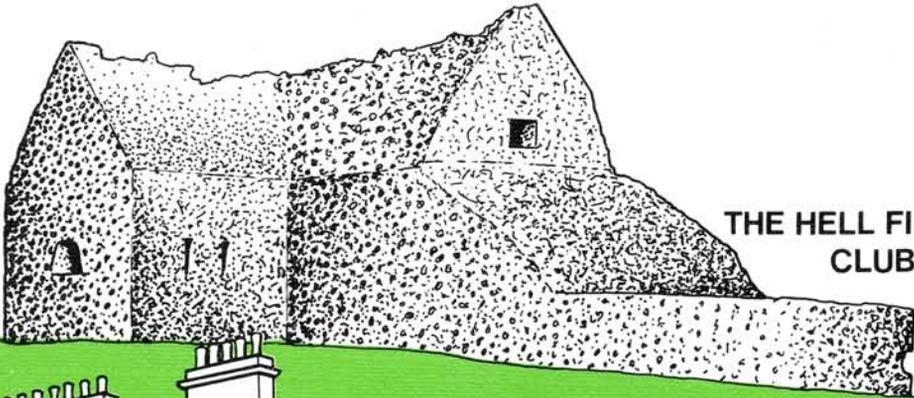


# behind the scenes

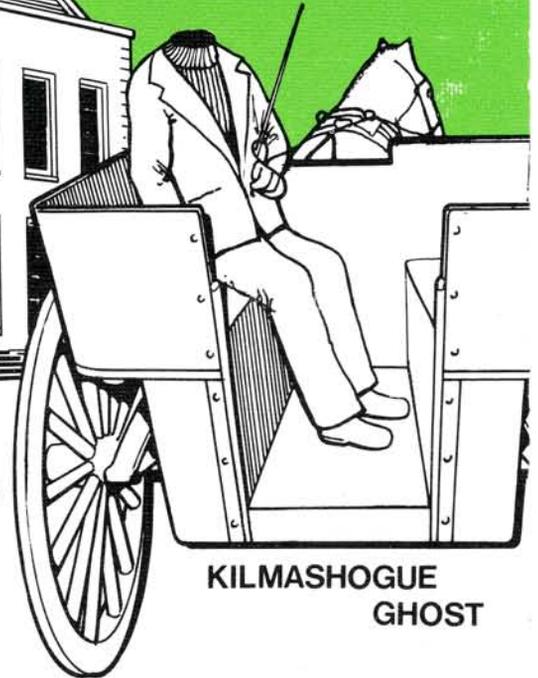
The story of Whitechurch district in south County Dublin



THE HELL FIRE  
CLUB



MARLAY HOUSE



KILMASHOGUE  
GHOST

ernie shepherd



To John Paterson,  
(in honour of J. Bacchus Dykes),

Whitechurch, Easter 4, 1986.

BEHIND THE SCENES

£15



# BEHIND THE SCENES

The Story of Whitechurch District  
in South County Dublin

by

ERNIE SHEPHERD

WHITECHURCH PUBLICATIONS

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*By the same author*

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## CONTENTS

<i>Foreword</i>	vi
<i>Acknowledgements</i>	viii
Geographical Description	1
General History	5
Church History	10
Whitechurch School	29
St. Columba's College	34
Rockbrook House	40
Rockbrook Park School	40
The La Touche Family and Marlay Estate	41
The Wicklow Way	46
Footmount (later Orlagh)	46
The Hell Fire Club	48
Mount Pelier House	50
Tibradden	53
Edmondstown Park and the Hayes Family	56
The Hermitage/St. Enda's	57
Woodtown	60
Industries	62
Prehistoric Dolmens and Holy Wells	70
The Golf Clubs	77
Miscellanea	77
<i>Bibliography</i>	80
<i>Index</i>	81

## FOREWORD

The history of a parish is the story of a community. This fascinating account of Whitechurch and district is more than a parish history. It brings to life traditions and customs of earlier times in a way which cannot fail to interest those who have recently come to this part of Dublin, as well as the many who have had family roots among the hills and valleys, beloved by visitor and citizen alike.

It has been a pleasure and delight to read of the people and places, faithfully described with lively detail and understanding intimacy. Mr. Shepherd writes to inform the recent resident about many local events, which are now woven into Ireland's history. The record is spiced with exciting incidents from dangerous and troubled times; yet his comprehensive survey of all that has been happening among the churches old and new, in the field of education, among the industries and recreational amenities, has put the surroundings in a proper perspective.

As I read on, I recalled my many walks over Kilmashogue and along the 'Wicklow Way', the climb to the Hell Fire Club which I can see from my study

window, and many visits to Whitechurch, the *Alba Ecclesia*, whose spire serves as a land-mark and focus. Ernest Shepherd has interpreted the personality of this lovely landscape, introducing us to famous houses and guiding us along the winding roads, sheltered in the woods and secluded between the familiar boundary walls. He has rescued from oblivion much that has been hidden or forgotten. Today, old and new Whitechurch have common ground to share and enjoy; the varied strands of culture, tradition, and religious ethos make a pattern for happy relationships and generous neighbourliness. Prices are higher today, judging by the astounding figures which the author quotes from account books of several centuries ago; times were more leisurely with fewer pressures; the roads and lanes were worn by human feet and horses' hooves; yet somehow this portrait of a place greatly beloved has much to give to us whose life and work are firmly concerned with the present. I commend this inspiring story and delightful chronicle to all who are drawn to Cill Fhuinnsean and who have faith in its future development.

G. O. SIMMS  
Former Archbishop of Dublin

He that publishes a book runs a very great hazard,  
since nothing can be more impossible than to com-  
pose one that may receive the approbation of every  
reader.

Cervantes

## ACKNOWLEDGEMENTS

We are very grateful to the Bank of Ireland for their valued sponsorship of this publication. The association is particularly appropriate in this bicentenary year of the Bank whose first Governor, David La Touche, was a renowned resident of the area and an esteemed benefactor of the Whitechurch Parish.

It would have been impossible to have written this brief history without the encouragement and kind assistance of many people. Firstly, I should mention the Rector of Whitechurch, the Reverend Horace McKinley, who unknown to himself at the time, sowed the seed of the idea in my mind. My grateful thanks go to the Director and his staff of the National Library of Ireland, the Librarian of the Royal Irish Academy, William O'Sullivan, Keeper of Manuscripts in Trinity College Dublin, Public Record Office of Ireland, Senior Parks Superintendent of Dublin County Council, Miss G. Willis, Librarian, and Mr Raymond Refausse, Archivist of the Representative Church Body of the Church of Ireland, Dr. D. Nolan, Headmaster of Rockbrook Park School,

Father P. Duffner, O.S.A., Archivist of the Augustinian Order, Ballyboden, S. Bennett, the Reverend J. Berry, J. F. Browne, C. Coard, N. Falkiner, C. Guinness, Mrs K. Guinness, Miss M. Hatton, H. Hislop, D. Little and the staff of the Photographic Department, Trinity College, Dublin, J. Mills, D. Moran, R. Richards, H. Richardson and D. Robinson.

