle,	James Long,
Patrick Barrett,	Richard Hennessy,
James William Scott,	James Carroll,
Charles Garfit,	Maurice MacDonnell,
Joseph Fitzgerald,	Charles O'Callaghan,
Charles G. Doran,	William O'Leary,
Thomas O'Reilly,	Andrew Grogan,
Richard O'Sullivan,	Timothy McCarthy,
John Garde,	Stephen Moynihan,
Francis J. McCarthy,	James Fitzgerald (1920).

## TOWN CLERKS.

James Hammond (1853),	James H. Campbell (1896-
William Curry,	1919),
James Ahern,	Hugh F. O'Reilly (1919)

## APPENDIX H.—(Conclusion).

FURTHER ANNALS OF QUEENSTOWN AND THE GREAT ISLAND,  
ENDING WITH 1920.

From its actual position on the northern shore of Cork Harbour and its dependence mainly on it for its existence, the Annals of Queenstown are mostly of a maritime character, as are also those of the Island to a less extent. But whilst the Naval, Mercantile and Military Records of Cork Harbour would, if fully published, form a goodly-sized volume, those of the Town proper are considerably fewer, owing to its short span of existence, hardly reaching back two centuries. The fairly representative additional Annals now given will serve to show at least the early connection of this place and port with America, a connection which became so remarkably close and so highly advantageous, pecuniarily, to Queenstown during the recent great war with Germany.

Going back, however, from this latest memorable episode in its history, we find another notable, but now completely forgotten, incident in it of an unprecedented character, which occurred in the year 1599. This was the raid or incursion into Lord Barry's country or barony (which extended from Castlelyons to Cork Harbour, and included the Great Island) made by the combined soldiers of Hugh O'Neill, Earl of Tyrone, and those of the Sagan Earl of Desmond that year. O'Neill and his army had come hither all the way from the North of Ulster in order to induce the Southern Lords, and particularly Lord Barry of Barryscourt, to join him in a final national endeavour to throw off the English yoke, which had become still more galling under Queen Elizabeth. But though he had taken part in the Earl of Desmond's Rebellion a few years before, Lord Barry had now become a steadfast loyalist, and therefore flatly refused to obey O'Neill's summons, in revenge for which refusal the Raid was made, beginning on the 23rd and ending on the 27th February,

1599, in which short interval "220 towns and villages were burnt and spoiled by the arch-traitors Tyrone and James Fitz-Thomas Desmonde, with their wicked associates."

Included in these 220 towns and villages were the following places on the Great Island, mere hamlets rather than villages at the present day, and doubtless not anything bigger at the time of the Raid. With the exception of the first four names, now obsolete, the remainder can be easily identified, their spelling not having been much altered since then, and probably not correctly rendered in the official manuscript report of the Raid, discovered by Dr. Caulfield in the State Paper Office, London (*vide* Smith's "Cork," 1892, page 3):—Ballynakillie, Ballenknockane, Balyvorishane, Balencarrowney, Killnockerie, Waterstown, Balyvicshaneroe, Balynatrea, Corballie, Ballydanell, Raslaigue, Balynure, Cerelebroe, Ballymillin, Curranegbuy, Tynknocke, Killgarvan, Rynemoin, Balylerie, Doungaule, Tyncallie, Balyhetterig, Lisenuskie, Shanecourt, Tyneglasvie, Cesgwynne, Killhodeneigue, Moynevallin.

A lurid account of this Raid appears in the "Annals of the Four Masters," but that it is a greatly exaggerated one is proved by the fact that there is no local tradition as to its occurrence in any of the 220 places affected by it. The "burnings" were probably confined to setting fire to the thatched roofs of the farmhouses, &c., at each side of the three main roads that lead from Fermoy to Dunkettle, Middleton, and Youghal, a more serious result of the raid being the large number of cattle and horses taken away by the raiders—not Lord Barry, but his then tenants, or serfs, being the real sufferers. The Raiders made their way into the Great Island, according to another official report, not by the usual means—the ford under Belvelly Castle—but by "an unknown passage." This was probably at the north end of the Rosslague peninsula, near where a Martello Tower stands since the first decade of the 19th century, now the property of Mr. Joseph Grogan, with the lands around it.

West of Rosslague Martello Tower are the Tower at Belvelly Bridge, and Monning Tower near the railway line, as it approaches Fota, which was captured by some Fenians under Captain Mackey in 186-

Twenty years before this O'Neill raid the famous Sir Walter Raleigh landed here, for the first time on Irish soil, as a mere soldier of fortune, to become in a few years owner of all the eastern part of the county, which he afterwards disposed of to the crafty first Earl of Cork. On the 9th of August, 1617, Raleigh sailed from this Harbour to the West Indies, and on his return was made a prisoner, lodged in the Tower of London, and ultimately beheaded there as an alleged traitor.

