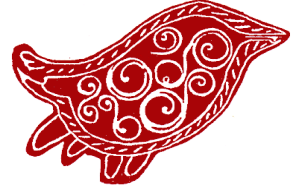


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*Reenananee Roman Catholic Chapel.*—The old "font" lies beside the wall surrounding this edifice; it consists of a circular bowl-shaped depression, 5 inches deep and 11 inches diameter at top, cut out of the top surface of a stone which is about two feet high, and has an oval-shaped horizontal upper surface 44 inches in its longer axis, and 26 inches in its shorter. The edge of the bowl is about 12 inches from the broader end of the stone, while it is 21 inches from the other end, so that it is possible that this latter end may have formerly been inserted into the wall of some primitive church.

*Gortanimill Stone Circle.*—The circle is about 24 feet in diameter, marked out by low upright stones arranged round the circumference. These stones were placed about 5 feet apart, and vary in breadth from 22 to 40 inches, and in height from 2 to 3 feet. Eleven of the stones still remain standing. At the centre of the circle is a pair of white stones placed one over the other, which may be original.

(To be Continued.)

## Permanent Influence of the Religious Orders.

BY REV. JAMES A. DWYER, O.P., VICE-PRESIDENT.



THE celebration of the Thirteenth Centenary of St. Colomba or Colomkill, solemnized in the month of June, this year, suggested the appropriateness of giving some idea of the influence exercised by the Religious Orders in Ireland, especially in the city of Cork. When we consider the achievements of that great saint, on whose life I shall briefly touch, the undying glory of his name is recalled to us in glowing colours, while we see it reflected in the monuments of Iona erected by him and his followers.

Colomkill was born at Gartan, county Donegal, December 7th, in the year 521. To show how great was his zeal, it is recorded of him that he founded from one to three hundred monasteries, amongst which were those of Doire-Chalgaigh, now the town of Derry and Durrow, in King's County. In his forty-second year he quarrelled with King Diarmaid, and a battle ensued at Cooldrewny, on the borders of Ulster and Connaught. In atonement for the death of those who fell victims to his impetuosity he voluntarily exiled himself from his native land, and, accompanied by twelve favourite disciples, immediately left for the island of Hy or Iona, which had been given him by Conall, king of the Albanian Scots, to whom he was related. On the eve of Pentecost, 563, he landed on the island, where he founded a monastery, and for thirty-four years laboured assiduously in spreading the Gospel. He died on the 9th June, 597, whilst kneeling at the altar at midnight, when his monks had assembled in choir to recite matins.<sup>(1)</sup>

(1) Dr. Reeves,

The following prophecy made by him has been literally fulfilled :—  
 “ Small and mean though this place is, yet it shall be held in great and universal honour, not only by Scotie kings and people, but also by the rulers of foreign and barbarous nations and their subjects. The holy men also of other churches shall regard it with no common reverence.”

Iona furnished bishops and missionaries to various parts of Britain, and its monks took a leading part in the conversion of the Saxons. Aidan, king of the Scots of Britain, was here anointed by St. Colomba, before assuming his royal authority. This was the first instance, not only in these countries but even in the whole of Europe, of such a ceremony at the inauguration of kingly power.<sup>(2)</sup> It is said that there are buried in Iona forty-eight Scottish kings, four Irish kings, eight Norwegian princes, three royal infants, as well as many lords of the Isles, bishops, abbots, priors, and chieftains.<sup>(3)</sup>

St. Colomba was one of a long line of Irish saints, whose light and leading proceeded from those fruitful sources of Christian perfection—the monastic institutions—from which spread throughout the country monks who left all they prized most to preach the Gospel in foreign lands. To show how true is this assertion, there are at present venerated in Italy, as patron saints, thirteen of Erin’s children ; in Belgium, 30 ; in England, 44 ; in France, 45 ; and in Germany, 150. Of these thirty-six shed their blood for the faith, and amongst them St. Colman, patron of Austria, holds a distinguished place.<sup>(4)</sup>

We now come to what more nearly concerns us, the various places and religious institutions with their founders of the beautiful “ citie ” by the Lee. A copy of an interesting French map, here given, the different parts of which I shall describe, will go far towards enlightening us.<sup>(5)</sup>

#### ST. BARRIES.

St. Fin Barr,<sup>(6)</sup> our patron saint, whose church is illustrated on the map, was born in Galway, in the district of Athenry, towards the end of the sixth century. He was educated by MacCorb, or Macrobius, a disciple of St. Gregory the Great, and travelled through Britain, France,

(2) Haverty.