Acknowledgement is made to many other people who helped and contributed in many ways but are too numerous to mention individually.

Last, but by no means least, my sincere thanks are due to Miss Angela Pawley for deciphering my writing and typing the manuscript. Angela was also responsible for the excellent map on page 2.

Acknowledgement for the loan and use of photographs is as follows: Mrs. P. Clarke, J. Cleary, C. Coard, C. Guinness, National Library of Ireland, Pearse Museum, and St Columba's College. The pen and ink illustrations of Kelly's Glen, Laurelmere and Kilmashogue are thanks to my wife, Joy.

## GEOGRAPHICAL DESCRIPTION

The region of south County Dublin dealt with in this brief history encompasses an area running from the Knocklyon end of Scholarstown Road along Taylor's Lane and Grange Road to the Marley Park Hotel (previously known as Taylor's Grange Hotel) pushing slightly north of this line to embrace Ballyboden, Sarah Curran Avenue and Elm Park House. From this line it runs southwards taking in on its western boundary Orlagh, Mount Venus and Killakee, turning south-eastwards from the latter to run along the county boundary to a point almost level with Glencree. From here it runs north-east to come close to Two Rock Mountain and finally northwards back to Taylor's Grange. In total, it comprises an area of just over 7500 acres divided into seventeen townlands, the largest of which, Kilmashogue, totals 1400 acres, the smallest, Orlagh, with 43 acres.

Before we embark on the history of the area it would perhaps be no harm to take a brief tour, looking at some of the interesting place-names and the like. Perhaps the simplest way is to take it townland by townland beginning in the north-east corner with Harold's Grange which includes within its boundary St Enda's of Patrick Pearse fame, Marlay House and Elm Park. Harold is a name believed to be of Danish origin, and an extract from a grant of James I shows the name Grange in the Marches, alias Harralds Grange. Another source states that the Harolds may have descended from the Saxons who came over to Ireland with the Anglo-Norman invaders. The name is still to be found in Harold's Cross where they owned large tracts of land. There is in fact another Danish

connection in the Dundrum area, Ballaly or Ballawley being the Town of Olave, the famous Danish saint who had a church off Fishamble Street and a colony at the foot of Three Rock Mountain. The term 'marches' was applied to the hinterland or borderland of the Pale. The Pale or Paling was constructed to improve the protection of the Dublin area from the attacks of the O'Byrne and O'Toole clans from Wicklow. Beginning at Bulloch Harbour it ran through Kilterman, across Taney Parish to Tallaght and Ballymore Eustace, Clane, Trim and Kells from which it ran to the sea north of Drogheda. It consisted of a continuous barricade in the form of an embankment raised to a height of ten or twelve feet with a thick hedge of thorn bushes on the outside. The barrier ran across the north slope of Kilmashogue mountain, where the remains of it could be seen in the eighteenth century.

Next to Harold's Grange as one moves in a clockwise direction is Taylor's Grange which probably owes its origin to the Taylor family who lived in the area from the mid-1700s. Stackstown, sometimes referred to as Slackstown, is obviously a family name. Kilmashogue (Cill mo Shamhog or the Church of St Mashoge or Mosamhog) also appears as Kilmakeoge in the *Books of Survey and Distribution* in 1670 and Killmashogue in John Rocque's 1756 survey of Co. Dublin. Between Kilmashogue and Tibbradden mountains lies the wild and beautiful Kelly's Glen with the remains of the chalybeate spa, more fully described on p. 00. Tibbradden also appears in various guises—as Tibroden and Tibroddan (Tigh Bretan or Tigh Brad-



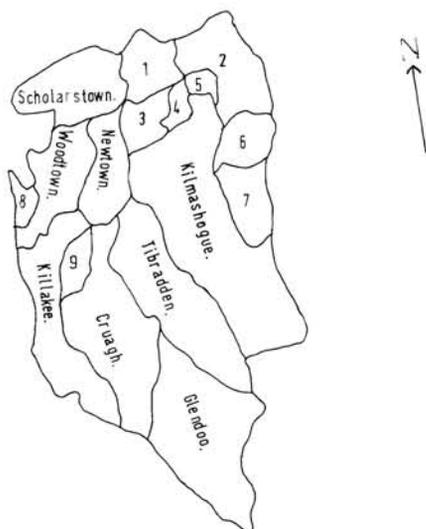
Roads within the parish of Whitechurch  
Based on the Ordnance Survey by permission of  
the Government (Permit No. 3908).

ain—Bredan's or Braden's House). The names of Tibbradden and nearby Cruagh are sometimes linked, the latter appearing to be an anglicised version of the Irish 'cruach' meaning a round swelling hill, a name totally inappropriate to the area of Cruagh. It could however be descriptive of either Mount Pelier or Tibbradden and may have been transferred from one of them. The name Craoibech, a branchy place, is more likely the original name of the area, the two words possibly being confused in the transla-

tion. Craoibech was certainly the name used in the seventeenth century when it is mentioned in an inquisition taken at Saggart in March 1620 as Creevaghna temple.

An alternative name for Tibbradden was Kilmainham Beg, derived from the fact that the hospital of St John at Kilmainham held 342 acres of land at Tibbradden, referred to as Caghbrovane alias Kilmaynane Beg in an undated rental, but probably compiled at the time of the dissolution of the hospital. The connection between the two places is to be found in the *Tripartite* which mentions the 'Dalua of Craoibech' whom it describes as of St Patrick's household, and then goes on to mention 'Dalua Tigh Bretan'. Tigh Bretan may in fact have been an alternative name for Craoibech or else the two names Craoibech and Cruagh existed side by side. Another interpretation of Bradan which I have seen is Salmon, but I discount this as a name of the area. Glendoo (Gleann Dubh—the Black Valley) is the southernmost extent of the area being considered and was described in the 1837 *Ordnance Survey Name Book* as 'a rough cold mountain with a great quantity of turf with only one house in which Mr. White's gamekeeper lives.' It has changed little in 150 years being still devoid of houses. Glendoo Mountain is 1919 feet a.m.s.l, the highest land in the area. Other spellings are Glendugh and Glendough.