1636.—In a letter dated September 13, 1636, Lord Lieutenant Strafford wrote:—"The Turks still annoy this coast. They came of late into Cork Harbour, took a boat which had eight fishermen in her, and gave chase to two more, who saved themselves among the rocks, the townsmen looking on at the same without means or power to assist them."

1645 (May).—A party of Lord Castlehaven's men having come into the Great Island for plunder, Major Power, with 30 horsemen and two foot companies, slew 500 of them.

1689 (Feb. 11).—Sir James Cotter was appointed by King James II. Governor of Cork and the Great Island.

1767 (Feb. 19).—Two houses in Cove, built on a rising ground near the sea, were entirely destroyed, the bank on which they were built having been undermined by the rapidity of the current. In one of the houses a girl, who was asleep in a settle-bed, was buried eight or ten feet in the sand and rubbish, where she remained till the next day, when she was released without having sustained any injury.

1769.—The Rev. John Wesley visited Cove this year, at which time there was no baker in it.

1770 (Oct. 3).—There was a very hot press by the Press Gang at Cove, when several able seamen there were impressed for the Navy.

1776 (Jan. 6).—H.M.S. "Bristol" arrived in Cove as convoy to the troops bound to America under Lord Cornwallis to put down the rising of the American Colonists (which ended with the Declaration of American Independence).

— Jan. 25.—A boat coming from one of the transports at Cove was upset in a gale of wind, and three soldiers, three women, and some of the boatmen were drowned.

1778 (May 9).—Like other parts, not only of the County

of Cork, but of Ireland, Cove had at this time its Loyal Volunteers; a portion of that body who were so largely instrumental in establishing the Irish Parliament of 1782. The Cove Corps were named the "Hawke Union of Cove," after the famous Admiral Lord Hawke (after whom was likewise named the guardship "Hawke," stationed at Queenstown about 1867). The Cove Corps were infantry. Its officers were—Captain-Commandant, Wm. Dickson; Captain, John Colthurst; Lieutenants, Wm. King Sleigh, Andrew Syme, and Ralph Sleigh; Adjutant, Wm. King Sleigh; Chaplain, Rev. Francis Atterbury (the last Protestant clergyman who lived at The Glebe opposite the "Old Church" of Clonmel); Surgeon, James Sall; Secretary, William Hannafi. Uniform—Blue, edged and lined, yellow buttons, buff waistcoat and breeches.

The Volunteers of the Great Island were cavalry, consisting of one troop, officered by Captain Wallis Colthurst, Lieutenant William Colthurst, Cornet Henry Widenham, Adjutant Rickard Donovan, Surgeon Patrick Fitzgerald, Secretary John Roche. Uniform—Scarlet, faced green, gold epaulettes, yellow buttons, white jackets, edged black, furniture, goat skin.

There is now no known descendant here of any of the above-named local Volunteers. The John Roche mentioned was doubtless the builder of Roche's Row, when first erected.

1783 (Aug. 16).—A dreadful fire broke out at Cove, which consumed 25 houses in an hour and a half.

1787.—Richard Lucas's "Cork Directory" for 1787, printed by J. Cronin, 112, Grand Parade, Cork, gives the names of the principal inhabitants of Cove in that year as follows:—Henry Widenham, Postmaster; Andrew Byrnes, Quarantine Officer; Wallis Colthurst, William Dickson, and John Drury, Tide Surveyors, and George Mansfield, Surveyor of Excise. There appears to have been no lawyer then in Cove, but there was a Navy surgeon, William Carr; L. Rancland, surgeon and man midwife; James Hall, surgeon and apothecary; and Patrick and Michael Fitzgerald, M.D's. John Collins and David Barry were brewers, and James Simkin a vintner and brewer; William Barrett, John Clarke (of the Liverpool Arms), John Deace, James Donovan, and John Roche were boot and shoemakers; Philip Barry, Thomas Robinson, Robert Talbot



and John Verling were shipwrights; John Roche and Mary Cottam, ship chandlers; Michael Hartnett, silversmith; William Wilks, victualler; John Owlden, draper and tailor; Edmond Bourke, woollen and linen draper; William Martin, baker; Bartholomew Hide, tobacconist; William Gregory, tobacco manufacturer; Robert Carden, innkeeper; Miss Mahony and John Wood kept porter-rooms, whilst William King Sleight was a tobacconist, grocer, painter and glazier. Though this list shows only about thirty places of business, including one butcher and one draper in the town, in 1787, it also shows that Cove had then got some other inhabitants besides the seamen and Revenue officers in Dr. Smith's time, forty years earlier.