(3) *Catholic Times*, June 11th, 1897.

(4) Christian Brothers’ Geography, 1861, p. 66.

(5) This map was kindly lent by Rev. A. C. Robinson, M.A., from his recently published work on *St. Fin Barr’s Cathedral, Cork*. It was found in the British Museum, Add. MSS., 11564, Art. 28, and is headed “ Plan de Corcke Ville d’Irlande.” The following description of the artist’s work is given in the MSS. :—“ A collection of 116 coloured plans of the fortifications of various places in England, France, the Netherlands, and Germany, drawn by a French artist about 1650 ; large folio.”

(6) This name signifies “ fair haired ” or “ white haired.” Lachan was the name he received in baptism.



(Photographic enlargement from opposite Map).

Italy, and other countries, in order to increase his knowledge. Returning to his native country he erected a monastery and school, near Loch Eire, on the south bank of the Lee, and obtained the site from a nobleman named Edo.<sup>(7)</sup> The Queen's College now stands on part of this ground.<sup>(8)</sup>

Prior to establishing his monastery and school in our city, St. Fin Barr lived as a hermit on an islet in the lake of Gougane Barra, near which the Lee takes its rise. There he gathered around him a few companions, who were the nucleus of the Cork community. There still exists on the island the ruins of a chapel and eight cells, formed in the rock.

About the year 800 there were in the abbey of St. Fin Barr, 700 monks and 17 bishops, who all led a contemplative life.<sup>(9)</sup>

The biographer of St. Nesson, one of St. Fin Barr's disciples, in alluding to his early training, makes the following remarkable observation:—"St. Nesson was educated under St. Barre at a school or monastery founded by that bishop at Loch Eire, to which, as the habitation of wisdom and the sanctuary of all virtues, such numbers of disciples flocked from all parts that it changed a desert, as it were, into a large city."<sup>(10)</sup>

It is therefore clear that from this sacred foundation our city took its origin. Cork is usually supposed to be derived from the Irish word "Corcach," signifying a marshy place. This marsh was gradually reclaimed and formed into five distinct islands, connected by bridges. Some persons say that the city is called after Corc, king of Munster, which assertion is not well authenticated. This monarch was grandfather of Aengus, first Christian king of the southern province, of whom it is related that his foot was pierced by St. Patrick's crozier whilst receiving the sacrament of baptism.

(7) According to some historians this foundation was made in 606.

(8) Gibson, p. 362, vol. ii.

(9) Archdall, p. 62 and 63. Conry's MS.

(10) Colgan, *Acta Sancti*, p. 607.



MAP OF CORK, BY A FRENCH ARTIST, CIRCA A.D. 1650.  
*In the British Museum.*

St. Fin Barr was bishop of Cork for seventeen years,<sup>(11)</sup> and died about 623. His relics were placed in a silver shrine in his own Cathedral.<sup>(12)</sup>

The city was destroyed by fire in the year 1080, and between 1134 and 1137 the abbey was refounded by Cormac, king of Munster, or, according to some, king of Desmond. It was dedicated to St. John the Baptist, and handed over to the Canons Regular of St. Augustine.<sup>(13)</sup> We are told by the son of the founder that the abbey was built for the benefit of postulants from Connaught, whence came St. Fin Barr.<sup>(14)</sup> The See of Cork being vacant in 1140, a native of the western province, who is supposed to have been Gilla Aeda Mugin, was nominated by St. Malachy, Primate of all Ireland. The new bishop was a man of great sanctity and learning; it is, therefore, not surprising that his nomination met with the entire approval of the clergy and people of the diocese. Irish historians say of him that he was the chief prelate for devotion, wisdom, and chastity in all Ireland, that he was sanctified by God, and was full of God's blessing. As a prelate, he was considered one of the greatest benefactors of the See of Cork.<sup>(15)</sup> Previous to his consecration he was an inmate of the monastery of Errew, in Loughcon, and then became abbot of the Canons Regular of St. Augustine, in Cork. So distinguished a member was he of this community that their house was called after him, Gill Abbey.<sup>(16)</sup> He assisted at the Council of Kells in 1152, and twenty years subsequently the career of this illustrious man came to a close. The Cathedral of St. Fin Barr was taken down in 1725 and replaced by a new church, which was completed in 1735. Some years ago an old tower was to be seen on the site of this church.<sup>(17)</sup> In recent times the latter has been replaced by a splendid edifice with a number of elaborately designed towers.