Cruagh has already been mentioned so we move on to Killakee, otherwise Killakee, meaning Blind Man's Wood. Killakee was the seat of Lord Massy, of which more later. Orilagh is sometimes translated Hill of Gold, giving rise to a joke among the Augustinians in the College there that it must be the only house in the Order where the senior community live in poverty, chastity and obedience on a hill of gold. The



- |                   |                    |               |
|-------------------|--------------------|---------------|
| 1 Ballyboden.     | 4 Whitechurch      | 7 Stackstown. |
| 2 Harold's Grange | 5 Clarkstown.      | 8 Orlagh.     |
| 3 Edmondstown     | 6 Taylor's Grange. | 9 Jamestown.  |

Townlands within the parish of Whitechurch  
Based on the Ordnance Survey by permission of  
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*Ordnance Survey Name Book* gives the derivation Orlach—an inch, which is an equally strange and unlikely name. Woodtown (Baile na Coille or Town of the Wood) also appears in some references as Balliekelly and Ballynakilly, all meaning the same thing. Woodtown House was the seat of the Rt. Hon. Henry Joy, one time Chief Baron of the Irish Exchequer.

Scholarstown, alias Schoolers Town, Schollarstone and Scholarstown is reputed to derive from the family name Scholard. Within the townland is Beech Park, the residence of the ex-Taoiseach, Liam Cosgrave. Last of the townlands

on the perimeter is Ballyboden (Baile Uí Bhodáin—O'Bodan's Town), alias Ballybradon and Ballyboulton. Ballyboden is a thriving community on the Owen Doher river and had at one time a number of mills dependent for their operation on water-power. Whitechurch has been variously known as Alba (Ecclesia Alba appears in a list of churches in the Dublin Diocese in 1536), Balgeeth and Kilhunsin or Cill Fhuinnsean—the Church of the Ashes. Clarkstown is again obviously a family name.

Edmondstown also has a number of derivations—Edmonstone, Edmonds Town, Edmundstone and Edmonds-tonne, and is probably named after Edmund, the son of Redmond Harold of Kilmashogue who was living in the district in 1582. Edmondstown has the only remaining mill-type building still in operation on this stretch of the Owen Doher for industrial purposes in the form of Reckitt's factory. The two remaining townlands are Jamestown and Newtown, the latter including the village of Rockbrook, described in D'Alton's history as being 'once a prosperous industry, now a village of squalid paupers, by reason of the cessation of several factories that formerly existed there'. Lewis's *Topographical Dictionary* of 1837 states that some years prior to that some 600 people were employed in the mills there. Some sources say that the proper name for Newtown townland is in fact Craobhach na cloiche—the branchy or leafy place of the cloch, the cloch in question being the cloch tógála or dolmen of Mount Venus.

An inquisition of 1620 refers to confiscation of lands at Dromreagh, alias Ramsland, a possible misspelling for Dromreagh, al. Gamesland (Games-town or Jamestown). The old name for Jamestown is therefore possibly Drom

Riabhach, the grey ridge, which may have been anglicised to Rockbrook. The other possible origin of Rockbrook is of course the literal name taken from the rocky brook which flows through the village. Mention has been made of the Owen Doherty river. The Irish spelling is Abhainn Dothair, the ancient Irish name for the Dodder into which the Owen Doherty flows at Rathfarnham. It is curious that the tributary has taken the old name of the larger river. The second stream coming down through Kelly's Glen and along Whitechurch Road has been called the River Glin, although an old map of the Kilmashogue area refers to it as the Kilma-

shogue River. The Little Dargle River flows northwards through Marlay Park. Much of the area is mountainous and sparsely populated. In 1837 the population of Whitechurch parish was 1710 and that of Cruagh 1216, whilst by 1841 the combined total was down to 2354. Readers will have noticed the two forms of spelling Marlay used in this geographical description. Marlay appears to be the correct spelling for the house and estate as this is the way in which the bishop's name was spelt. Marley Grange and the Marley Park Hotel have adopted the slightly altered version.

*Townlands included in Whitechurch Parish*

Townland	Area A-R-P	1841 Population
Ballyboden	125-3-12	134
Clarkstown	81-3-26	22
Cruagh	947-3- 6	167
Edmondstown	226-0-36	160
Glendoo	931-1- 1	10
Haroldsgrange	341-2-27	270
Jamestown	92-1-36	—
Killakee	661-0-27	130
Kilmashogue	1,409-2- 9	258
Newtown	450-0-30	243
Orlagh	43-2- 5	20
Stackstown	175-3-32	21
Taylor'sgrange	451-3-39	58
Tibradden	842-3-31	243
Whitechurch	60-1- 6	64
Woodtown	488-3-33	166
Ballyboden—Town	—	252
Edmondstown—Town	—	136
Totals	7,333-2-36	2,354
Scholarstown*	200-2-39	75
	7,534-1-35	2,429

\*Scholarstown was included in the parish of Rathfarnham in 1841.

## GENERAL HISTORY

This section dealing with the earlier history of the area is divided into two, corresponding with the old parish boundaries of Cruagh and Whitechurch. The latter represented the eastern half of the region, comprising the townlands of Ballyboden, Clarkstown, Edmondstown, Haroldsgrange, Kilmashogue, Stackstown, Taylorsgrange and Whitechurch, while Cruagh comprised the townlands of Cruagh, Glendoo, Jamestown, Killakee, Newtown, Orlagh, Tibradden and Woodtown.

The earliest reference, albeit vague, is to a church having existed on the site of the present ruined church of Cruagh from the time of St Patrick. It is mentioned in the *Tripartite* in a reference to Dalua of Craoibech, whom it describes as of St. Patrick's household. Following on the Anglo-Norman conquest, we find the lands of Killakee in the possession of Walter de Rideleford who had lands in the adjoining Tallaght parish. At the same time the lands of Tibradden were in part the property of the Priory of St. John at Jerusalem whilst the lands adjoining the church at Cruagh were in the possession of the St. Michael family. In the year 1184 the church at Cruagh was granted by Prince John to the See of Dublin and this was subsequently confirmed in 1337 by King Edward. Under the ownership of the St. Michaels the lands at Cruagh were constituted a manor and in 1247 David de St. Michael assigned his interest in the lands to Sir Waleran de Wellesley, a justice itinerant. The lands were then held under the St. Michaels by the Canons of All Saints Priory, a house near the church being occupied by John de Wodeloc. Towards the close