1803 (June 5).—A woman in a fit of insanity leaped from the cliff near the Holy Ground with an infant in her arms and was dashed to pieces on the rocks, but the child was uninjured.

1803 (Oct. 11).—It having been reported (falsely) that enemy men-of-war were landing troops at Sligo, in Cove as at Cork much anxiety was evinced, and such men-of-war as were in the harbour put to sea. But as the wind was unfavourable it became necessary to tow the ships (then all sailing vessels), at which assisted all the boatmen and fishermen and every person able to seize an oar.

1804 (April 13).—The new quay directed in the will of Mr. Smith Barry to be built at Cove was completed by his executors. (This is now the Promenade Quay, which used to be called the "Columbine" Quay. The little pier at its west end was built by the Passage Railway Co. for their steamers when they ran up to Passage).

— April 28.—The Sea Fencibles (Marine Yeomanry, established in the previous February for coast defence) were reviewed. Their boats were divided into six divisions, and started from the new quay, affording a gratifying sight to the spectators.

1805 (March 13).—Rear-Admiral Drury's arrival at Cove, where he hoisted his flag, was celebrated by the inhabitants with bonfires and illuminations.

— Dec. 2.—Every shop in Cove was kept shut for two days to testify the inhabitants' regret for the death of Admiral Kingsmill.

1806.—The Old Market House, which stood at the west side of the present Scott's Square, was built this year by Mr. John Smith Barry. It was superseded by the present market, erected by his son, the late Mr. James Hugh Smith Barry, about seventy years ago.

1807 (April 20).—The Cove Yeomanry were under arms all night in consequence of a false alarm of an enemy's fleet being off Cape Clear.

— June 16.—Four houses were burnt near Whitepoint.

1808 (April 13).—A hot impress took place at Cove, and some useful hands procured for the Navy.

1814 (Dec. 15).—A tremendous hurricane broke out, causing three ships to be driven ashore at Cuskenny Bay and one at Aghada, and damaging several others.

1815 (June 10).—The "City of Cork" steamer was launched at Passage—the first steamer that plied on the Lee connecting Cove with Cork.

1816 (May 8).—Thirty convicts from Tipperary and other counties were sent down from Cork City Gaol and put on board the transports at Cove, where a hulk called the "Surprise" was for many years stationed, in which convicts were detained until the ships were ready to take them out to Botany Bay and other penal settlements in Australia.

1824.—Pigot & Co's "Dublin and Hibernian Directory," published at London, August 12th, 1824, gives the following list of the principal inhabitants of Cove a century ago, several of whose descendants are still prominent in Queenstown:—

#### WEST BEACH.

- |                                               |                                                    |
|-----------------------------------------------|----------------------------------------------------|
| 1. Anne Morris, linen draper.                 | 16. James Hammond, do.                             |
| 2. Francis Malone, grocer and wine merchant.  | 17. James Fitzpatrick, ship agent.                 |
| Mary Ring, grocer and tea dealer              | 18. John Olden, linen draper.                      |
| John Barron, watchmaker.                      | 19. Hugh Adams, do.                                |
| 3. Christopher Owens, merchant.               | 20. John Barry, Crown and Anchor Hotel and Tavern. |
| 6. Susan Burke, linen draper.                 | 21. Joseph Murphy, publican.                       |
| 7. Michael Cunningham.                        | 22. Timothy Daly, tobacconist.                     |
| 9. Robert Wesley, surgeon.                    | 23. Charles Robinson, grocer and tea dealer.       |
| 10. Catherine Kinnears, publican.             | 24. Michael Sarsfield, linen draper.               |
| 11. Grattan & Harvey, apothecaries.           | 27. Thomas Barry, merchant.                        |
| 12. Philip Lambert.                           | 28. Eliza Thomas, Navy Tavern and Hotel.           |
| 14. William Cronin, surgeon.                  | 29. Wm. Lambert.                                   |
| The Post Office (Wm. K. Sleight, Postmaster). |                                                    |
| 15. Eliza Barry, publican.                    |                                                    |



## EAST BEACH.

Harriet Cran, milliner & dressmaker.  
Dorman Newman, boot & shoemaker.  
David Patterson, linen draper.  
James Cahill, publican.  
Cornelius Coakley, do.  
Esther Crookes, do.  
Pat Gleeson, do.  
Mary Leonard, haberdasher.  
Miss Baxter.