#### ST. PETER (ST. PIERRE).

The church of St. Peter (St. Pierre) is situated at the western side of the North Main Street. An idea of the antiquity of the old church,

(11) *History of Cork*, Smith, p. 378, vol. i.

(12) Archdall, *Monast. Hib.*, p. 62.

(13) Archdall, *Monast. Hib.*, p. 64, and *Annal. Innifal.* Before the time of Henry VIII. there were 231 abbeys and priories of these Canons Regular in Ireland, and ten of them were peers of the realm, with the right to sit in the House of Lords. *Hib. Dom.* Appendix, *Monast.*, p. 726.

(14) King, p. 336.

(15) Rev. T. Walsh, p. 215.

(16) See *Gilla Hugh and other Poems*. T. Conron. The first salmon weirs on the river Lee were erected by the monks of this abbey. Queen Elizabeth successively granted its church and possessions to Cormac Teige MacCarthy and Sir Richard Grenville, knt. The remains of this celebrated foundation were totally destroyed in 1745. Archdall, *Aud. Gen.*, p. 65.

(17) Smith's *History of Cork*, p. 379, vol. i.

taken down in 1782, may be formed from a charter of Henry III., dated 20th May, 1270, confirming to the bishop of Cork and his successors the patronage and right of presentation of this church, as well as those of St. Mary Nard, and Killmahanok.<sup>(18)</sup>

St. Peter's must have been a structure of considerable extent, comprising several small chapels, judging from fragments disinterred in 1838. The style was either Norman or pointed Gothic. The belfry which stood at the west side of the grave yard, near the city walls, was taken down in 1683. The present building, which was erected in 1788, is, as described by a writer, "mean in the exterior, but elegant in the interior."<sup>(19)</sup>

#### CHRIST CHURCH (EGLISE DE CHRIST).

Christ Church, or the Church of the Holy Trinity (Eglise de Christ) is situated at the eastern side of South Main Street. It is supposed to have been erected by the Knights Templars. A steeple was attached to it in 1690.

The present church, and a tower 136 feet high, were erected in 1720. In course of time the tower, owing to the marshy ground, began to sink, and it was found necessary to take off 36 feet. Again in 1810 it was shortened to 60 feet, and finally disappeared in 1828, having been removed by Mr. Pain. If we except the cut stone front of the present building its exterior somewhat resembles a barn.<sup>(20)</sup>

In 1630, Cork contained two small parishes within the walls, that of Christ Church and St. Peter's.<sup>(21)</sup> There were formerly eleven parish churches in the city and suburbs, as we learn from a charter of Edward IV., dated 1462, for which the citizens paid yearly a tax of 24 marks, which in course of time was remitted owing to the destruction of most of the churches during the prolonged intestine wars of fifteen years' duration. These churches were:—St. Mary Shandon, St. Catherine and St. Brendan on the north side, and St. John, St. Nicholas, St. Bridget, St. Mary Nard, St. Stephen, besides St. Laurence's Chapel and St. Fin Barr's Cathedral, on the south side.<sup>(22)</sup>

The four abbeys outside the walls suppressed by the Government were that of Gill Abbey, St. Dominic's, St. Augustine's, and St. Francis'.

The Exchange or Tholsel, consisting of two storeys, surmounted by a cupola, was built in 1708, by an Italian architect, on the site of the

<sup>(18)</sup> *Records*, Dublin.