of the thirteenth century, the lands of Killakee passed to the Crown, Tibradden remaining under the ownership of Kilmainham Priory for a further two centuries. During the fourteenth century, the Fitzgerald family were seized of half a carucate in Tibrodan plus a carucate in Woodtown, until all were confiscated on the attainder of Richard, Oliver and Walter Fitzgerald. Perhaps at this point some explanation should be given of the words attainder and carucate, neither of which are to be found in modern usage. An attainder was a loss of civil rights through conviction for high treason, while a carucate represented as much land as a team of oxen could plough in a season. During the sixteenth century the district was still wild and uncivilised necessitating the appointment of Sir Thomas Fitzwilliam as seneschal to try and subdue the natives. By the time of Henry VIII we find that the lands at Killakee had been given to Sir Thomas Luttrell, while the Cruagh and Tibradden districts came under the ownership of Peter Talbot of Bulloch. Matters improved somewhat in the seventeenth century with much of the land passing to the Loftus family. In an inquisition of 1620, 'John Talbott, late of Rathdowne, Co. Wicklow, gent, was seised in fee amongst other lands of the town and lands of Tebrodan alias Killmainhambegg 60 acres and the town of Newtowne, alias Crevaghneclough et Crevaghnatemple, 100 acres'. Another inquisition of the same year shows that John Sutton of Tipper, Co. Kildare was seised in fee of the town of Crevaghneclough, alias Newtown et Dromreagh alias Ramsland (this latter could be a misspelling of

Gamesland, later Jamestown) one carucate, the town of Tebrodan half a carucate, Woodtowne alias Ballinakillie et hamlet ejusdem tunc vocat, Ballinekis-kin one carucate'. The Luttrell lands at Killakee were granted by Parliament to Dr. Dudley Loftus, son of Sir Adam Loftus.

Following on the 1641 Rebellion when heavy losses of both goods and cattle were reported the population was returned as 113 with seven cottages on the lands at Tibbradden and Jamestown. Early in the eighteenth century the Loftus lands were sold to Speaker Connolly and later to the White family. We must now return once again to the period following on the Anglo-Norman invasion when the lands known as Balgeeth (Windy Town) roughly corresponding to the present Marlay Estate were granted to Thomas the Fleming, later passing to Robert de St. Michael of Cruagh. Through the religious zeal of Robert's son David the lands passed to the Abbey of St. Mary the Virgin and the year 1189 found Pope Clement III confirming the church of Balgeeth being annexed to this house. Archbishop Allen in his Reportorium Viride in 1530 states that Alba or Balgeeth is appropriate to the Abbey. Other outlying lands in the Kilmashogue area came into the possession of the Priory of the Holy Trinity during the thirteenth century. In 1335 the Manor of Ballyardor and Kilmashogue was leased to Robert de Moenes, a merchant of Dublin, the occupants of the lands to assist in cutting and transporting turf. The De Moenes family were associated with Rathmines which is in fact a derivation of the family name.

The first reference to the Harold family, with which the district is perhaps most associated, is towards the middle of the thirteenth century. In the year 1247, Sir John Harold, Knight, owner

of lands at Kilgobbin, witnessed a deed concerning lands in Whitechurch parish, while in the early part of the fourteenth century members of the clan occupied lands in Rathfarnham and Templeogue and as far north as Harold's Cross which has retained the family name to this day. The Harolds subsequently became responsible for the protection of the Pale and by all accounts they carried out their duties faithfully in this regard but they were at the same time a lawless bunch. As an example, in 1462 the Archbishop of Dublin, Michael de Tregury was held and imprisoned by three of the Harolds and in 1463 the area around Dundrum was the scene of a raid when they killed eight of the King's men and drove off considerable numbers of cattle and sheep. As has been mentioned elsewhere, the barrier of the Pale ran across the northern slope of Kilmashogue mountain and at one time the remains of a castle were to be seen near the present site of St. Columba's College, and which probably dated from the time of the Harolds occupation. In the year 1518 John Harold built a watermill on the Kilmashogue lands and some fifty years later we find Edmund Harold living at Edmondstown, to which he doubtless gave his name.

A document dated 1541 states that the Abbey of the Blessed Virgin was seised of arable and pasture lands, cottages and a watermill on the marches of Dublin valued at £13-18-0. Eighteen years later, James Flattisbury of Johnstown suffered a recovery of one castle and an extensive area of lands in Harold's Grange. Again, in 1612 an inquisition found Florence, Baron of Upper Ossory, seised of Harold's Grange, alias Grange Montana, alias Grange Balgeeth. The annual rent from this land had been levied along with tithes of corn, amounting to sixty pecks of oats

and wheat annually. In November 1641 the lords, justices and council issued a warrant declaring 'that divers most disloyal and malignant persons in Ireland had traitorously conspired against His Majesty', and in so doing had caused damage and destruction to property of His Majesty's good and loyal subjects; both horse and foot forces were to be mustered to resist, kill and slay all such traitors and their adherents. Following the civil war much profitable land was forfeited, more than 70,000 acres in County Dublin alone, nearly 11,000 of this figure in the half barony of Rathdown. In 1723, Philip, Duke of Wharton and Marquis of Malmesbury and Carlow, having previously acquired the Loftus estate through marriage, sold to the Rt. Hon. William Conolly for a sum of £62,000 the castle, manor or lordship of estates, including Grange of Balgeeth, Little Newtown and Great Newtown.

During the seventeenth and eighteenth centuries, land was of even more central importance than it is today, and industry, such as it was, was centred in the main in the countryside. As the result of confiscation of lands owned by the Irish, only one-seventh of the land was in Catholic hands in 1702. Vagrancy, begging and charity were often the only recourse for the worst off. The district was under the care of Tallaght parish at this time and an item of interest is that amongst other duties, the vestrymen of the parish appointed a parish-officer generally known as a 'bang-beggar'. His duty was to see that none other than licensed beggars should exercise their calling. Unlicensed beggars were liable to imprisonment. Following on the 1798 Rebellion, the Military Road was constructed southwards deep into the heart of County Wicklow to open up the area to British troops. A number of fortified block-houses were construct-

ed, the nearest to the city being that at Glencree, now occupied as a reconciliation centre. The Military Road passes right through the parish, being known as Stocking Lane at its most northerly point as it was the last point where troops could stock up before heading uphill. Old maps indicate that the original course of the road ran from Cruagh church along the avenue to Killakee House meeting the present road at the bad left-hand corner above Killakee Restaurant—this diversion may have been to ease the gradients. Another possible route suggested to me was that it started at the bottom of Stocking Lane and along part of what is now known as Mount Venus Road before turning south and across the slopes of Mount Venus onto the avenue to Killakee House.

Lieutenant Archer's survey of the county completed in 1801 gives an interesting insight into social conditions of the time and it is worth quoting from it at some length. 'Cottagers or those of the lower rank, are numbers of them wretchedly provided with habitations; the use of thatch also is too prevalent and is subject to many inconveniences. If one of their hovels shall be burned, wretched as it is, a poor man is materially injured; the thatch is dearer than slates or tiles in a length of time; it is a harbouring also for vermin, that will do more injuries to his potatoes, meal and bread.