## MARKET PLACE.

Thomas Barry, victualler.  
Edmd. Bourke, do.  
Thomas Brewer, do.  
Michl. Corcoran, do.  
Wm. Cosgrave, do.  
Michl. Foulue, do.

## ROCHE'S ROW.

Alexander Taylor, surgeon.  
Eliza Errington, publican.  
Susan Brady, publican.

## OLD STREET.

David Pollard, publican.  
John Geary, do.  
David Bourke, do.

## NEW STREET (Scott's Square).

Catherine Owens, publican.  
Jane Carden, do.  
Simon Leavis, do.

## NEW QUAY.

James Shanahan, smith.  
Wm. Cotter, publican.  
John Davis, do.

## KING STREET.

Miss Hayes.  
1. Ann Dillon, publican.  
5. Wm. Hannan, boot & shoemaker.  
Nancy Nash, publican.  
9. James Scott, boot and shoemaker,  
leather cutter and livery stable  
keeper.

## THOMAS STREET.

John Fenton, livery stable keeper.

## BISHOP STREET.

Catherine Cotter, publican.  
Laurence Rearden, do.  
David Twomey, do.

## KING'S SQUARE.

1. Wm. Bluett, smith & ironmonger.
2. Eliza Coppinger, grocer and tea dealer.
3. Pat. Donovan, publican.
4. Thos. Kirby, baker & grocer.
5. Michl. Sheehan, publican.
6. Saml. Hughes, do.
7. Cornelius O'Keeffe, do.
8. Edward Sheehan, baker.
10. Michl. Hall, boot & shoemaker & leather cutter.
11. Henry Seymour, grocer and tea dealer, linen and woollen draper.
14. John Murphy, publican.
15. Mary Winder, do.
16. Wm. Humphrys, grocer.

## BARRACK STREET.

Thomas Bourke, publican.  
Thomas Hackett, do.  
Peter Harding, do.  
Frances Oakley, do.

## HARBOUR VIEW.

Michl. Barry, publican.  
Wm. Carroll, do.  
Johanna Bushnell, grocer and tea dealer.

## HARBOUR ROW.

1. James Neenan, baker & spirit store.
- Thomas Bluett, smith and ironmonger.
- Mary Hart, publican.
3. Wm. Cavanagh, linen draper.
5. Catherine Geary, stationer and circulating library.
11. John Harding Hill, boot and shoemaker.
10. John Turner, linen draper.
9. Wm. Humphry, tallow chandler and soap boiler.
14. Wm. Cronin, surgeon.

15. Clementina Cashman, milliner and dressmaker.
- Maria Hodgkins, do.
- Timothy Hickey, plumber and glazier.
- Helen Callaghan.
- John Donworth, earthenware dealer.
- Susanna Geary, haberdasher and stationer.
- Stephen Bible, straw bonnet-maker.

Ann Regan, do.  
Thos. Murphy, boot & shoemaker.  
Richard Kays, painter, glazier, etc.  
Thos. Godson, grocer and tea dealer.

John Godkin and Robert Hodgson were Revenue Officers, and Wm. Cole, G. Roche and Nicholas Seymour Tide Surveyors at Cove in 1824.

Such designations as linendraper and haberdasher above given have now dropped out of use, whilst straw bonnet making is extinct all over Ireland. Of Mount Salmon, then a fashionable part of Cove, there is now no remembrance. The population of Cove in 1824 was about 5,000. The Fort was then still in existence, where is now the Military Hospital, composed of three tiers of guns, with above it a barracks, which gave the name Barrack Street to what is now Queen Street. The mail for Cork was then despatched at 4 p.m. daily, and arrived from Cork at 9.30, delivery beginning at 11 a.m.

1825.—In the May of this year 2,000 emigrants sailed simultaneously for Canada, an equal number of their friends coming to Cove to see them off. They arrived at Quebec in June, a not over long voyage for sailing ships.