<sup>(19)</sup> Windele, *South of Ireland*, pp. 57 and 58.

<sup>(20)</sup> Gibson, *History of Cork*, p. 313, vol. ii.

<sup>(21)</sup> Gibson, p. 313, vol. ii.

<sup>(22)</sup> Smith, pp. 377 and 78, vol. i. This writer adds—"I do not reckon those of St. Ann and St. Paul, as they are new churches."

“Golden Castle,” erected by the Roches of Trabolgan. It stood up to March 25th, 1837, at the junction of the North and South Main Streets,<sup>(23)</sup> and was eventually superseded by the commercial room of the South Mall. These streets formed one long thoroughfare, and were first called “Royal Street.” In the reign of Elizabeth they bore the name of “Queen’s Majesty,” and under King James that of “King’s and Highnesse’s Street.”<sup>(24)</sup> They were in ancient times guarded by castles with drawbridges. Early in the last century the old castles were replaced by prisons. These were removed a few years ago, and with them disappeared a hideous line of malefactors’ skulls which were fixed in front of the South Gate Prison facing the bridge. “This barbarity,” according to a certain writer, “was in keeping with the infamous custom prevailing at the seraglio at Constantinople.”<sup>(25)</sup> At the opening of the stream now running under Castle Street and the Grand Parade stood the King’s and Queen’s Castles, the latter situated on the site of the old corn market and police office, and the former on the ground occupied some years ago by the old county courthouse. This was formerly called the Castle of Cork, and now bears the name of the “Queen’s Old Castle,” most likely in compliment to her Majesty Queen Victoria. The motto of the city, *Statio bene fida carinis*, originated with the stream referred to above.<sup>(26)</sup>

#### ST. MARY’S OF THE ISLE (ABBAYE DE L’ISLE).

St. Mary’s of the Isle (Abbaye de l’Isle) was founded in the year 1229 by a Welsh nobleman named Philip Barry, ancestor to the family of Barrymore in the county of Cork. An equestrian statue of the founder was erected in the Church of the Dominicans in token of their gratitude, and existed till the abbey was suppressed by Henry VIII. This sacred edifice was built on one of the islands of the city, and dedicated to the Blessed Virgin under the title of “St. Mary’s of the Isle.” The church being such an imposing structure was described by Irish historians as a “magnificent church.” Of this and the other buildings there now remain only some stones which have been inserted into the walls of the Dominican Priory on Pope’s Quay.<sup>(27)</sup>

#### ST. AUGUSTINE (ST. AUGUSTIN).

About the year 1420, during the reign of Henry IV., the Convent of St. Augustine (St. Augustin) was founded by Patrick de Courcey, Lord

<sup>(23)</sup> See cross marked on the map.

<sup>(24)</sup> Windele, *South of Ireland*, p. 15. <sup>(25)</sup> Idem, p. 16. <sup>(26)</sup> Idem, p. 18.

<sup>(27)</sup> A detailed account of the Friar Preachers of Cork will be found in the *History of the Dominicans of Cork City and County*, published by Guy & Co., 1896.



Kinsale, in the locality now known as Cumberland Street. Some writers say that this foundation did not exist before 1472 or '75. Ware places it as early as 1272, when Edward I. began to reign.

This convent with its possessions was granted to Teige McCarthy in 1577 by Queen Elizabeth at the annual rent of £13 16s. 8d.<sup>(28)</sup> The Augustinians then disappeared, and in 1741 we find them in Fishamble Lane, now Liberty Street. They, however, removed in 1780 to Brunswick Street. The steeple and walls of the old church, as well as the east window, said to be "truly magnificent," still exist under the title of the "Red Abbey." The steeple is sixty-four feet high, and the window, now closed up, was thirty feet high and fifteen feet wide.<sup>(29)</sup> The fathers now reside in Great George's Street, where they have erected a commodious and beautifully-designed priory in the Gothic style adjoining their church. The only entrance to the church was formerly off Brunswick Street, but the principal gate is at present beside the priory.