'A cottage constructed of good mason work, 6' or 7' high, 14' wide by 20' long with the roof slated might be erected for £12 or £14. A mud wall cabin with a thatched roof done in the common slovenly manner, will cost within £2 or £3 of it.

'The fuel of the lower classes is a scarce article in this country; some turf is to be had—in other parts hedges are demolished without mercy and in many

places they gather the dung from about the fields and even burn straw. The food of cottiers is potatoes and milk; occasionally they have stirabout made of oatmeal and water. The clothing of the lower rank is principally effected at the fairs where they supply themselves with ratteens or frizes, the former being sold at from 5/= to 6/= a yard, the latter at 3/3, to 4/= a yard; it takes about 5½ yards to make a coat and waistcoat.

'Labourers' wages near the city are 8/= to 9/= a week where constantly employed, temporaries might get more in harvest time. Potatoes are planted by piece-work at 3½d per perch of 21' in length and 10' broad per ridge and furrow. The working day was from 6 a.m. to 6 p.m. with 30 minutes for breakfast and 1 hour for dinner. During harvest-time the day was from sunrise to sunset'.

In contrast to the foregoing, the following are the prices of some commodities in the Dublin market in April, 1801.

- Potatoes—1/9 per stone.
- Milk—4d to 6d per quart.
- Oatmeal—4/8 per stone.
- Beef—10d per pound.
- Eggs—7/= per 100.
- Bread—1/= for 3 lbs 8 ozs.

The Commissioners for the 1841 Census divided housing into four groups. Of these, the lowest category consisted of cabins mostly of mud and with only one room. Approximately forty per cent of the total comprised this category, a further thirty-seven per cent falling into the next category, which were marginally better with two to four rooms and windows. Category 2 comprised good farm houses or in towns, houses in a small street with five to nine rooms and windows, while Category 1 represented anything better than nos. 2 to 4. The table on p. 9 gives some idea

of the distribution of such dwellings in the country as a whole and in three distinct areas together with the parishes of Cruagh and Whitechurch. For some unexplained reason the parochial percentages are very different from the national and regional figures, although the two parishes in isolation do show somewhat similar trends.

An interesting aspect dealt with in some detail in the 1841 census gives an insight into the average life expectancy, which for the province of Leinster worked out at 32.0 for males and 31.5 years for females in rural areas and 25.0 and 25.4 respectively in civic areas. Of a total population of 282,804 in the province, no less than 8,916 children aged five or under died of smallpox in the years 1831 to 1841.

It is further estimated that some 9,000 people died of various fevers in Leinster in the years 1817 to 1819. So great was the incidence of cholera that we find a separate Cholera Cess of one penny an acre being levied in the parish in 1832 and the old Whitechurch school records contain frequent references to the whitewashing of the buildings in an attempt to curb the spread of infection. Excessive rain, shortages of food, lack of heat and hygiene all contributed to the spread of disease. Beggars, mentioned earlier, were carriers and an Act of 1819 gave magistrates powers to apprehend during the time of contagious diseases, and to cause them and their apparel to be cleansed.

Failures of the potato crops occurred in three of the four years 1845 to 1848 and we had one of the greatest natural disasters to hit this island—the Great Famine. In all, one million people died from hunger and a further one million emigrated. Emigration was to be a major feature of Irish life over the next fifty years and by the time of the 1911 census the population had declined to

*Distribution of Houses, 1841*

Category	Ireland (Rural)	(Civic)	Co. Dub- lin	Co. Kerry	Co. Mayo	Cruagh	White- church
4th	43.5%	36.7%	28.8%	66.7%	62.8%	1.62%	2.89%
3rd	40.0%	33.9%	36.8%	26.2%	32.7%	29.27%	35.12%
2nd	15.3%	22.4%	27.4%	6.5%	4.2%	53.66%	48.35%
1st	1.2%	7.0%	7.0%	0.6%	0.3%	13.82%	13.64%

half of its 1841 level. Another feature was the increase in urban population as people left the land to find steadier and more lucrative employment. The industrial revolution, although not affecting this country to the same degree as, for example, Great Britain, did nevertheless assist in the shift away from the land.

More dramatic changes have occurred in the parish during the past ten years, and are continuing to occur, than ever be-

fore. As the Dublin suburbs have edged out nearer to the Dublin mountains the population of the area has increased dramatically, the majority of the new residents travelling to the city or other suburbs to their employment. This has put a tremendous strain on the network of communications and services. Roads originally built for the few horses and carriages of 100-odd years ago are proving totally inadequate for today's heavy motor traffic.