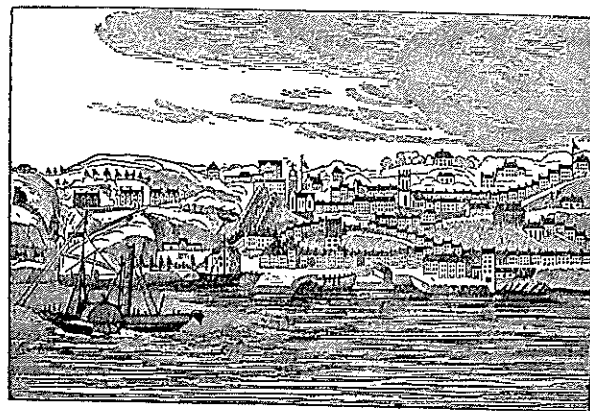
1828.—In the last week in the June of this year arrived in the harbour the Cork brig "Mary Russell" from the West Indies, on whose voyage home a terrible tragedy occurred. Out of her crew and passengers—fifteen persons in all—seven were murdered by the captain, whose name was Stewart, a resident of Cove, of which his wife was a native. Seized with homicidal mania, he induced his victims to come one by one into the cabin, where having submitted themselves to be tied up by him, he then beat out their brains with a crowbar—seven in all, and all belonging to Cork. Tried for this crime, Captain Stewart was pronounced insane and committed to a lunatic asylum, in which he remained till his death in Dundrum Asylum on the 21st of August, 1873. His son and grandson were also sea captains.

1831—November 30 (St. Andrew's Day).—Sixty-four Irish

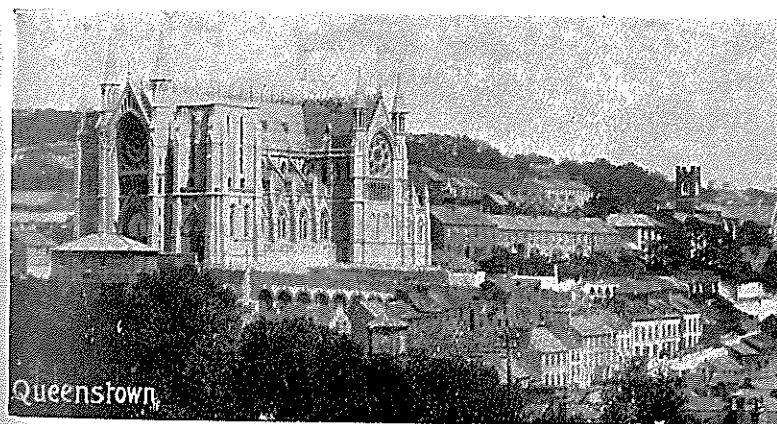
and English Cistercian Monks (Trappists) landed at Cove, brought hither in a French Government vessel named the "Hebe," having been driven from that country by the French Revolutionists of that year. These monks were the first founders of Mount Melleray Abbey, near Cappoquin, so named after their former abbey, La Meilleraie, near Nantes.

1839.—This year occurred an unusual incident in the Town's tranquil history, viz., the taking of the brig "Westmoreland." This vessel was loaded with potatoes for England at a time when provisions were scarce and dear, though nothing like the famine year of 1847. The young men of the Town thought it wrong to export food needed at home, so they took it on themselves to discharge the cargo of potatoes and sell them to the town's folk. This led to several of them being arrested. But Mr. Bartholomew Verling having gone up to Dublin and interceded for them with the Lord Lieutenant, they were let off lightly. Their last survivor was Mr. Alexander James, who died in 1910, aged 93. A song was composed in honour of the capture of the brig "Westmoreland" by a local schoolmaster named Burke, set to an old Irish air, whose words are now forgotten.

1839.—The following interesting description of Cove, as it appeared in the fourth decade of the last century, shortly before its name was altered to Queenstown, is that given in Windele's "Cork and Its Vicinity," a still valuable book, now very scarce:—"Cove is a market and post town, situate on the southern shore of the Great Island, and ascending the side of rather a steep hill in a series of parallel terraces. The population at the last census was 6,966, when that of the Great Island, including Cove, consisted of 1,270 Protestants and 9,555 Catholics. Of streets properly so-called Cove has but one, here called a square (the present King's Square), which occupies its west end. The line of houses called The Beach stretches for a considerable distance at the foot of the hill, along the water's side, and are principally occupied for shops and partly let out in lodgings. Midway up the hill stands the Protestant Church, a plain building with a square belfry in front, surmounted by pinnacles. Not far distant is the Catholic one. A slender columnar spire of considerable



COVE, 1844.