#### ST. STEPHEN (ST. ETIENNE).

In 1297 Edward Henry was guardian of the Convent Chapel and Leper Hospital of St. Stephen (St. Etienne), founded in the south suburbs of the city. The custody of this religious foundation was granted to Henry Figham, chaplain, 22nd November, 1408, by Henry IV. for his life time. Eleven years afterwards it was made over to another guardian of the same name. At the suppression of the religious houses the priory was bestowed on the Corporation of Cork about the year 1674,<sup>(30)</sup> and the entire control given to William Worth in the same year.<sup>(31)</sup> The Catholics resumed possession at the Revolution of 1688.

On the 11th February of the following year Dominic Sarsfield, mayor of Cork, authorized Michael Gold, attorney, to recover the sum of £60 yearly from John Cormisk and other tenants of the Hospital property, in trust for the Fathers of the Society of Jesus then stationed in Cork. When, however, in the year 1690 the city surrendered to King William, the priory was restored to the Worths. It was then transferred by a member of that family to the mayor and constable of Cork for the support and education of poor boys. This institution now bears the name of the<sup>(32)</sup> "Blue Coat School," by reason of the rule which prescribes the uniform of blue coats and caps.

<sup>(28)</sup> Archdall, *Monast. Hib.*, p. 67.

<sup>(29)</sup> Smith, *History of Cork*, p. 388, vol. i.

<sup>(30)</sup> Archdall, *Monast. Hib.*, p. 68.

<sup>(31)</sup> Gibson, *History of Cork*, p. 336, vol. ii.

<sup>(32)</sup> Windele, *South of Ireland*, p. 91.

## ELIZABETH FORT (NOUVEAU FORT).

From the earliest occupation of Ireland by the English, governors and mayors were appointed by the crown and corporation respectively. The governors ruled from Shandon Castle on the north, and Elizabeth Fort (Nouveau Fort) on the south. This citadel stood between Barrack Street and the old cathedral of St. Fin Barr's, and was erected to overawe the citizens.<sup>(33)</sup> It is a square building of great extent, with four bastions, built on a lofty limestone rock, and is inaccessible at one side. During the siege of Cork the garrison was greatly harassed from the cathedral tower. Since then the fort lost its martial character,<sup>(34)</sup> and was subsequently used as a penitentiary. The old barrack<sup>(35)</sup> facing the fort was built in 1698 on the ruins of the Church of St. Mary Nard.

## SHANDON CASTLE (SHANDON CHATEAU).

Shandon Castle was built soon after the Conquest by one of the lords of Barrymore<sup>(36)</sup> on the site now occupied by the Butter Exchange. It was a building of great strength, as its name, "Sheandun," signifying the "old fortress," implies. It stood on the verge of a precipice overhanging the Lee. Steep stairs, called the "Giant's Steps," leading to the river's bank, were cut through this precipice, but were removed about thirty years ago. The street adjoining the castle was popularly known by the name of "Shandon Castle Lane." Courts for criminal cases were frequently held here by the lord president and the judges on circuit. Persons obnoxious to the government were likewise imprisoned there.

The author of a book published in London 1622<sup>(37)</sup> mentions that Shandon Castle stood at the entrance to the city, and was built of a species of marble which abounds there, and in the vicinity is a church of the same material. This castle was situated on a considerable eminence over the city, and on the hill beneath were the ruins of a thick wall supposed to be part of one of the new forts.<sup>(38)</sup> These facts testify that the location of Shandon Castle on the map, and that of the fort at the entrance of the city (Le Fort a l'entrée) directly opposite, is incorrect, both being one and the same.<sup>(39)</sup>

(33) *Pacata Hibernia*.

(34) Windele, *South of Ireland*, p. 33.

(35) A new barrack was erected in the fort in 1719, and both buildings have accommodation for 700 men with officers. 120 pieces of old iron artillery lay in proximity to the old barrack, but were dismounted after the siege of Cork (Smith's *History of Cork*, p. 404.)

(36) According to some it was built by King John.

(37) *A Relation of the most Lamentable Burning of the City of Cork by Thunder and Lightning*.

(38) When Smith wrote his *History of Cork* the castle had totally disappeared.

(39) See map of *Pacata Hibernia*.

The promenade (Le Promenoire) was situated in the neighbourhood of the castle.