## CHURCH HISTORY

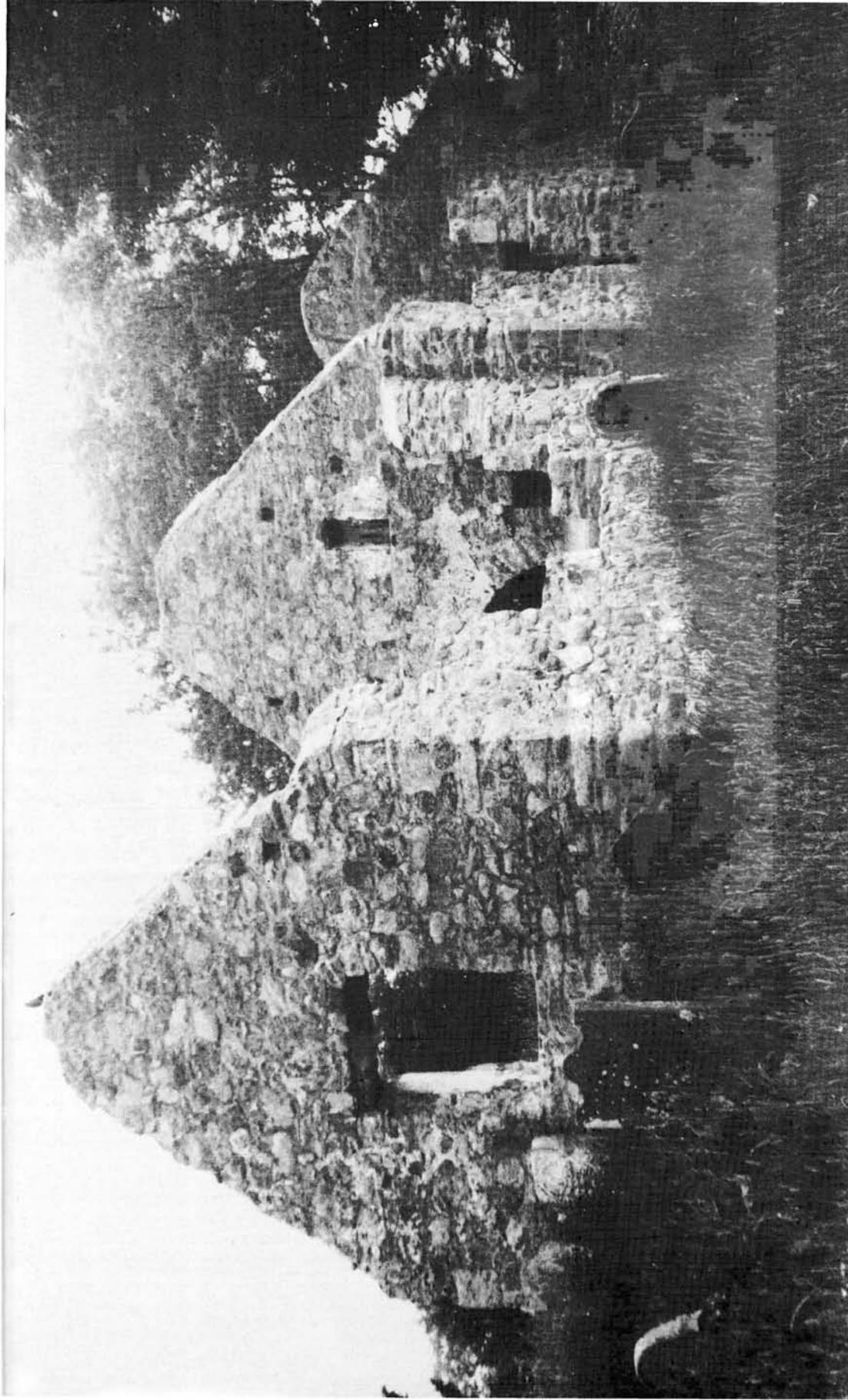
The church at Cruagh stands on what is believed to be the site of a church dating from the time of St. Patrick. Reference has already been made to the possible connection with that far-off period some 1,500 years ago so this will not be repeated here. We have also seen how the church was granted to the See of Dublin in 1184 and later assigned to the Priory of St. John of Jerusalem in Kilmainham. At the beginning of the seventeenth century, both Cruagh and Whitechurch were served by the vicar of Tallaght. The report of the 1615 Regal Visitation stated that both the church and chancel at Cruagh were in good repair, but without books except those which the curate brought with him. The church and chancel at Whitechurch were also in good repair. The latter church also dates back to at least the twelfth century as it was granted to the Abbey of the Blessed Virgin in 1189 under the name of Kilhunsin (Cill Fhuinnsean or the Church of the Ashes). It was also known variously as Ecclesia Alba, Church of Balgeeth (Windy Town) and the Church in the Marches.

The half-century following the 1641 rebellion was a time of great upheaval for the church in Ireland. Consequently we find in a list of rural parishes of the Dublin Diocese drawn up in 1702 that neither Cruagh nor Whitechurch have a church in repair. The three parishes of Cruagh, Tallaght and Whitechurch were united into one parish by an Act of Council in 1734 under the Deanery of Taney—an attempt had been made in 1701 to have the parish of Cruagh out on its own again when Fleetwood Fisher was appointed vicar.

The only remaining portions of the old Cruagh church still in existence at the turn of the present century were the end walls some 38'8" apart. Standing partly on the site is an almost rounded tower containing a vaulted under-storey several feet lower than the ground and an upper room, there being no communication between the two. According to tradition it was built for the use of men guarding the graveyard from body-snatchers. Somewhat more of the old Whitechurch on Whitechurch Road survived. It consists of a nave 30' by 16'3" with a chancel 22'4" by 13'6", the walls being almost 3 feet thick. There were two plain window slits with lintelled splays in the west gable with similar slits to each side of the pointed chancel arch which is only 4 feet wide. There was a hole on each side of the door opening to take a sliding bar. It has been partially restored in recent years thanks to the efforts of Dublin County Council.

### New Whitechurch

By the 1820s moves were being made to have a church once again in Whitechurch and in September 1823 we find Archbishop Magee of Dublin consenting to a new church being erected in view of the fact 'that the cure of souls in Tallaght is of a very large extent and the mother church of the union (Tallaght) not being sufficient to accommodate the number of inhabitants who resort thither for Divine Worship and on account of the great distance many of them reside at'. So in July 1825 the Reverend Lundy Foot, who had been appointed Perpetual Curate of the new parish of New Whitechurch, was grant-



Ruins of Old Church, Whitechurch. (Author)



New Whitechurch: taken between 1869, when the chancel was added, and 1876, when the Vestry Room was built. (Guinness Collection)

ed a piece of ground comprising one rood and twenty-six perches on the Marlay Estate by John David LaTouche with William Caldbeck paying the price of the land. In return for the latter, Caldbeck was later granted the free use of a pew in the new church.

What appears to have been the first vestry meeting actually held in the parish took place in the house of Mr. Porter on 23rd February 1824 when it was unanimously resolved that the minister and churchwardens be empowered to memorial the Board of First Fruits for a loan of £1,200 towards the cost of erecting a parish church on the site approved. The two churchwardens had been elected at a vestry meeting held two days earlier in Tallaght church—these were John David LaTouche and Jeffrey Foot. The latter died in December 1824 and was replaced by William Porter of Willmount. By February 1825 agreement had been reached as to the design of the new church, that of John Semple being accepted. Semple was now requested to obtain estimates for a church, including gallery, capable of accommodating 300 people. Little is known of John Semple although we know that he replaced Joseph Welland as architect to the Board of First Fruits for the province of Leinster in 1825, Welland resuming this post again in 1833. We also know that he came from a remarkable family of architects, bricklayers and architects, one of whom, George Semple, rebuilt Essex Bridge in 1753.

In June 1825, two estimates were received, one from Mr. Lewis proposing to build the church, tower and spire, vestibules and vestry for the sum of £2,500, the second from Mr. Moyers for £2,167-13-7. The latter offered to reduce his estimate by £200 if the vestry and spire were omitted. Both estimates were thought to be on the high

side and a special sub-committee was instructed to obtain further estimates. A month later, two new estimates were to hand, William Cockburn for £2,700 and Mr. Shaw for £1,984. Mr. Moyers then came back with a revised figure of £1,845-14-8½ and he was awarded the contract. The total cost was actually £1,938-5-0, of which £830-15-0 came by way of a gift from the Board of First Fruits, the balance by way of a loan repayable at four percent. Pending the completion of the new building, church services were held in Mr. Taylor's factory at Newbrook Mill during 1823 and 1824 and in the schoolhouse from then onwards.