1894.

height, erected in 1838, towers in front, the style of the whole a spurious Gothic. In the centre of the town is a Methodist Chapel, attended by about 160 persons. The town possesses three hotels—Thomas's, Graham's and the Naval Hotel—also a club-room and two reading-rooms. At its western side it possesses a market house, built in 1806 by the late J. Smith Barry. It is well supplied daily, and consists of meat shambles and markets for the sale of fish and poultry. A weekly market is held on Saturday, and a Petty Sessions Court also sits weekly. . . . Taken as it is with all the advantages derivable from neighbouring localities, Cove may be truly said to be one of the most happily situated towns in Ireland. Cove in the summer season is greatly crowded. Its proximity to Cork and the unrivalled beauty of the scenery produce an intercourse and a great influx of visitors, always visible on the crowded promenades. The extent of this intercourse may be judged from the fact of 20,479 persons having passed into Cove by the Passage ferry alone in twenty days in the month of August, 1836. Add to these causes of attraction adventitious circumstances, such as the arrival of a fleet of men-of-war, the occurrence of the annual regatta, and the weekly exhibitions of the Yacht Club—drawing together the gay and fashionable and the seekers after amusement—and it will not be surprising that Cove is so delightful and so well-frequented a locality. The advantages of the annual Regatta in improving the construction, appointment and management of vessels of all descriptions has been strikingly manifest. Yachts which a few years since were little better than hookers, or fishing boats, can now compete with the best craft England can produce. The pilot and fishing boats are well appointed, and the Cove boatman's skill in rowing has become proverbial."

The two hotel-keepers, Thomas and Graham, above named, were probably the builders of Thomas Street and Graham's Terrace. The Naval is now the European Hotel.

1847.—The United States ship "Jamestown," previously an American man-of-war, arrived in the Harbour with bread-stuffs for the famine-stricken Irish of that year, the generous gift of the American nation. Her captain was entertained to

a banquet by the principal people of Cove before his return to the States, held at Kilmurry's Hotel, where is now the Bank of Ireland.

1849.—This year is memorable in our local history from the changing of the name of the town from Cove to Queenstown on the occasion of the late Queen Victoria's visit, it being the first place in Ireland on which Her Majesty set foot. This change of name was made through three of the principal inhabitants, viz., Messrs. Philip Scott, Bartholomew Verling, and William Moore Drew, having represented to the Queen that it was the townspeople's wish that the change should be made, to which she consented.

Of this visit to the town, its change of name and her subsequent visit to Cork, there is an interesting account in the Queen's own words as recorded in her "Leaves from the Journal of Our Life in the Highlands," as follows:—

"On board the 'Victoria and Albert' in the Cove of Cork, Thursday, August 2nd, 1849.

"Arrived here after a quick, but not very pleasant, passage. . . . When we went on deck after eight in the evening we were close to the Cove of Cork, and could see many bonfires on the hills, and the rockets and lights that were sent off from the different steamers. The harbour is immense, though the land is not very high, and entering by twilight had a very fine effect. . . .

"Friday, August 3rd.

"The day was grey and excessively 'muggy.' . . . The ships saluted at eight o'clock, and the 'Ganges' (flagship and a three-decker) and the 'Hogue,' which were both very near us, made a great noise. . . . Admiral Dixon and the captains of the vessel came on board. Later Lord Bandon, Lord Thomond, General Turner (Commander of the Forces at Cork) presented their respects. . . . We left the yacht at two o'clock and went on board the 'Fairy,' which was surrounded with rowing and sailing boats. We first went round the harbour, all the ships saluting, as well as numbers of steamers and yachts. We then went into Cove and lay alongside the landing-place [opposite the present Queen's Hotel],

which was very prettily decorated and covered with people, and yachts and ships and boats crowding all round. The two members, Messrs Roche and Power, as well as other gentlemen, the Roman Catholic and Protestant clergymen, and the members of the Yacht Club, presented addresses. After which, to give the people the satisfaction of calling the place Queenstown, in honour of its being the first spot on which I set foot upon Irish ground, I stepped on shore amidst the roar of cannon (for the artillery were placed so close as quite to shake the temporary room which we entered) and the enthusiastic shouts of the people. We immediately re-embarked and proceeded up the River Lee towards Cork."

1850.—About this time, following the Repeal of the Corn Laws, ships laden with corn, mostly foreigners from the Black Sea and the Danube, began to call here for orders, often arriving in large fleets. These ships continued to arrive till towards the close of the 19th century, when the introduction of cargo steamers of much larger carrying capacity and going direct to their ports of discharge put an end to these sailing ships coming here.

1857.—The Inman Line of steamers began to call here for passengers for the United States of America. The Cunard steamer had begun to call some time before that, but only for mails and cabin passengers. Other lines, such as the Guion and National Lines, now defunct, called afterwards, and later the White Star Line.

1859 (March 7).—A small American full-rigged ship arrived in the harbour with sixty-seven Neapolitan political offenders, who were placed on board her for transportation to the United States by the then Neapolitan Government. These exiles compelled the master of the vessel to put back and land them here, whence, after a few days' stay, they proceeded to London, where they met with a great reception, and finally returned to Italy.