The hill at the north side (Montagne Commandant) is now the site of the "Blue Coat School." The hill (Montagne Commandant) opposite is that of Sunday's Well, or Blarney Street, over the river.

#### HOSTEL DE L'EVEQUE.

The bishop's palace (Hostel de l'Eveque) facing St. Fin Barr's church on the west is a large square building. In the grounds which adjoins the lands of Gill Abbey stone coffins and other remains of this once celebrated monastery have from time to time been dug up. The following words are inscribed on a slab inserted in the south wall of the episcopal enclosure:—

"Deus Judex est, Hunc humiliat hunc exaltat. 1579." "God is the Judge; one He putteth down, and another He lifteth up" (74th Psalm, 8th verse).

Though the Franciscan church and convent, erected on the North Mall, are not marked on the map, this article might be considered incomplete without a description of them. For the same reason I shall also give a short account of the Capuchins and of the Vincentians.

We are informed by Ware that this foundation took place in 1240, and owed its origin to Philip Prendergast; but according to Wadding, McCarthy More, prince of Desmond, whose tomb stood in the choir, was the founder in 1231. So perfect was the observance in this house that it received the name of the "Mirror of Ireland." In the church, which was a most imposing structure, were interred the remains of the leading persons of Munster; close by was a holy well, to which were ascribed miraculous powers. James II., who on his arrival in Cork, March, 1688, was lodged in St. Mary's of the Isle, assisted at Mass in this church, and many of the Friars Minors accompanied him afterwards in their habits through the streets.

All the possessions of this abbey were granted by Queen Elizabeth to Andrew Skiddy, who assigned them to the Earl of Cork. The latter transferred them to his son Lord Broghill, afterwards Earl of Orrery. At the suppression of the North Abbey the brethren were, like the religious of the other orders, compelled to seek refuge elsewhere. Their present house and church are situated in Liberty Street, at the rear of the Courthouse, which were erected in 1830.

The Capuchins were first introduced into Cork in the year 1640. The founder of their convent and chapel in Blackimoor's Lane, near the South Gate Bridge, was the celebrated Father Arthur O'Leary. In this humble convent, Theobald Mathew, "the Apostle of Temperance," spent many years of his missionary life.

The foundation of their present Gothic church was laid in 1832, and a beautiful tower, designed by Dominic Coakley, esq., architect, has been recently added to it. The interior has been also renovated and decorated in a chaste and artistic style.

A noviciate for the Capuchin Order, and a preparatory school for postulants, were established some years ago at Rochestown, a few miles outside the city.

The Vincentians, or Fathers of the Mission, were invited in 1847 by Dr. Delany, the late bishop of Cork, who intrusted to them his Diocesan Seminary, established two years previously in the Mansion House, which is now the Mercy Hospital. Not long after their arrival the Very Rev. Michael O'Sullivan, Vicar General of the Diocese, went to Paris and joined their congregation. Having made his noviciate, he returned to Cork, and became superior. The foundation of St. Vincent's Church, on Sunday's Well, was laid in 1852, and was opened for public service four years subsequently. This auspicious event was succeeded in a short time by the death of the saintly superior of the community. Not many years elapsed when the Vincentians erected their present house, which with their handsome church adorns by its striking beauty the elevated ground on which it is built.

Since the light of faith first shone upon Ireland its long chain of saintly men and women has never been broken. And as St. Fin Barr and his monks brought holiness and learning to our city, so has every succeeding generation been signalised by the virtue and talent of those who have consecrated their lives to God.

Churches and monasteries disappeared, it is true, but their communities clung tenaciously to the old ground, and laboured to keep alive the lamp of faith and knowledge. When the mountain pass and lonely cave were all they possessed, they gathered their flocks around them, preaching the words of truth, which was as light shining in the darkness, and consoling them in their sufferings and trials.

The faithful descendants of those heroic souls have now their convents and monasteries in our city, and labour strenuously amongst us for the promotion of Christian faith and morality, many of them spreading intellectual light and competing successfully in every sphere of knowledge. Meanwhile they are associated with the regular clergy, united in community and devoted to prayer and other exercises of religion like the monks of old.