D'Alton in his *History of Co. Dublin* published in 1838 interestingly describes the church as being a very handsome structure with lancet windows and situated on a splendid eminence. This is interesting because in another chapter he describes Kilternan church as a 'tasteless edifice'. Maurice Craig in his book *Dublin 1660-1860* describes Semple's architecture as being 'like cubist painting, everything being reduced to the severest geometry: buttresses, pinnacles, mouldings—everything is a contrast of planes. Scholarship and orthodox notions of scale are flung to the winds'. Craig goes on to say that it has been asserted that Archbishop Magee in his later years suffered from delusions and refused to consecrate any church which was not capable of being used as a fortress, because he believed that the Protestant population was in danger of being massacred while at worship. Hence, we are told, the extraordinary solidity of the Semple churches. Other examples are Donnybrook, Monkstown, Rathmines, Kilternan and Tallaght as well as St. Mary's Chapel of Ease in the city, otherwise known as the Black Church. Another of Semple's designs is the Round Room in

Dublin's Mansion House, designed for King George IV's visit in 1821.

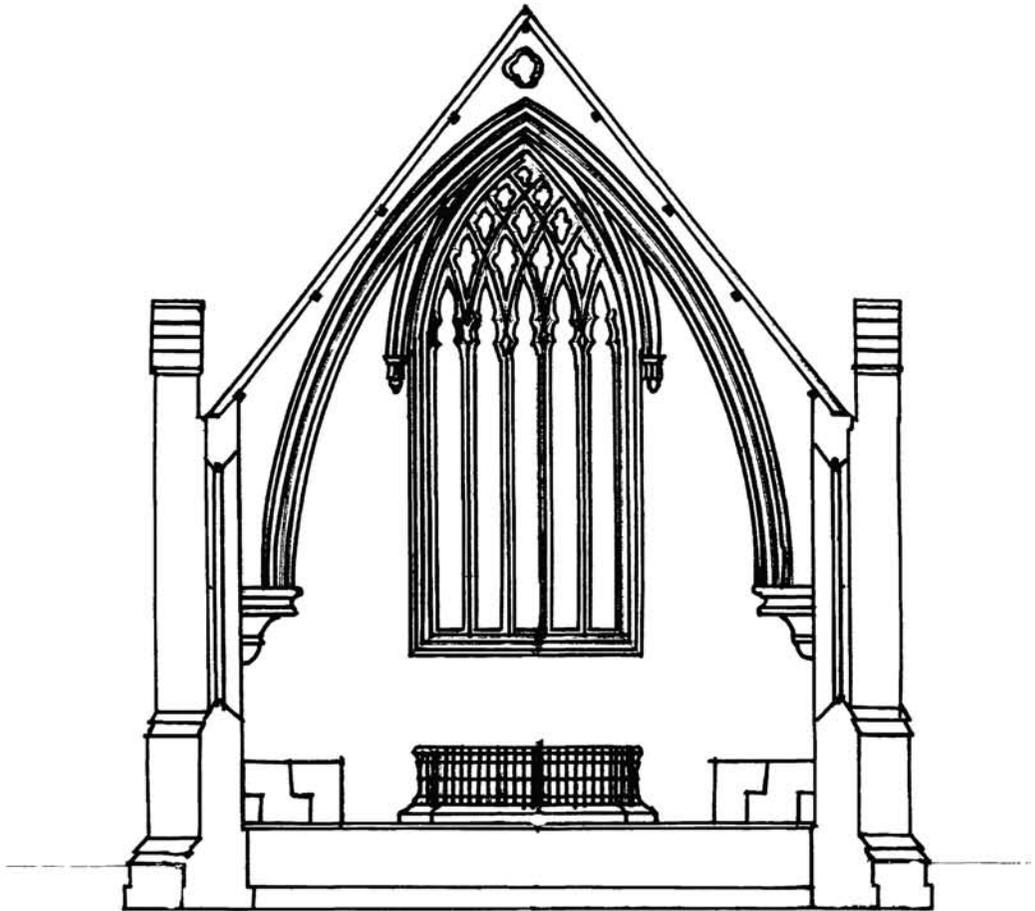
The church is built entirely of local granite with a slated roof. The north and south walls have tall lancet windows, all originally with small leaded panes, the walls being divided into sections by six buttresses on each side corresponding with the interior transverse arches. These arches perhaps surprisingly are of timber plastered over to look like stone and serve no useful purpose as they would be quite incapable of load bearing. The west end with its high arched entrance door is surmounted by the bell tower and tall spire. One of the original windows, somewhat shortened, can still be seen on the south wall behind the reading desk from the time when the present vestry room was added in 1876. The erection of this useful addition to the building was the result of the generous gift from the family of the late Courtney Kenny Clarke of Larch Hill, a brass plaque over the door leading into the vestry room commemorating this fact. The unstained east window also consists of small leaded panes, although again this is not the original for the church as built did not have the present chancel. What is now the chancel arch was part of the original end wall which contained a fine Gothic style window with an oak sill.

Some of the items in the original estimate and specification make interesting reading; for example fourteen and a half perches of mason work was to go into the foundation of the tower, large blocks not less than three hundred-weights in weight to be bedded in mortar. One marvels at the enormous task of transporting and putting into position granite blocks of this size before the advent of motor vehicles and cranes—the workmen of that time were made of sterner stuff! The cost of the fourteen and a half perches of

masonry was to be the sum of £6.10.6. The two doors cost £2.0.0 each, complete with iron rimmed locks, whilst the magnificent Gothic window came out at £50-0-0 complete.

There are two stained glass windows, that on the south side having been erected to the memory of the late Colonel Hercules Rowley, for many years a valued member of the Select Vestry. This magnificent window incorporates a scene from The Book of Revelation, Chapter 14 and Verse 13 with the words 'I heard a Voice from Heaven saying unto me "Write from henceforth, Blessed are the Dead which die in the Lord"'. Even so saith the Spirit for they rest from their labour.' The erection of a memorial window to commemorate the members of the parish who gave their lives in the 1914–1918 War was considered in January 1920 and a suitable design was approved, Messrs. J. Clarke & Son being commissioned to provide a window at a cost not exceeding £100, to be erected on the north side of the church, opposite the Rowley window. Apparently the window as fitted did not comply with the design approved as in November 1921 the contractor was instructed to remove the figures included in the design which departed from that intended. Presumably this was done to the satisfaction of all concerned as there is no further reference in the minutes. The window is dedicated to the memory of the following who made the supreme sacrifice:

Captain W. J. Davis—60th Rifles 1915  
2nd Lieutenant E. Farren—Black Watch 1915  
Pte. Robt. McFadzean—Cameron Highlanders 1915  
Lieutenant H. G. Killingley—Royal Dublin Fusiliers 1916  
Pte. G. Baldwin—Tank Corps 1917  
2nd Lieutenant W. C. Tosdevon—



New Whitechurch: original East Window. (Rep. Church Body)

#### Northants Fusiliers 1917

A separate brass memorial to Lieutenant Killingley, eldest son of the rector, the Reverend D. F. Killingley, is mounted on the wall immediately below the window.