1860 (November 3rd).—The R.M.S. "Shannon" arrived with the survivors of the Irish Volunteers who went out to defend the Papal States (together with a larger number of French Volunteers) against the Italian invasion of the Pope's Territory. Outnumbered by the Italians, the Irish Volunteers

had to surrender, after the loss of some lives. Their friends in Ireland then chartered the steamer which brought them to Queenstown, whence they were sent back to their respective homes. One of these Volunteers was a man named Foley, from Belvelly. One of their officers afterwards became a general in the United States Army, the late General Coppinger, one of whose sisters still lives in Cork.

1861, 1863 and 1866.—Several large sailing vessels left Queenstown during these years which took out a considerable number of emigrants, free or assisted, to Queensland, including some natives of the Town.

1864 (June 19).—The United States corvette "Kearsage" captured the famous Confederate steamer "Alabama" off Cherbourg, and shortly afterwards visited the harbour. Her purser, Mr. Michael Ahern, was a native of Queenstown, where relatives of his are still living.

1869 (September 29).—The foundation stone of Haulbowline Dock was laid by the then Lord Lieutenant, Earl Spencer. To this dock, afterwards extended and largely utilised, is mainly due the subsequent prosperity of Queenstown and other places around the Harbour.

1876 (May 13th).—The Bristol barque "Caswell" arrived in the Harbour with only three men and two boys on board, and a Greek sailor named Bombos, who was in irons. Homeward bound from Iquique, when off the South American coast the crew, mostly Greeks, mutinied, killed the captain, two of the mates and the steward. Some of the foreigners got ashore, and after a time the English survivors managed to put an end to two of the mutineers still on board, and secured Bombos, who was landed at Queenstown, taken to Cork Gaol, tried, condemned and hanged there in the following month of August. Later on another of the "Caswell" mutineers was brought over from South America to Cork, tried, condemned, and hanged on the 25th of August, 1879, three years to the day after Bombos's execution.

1880.—The American ship "Constellation" arrived with breadstuffs, charitably sent over by the American people for the then starving population in the West of Ireland.

1882.—The Boat Harbour was formed, and in 1883 the

Deepwater Quay was built. A good many large steam transports lay alongside it to embark troops for South Africa during the Boer War, and it was extensively used during the recent war with Germany.

1905.—The Queenstown Technical School was established.

1914-1918.—The Great War with Germany, which was declared August 4th, 1914, and did not end till November 11th, 1918, had an important effect on the prosperity of Queenstown. At first it was directly injurious, as it put a stop to the landing and embarkation of passengers, on which so many of the townspeople depended for their maintenance. It led, however, to increased employment at Haulbowline Dockyard, and to a great increase in the number of British war vessels stationed here, including a large number of trawlers. Whilst many benefited by the war, the rise in the price of coal and provisions, the rationing of many articles of food, and the introduction of war-bread caused much suffering and privations to those who had but limited incomes; to the poor and the aged still more so. To add to the storm and stress was the constant arrival of so many crews from ships that had been torpedoed by German submarines, often after much exposure and with the loss of most of their clothes and effects.

The United States having at length declared war against Germany, eight of their warships reached here in May, 1917, to assist in putting an end to the Germans' disastrous submarine warfare, which was specially active around the South Coast of Ireland. These were followed by other American warships, which were placed under a United States Admiral, who hoisted his flag beside that of the Port Admiral. All these war vessels—American and English—not only made the Harbour an animated scene, but their crews and their relatives added considerably to the population of the Town.

Latterly, when the American sailors were not permitted to go up to Cork, they filled the streets of Queenstown when ashore, and consequently contributed largely to its material prosperity. To provide for the shore wants of the American naval seamen a large wooden club-house was built by their Government on the Baths Quay, while Whitepoint House was



taken as a hospital and provided with a staff of American doctors and nurses, and additional hospital buildings erected. Partly for their entertainment the Young Men's Christian Association built a wooden pavilion at the west end of the Promenade Quay. There was also erected a wireless telegraphy shears back of the Admiralty House, and an aerodrome and pier at Aghada.

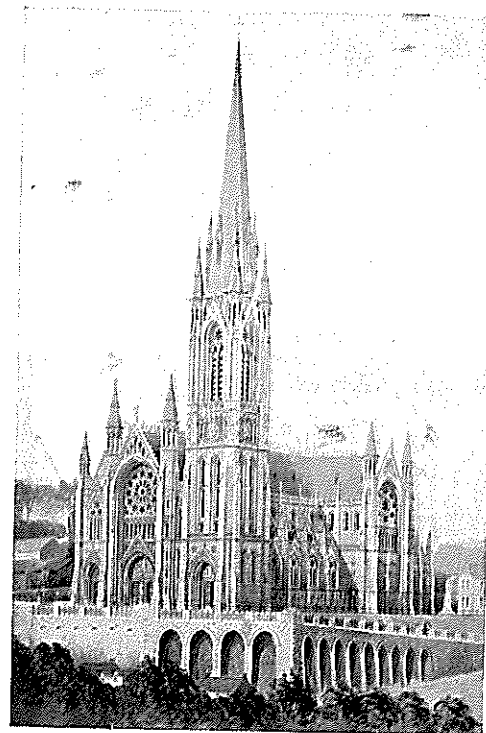
The war, too, led to the formation of the Camp, comprising a large number of wooden huts at Carrignafoey, named the Belmont Camp, from its proximity to Belmont House, which formed the officers' quarters. At first the soldiers occupying Belmont Camp were Irishmen, and in such numbers as to fill two-thirds of the Cathedral when they attended Mass. After a time, however, Irish soldiers were no longer sent to Belmont Camp, and in like manner a stop was made to steamers calling into the Harbour for a convoy to protect them till clear of the usual ocean haunts of the enemy's submarines.

At length came the long-desired termination of the war, announced on November 11, 1918, and before the end of the year all the American war vessels had taken their departure for the Land of the "Stars and Stripes."

1918-1920.—After their ships, gradually disappeared also every visible sign of the Americans' presence here—all pulled down and sold off, leaving no trace save the bare platforms of the zinc sheds they had erected as storehouses a little to the west of the Railway Station. Soon, too, the majority of the English men-of-war took their departure, many of them to be broken up for scrap iron, the trawlers leaving, homeward bound, with pennants flying and their syrens sounding farewells. Discharges began to take place from Haulbowline, and dullness and depression took possession of the Town instead of the feverish activity and prosperity of the war period.

As had occurred a century previous in Cove, peace again brought about here disemployment and despondency, rendered tolerable, however, to the shopkeeping class by the golden harvest they had reaped from the Yankees.

The disturbances in other parts of Ireland brought on the "Black and Tan" regime, martial law, and the presence in Queenstown of a Scotch regiment, entailing searching of



St. Colman's Cathedral,  
Consecrated 1919.



houses and of persons in public, and finally a sample of the "reprisals" perpetrated in other parts of Ireland, when on Friday night, August 27, 1920, the Cameronians broke out and damaged and looted numerous shops in the lower part of the Town, of which traces yet remain.

When later the embargo was removed against the trans-Atlantic steamers putting in here, whilst permitting them to call for outward-bound passengers, these steamers were for some mysterious reason not allowed to land those that were homeward bound. Then when the latter restriction was removed the prosperity attendant on such arrivals has been seriously hampered by the incomprehensible proceedings of native Irishmen posing as advanced patriots. To these latter unfortunately, in part at least, must be attributable the non-fulfilment of the pleasing prophecy of the great future in store for Queenstown even within five years' time.

That this future growth, expansion and prosperity is still within the bounds of possibility there is little reason to doubt. But, meanwhile, much direct benefit to the place might be brought about by the more responsible of the townspeople taking a more active interest in its civic affairs than they do at present.

If in addition to its scenic surroundings and its climatic advantages Queenstown acquired those social attractions and that neatness, cleanliness and courtesy to strangers, so noticeable in many smaller English seaside towns, it would, like them, possess, in this way alone, a permanent source of prosperity.

Lastly, in 1920 took place another change in the name of the Town to the new-fangled one of Cobh, quite as arbitrarily imposed on it as that made in 1849—a change that could only be justified by a plebiscite showing that the majority of the householders were in favour of it. Capricious and costly changes of this kind might well have been left over till the prosperity of the Town was on a more assured basis than that which it presented in 1920.

Finally, on glancing back at our past history, whilst there is nothing very great or heroic, striking, tragic or inspiring to be found in the Annals of the Town and Island, nothing

approaching the events of national importance, such as appear in the records of the far more ancient, but less prosperous, neighbouring seaport towns of Kinsale and Youghal, there are, however, as the Archdeacon's Lecture has amply shown, enough of notable local occurrences and interesting incidents, even within the past fifty years, of which very little is known or remembered, to justify the publication in book-form of the present fairly comprehensive "History of Queenstown and the Great Island."

THE END.