To return however to the early years, the gallery was apparently not actually put in when the church was built as payments totalling £58 were made to Mr. Moyers in 1834 for putting up a new gallery in the church. The church was consecrated by the Archbishop of Dublin on 3 June 1827 as a Chapel of Ease in the parish of Tallaght, on which

occasion we are told 'several Roman Catholics attended, some of whom received the Sacrament of the Lord's Supper'. Prior to the opening, it had been agreed that a sum of £10 per annum would be payable to the parish clerk and £5 to the sexton. A further £5 was expended in May on Sacramental Elements and £3-10-0 for parish coffins. During the early years it was found necessary to purchase additional items, £12 being paid to Mr. Fletcher for lace for the pulpit, communion table and reading desk. Four plates for Sunday collections were purchased for two shil-

*Scale of fees adopted by Select Vestry in April 1828*

	Minister	Clerk	Sexton	Bell-ringer
Marriages by Licence.	£1-0-0	5-0	2-6	-
Marriages by Bann.	5-0	2-6	1-0	-
Funerals of Parishioners.	3-0	2-6	-	-
Funerals of non-Parishioners.	6-0	3-6	-	-
Desk Service (additional).	10-0	2-6	2-6	-
Head stone for Parishioners.	10-0	2-6	-	-
Head stone for non-Parishioners.	£1-0-0	5-0	-	-
Flat stone for Parishioners.	£2-2-0	3-0	-	-
Flat stone for non-Parishioners	£4-4-0	6-0	-	-
Tomb for Parishioners	£5-5-0	10-0	-	-
Tomb for non-Parishioners.	£10-10-0	£1-0-0	-	-
Railing about tomb for Parishioners.	£5-5-0	10-0	-	-
Railing about tomb for non-Parishioners.	£10-10-0	£1-0-0	-	-
Vault for every 2 coffins it may be constructed to contain (Parishioners)	£2-12-6	10-6	-	-
Vault for every 2 coffins it may be constructed to contain (non-Parishioners)	£5-5-0	£1-1-0	-	-
Memorial stone within or without side of church for Parishioners.	£5-5-0	10-6	-	-
Memorial stone within or without side of church for non-Parishioners.	£10-10-0	£1-1-0	-	-
Churching.	-	1-6	-	-
Making a large grave.	-	-	2-6	-
Making a small grave.	-	-	1-8	-
When ordered to make one deeper than usual or to remove coffins.	-	-	7-6	-
For every Marriage or Funeral for which he tolls	-	-	-	2-0

The above fees to remain in force during the incumbency of the Reverend George Browne

lings each in August 1831, whilst a new bell rope cost 4/6½d in June 1834, at which time 200 Scripture text books cost 12/=. There was a robbery from the church in 1835 and a printed advertisement offering a reward cost 7/6. It is not recorded whether or not the culprit was apprehended.

Regular requests were made in these early days for assistance for poor people in the parish; thus we find 2/6 being paid to a family distressed by the want of work in 1829 and 5/= being paid for the admission of a poor blind boy into the Richmond Institution, the latter with a note appended to the effect that the 5/= will probably be repaid by subscription. A Sunday Collection Account Book commencing on 9th November 1839 lists at the beginning six poor Protestants receiving weekly pecuniary relief out of these collections at the rate of 1/6 each. In September 1843 the sum of £1 was given to Henry McCullagh, a paper maker, who was emigrating to America, while his wife received 5/= to enable her to follow him in July 1844. In December the same year Mrs. Gilly received 6/= to enable her to thatch her house, and Catherine Hewitt 4/= in May 1847 to bury her father. In the latter context, coffins were frequently purchased out of parish funds for the poor. It is difficult in our present comparatively affluent times to realise how hard life really was in Ireland at that time. As we have seen elsewhere, the two principal rivers running through the parish had a number of mills which had by now closed down and of course the famine years from 1845 onwards aggravated the problem. The question of a chancel being added to the church was first raised at the annual Easter Vestry held on Easter Monday 1867, when the incumbent was directed to obtain plans and estimates for such an extension. A

letter from the Ecclesiastical Commissioners in May 1868 offered £100 towards the expense and it was following that that it was decided to proceed accordingly. Licence was granted for services to be held in the schoolhouse as from 29th September 1868 and in fact the church remained closed until July of the following year. In the meantime, a further alteration was decided upon, namely the provision of a new entrance door on the southside of the church (the Funeral Door) and the removal of the organ gallery. In May 1870 we find the Select Vestry discussing correspondence between the Warden of St. Columba's College and the incumbent on the subject of a proposed union between the college and the parish. The decision was that on no account would the vestry consent to the identity of the parish being merged into that of the college. A similar suggestion was made in May 1941 at which time a similar reply was given. In 1871 the Diocesan Council suggested that the parish of Cruagh could be more appropriately united with that of Whitechurch rather than with Tallaght. The few Protestant families residing in Cruagh regularly attended Whitechurch and the vicar had been gratuitously looking after their pastoral care.

The Tallaght Select Vestry 'could not see any occasion for the severance of the long established union ... nor do we approve of the hasty changes in the old landmarks of an Irish Church without advantage or necessity'. Despite their objections, approval was given for the merger. At this time also the townland of Scholarstown, previously included in Rathfarnham parish, was transferred to Whitechurch bringing it up to its present extent. Steps were taken at the close of 1875 to regularise the position regarding accommodation for the incumbent with an offer being made to

let the house and adjoining land occupied by The Reverend Carr for twenty-one years at a rent of £21 per annum. In March 1901 Mr. Robert Tedcastle of Marlay very kindly offered to purchase the interest in the lease of Grange House and lands, in which the vicarage was situated, and then to sell the latter portion to the parish, and this was in fact done, the final transfer being made in September 1902. For those unaware of its location the old vicarage was situated on the Grange Road almost opposite to the main entrance to Marlay Park.

Minor improvements and additions were made to the church over the years. In 1873 a Mr. Elwin very kindly offered a gift of a brass reading desk for the communion table. Whilst fully appreciating his kind motive and acknowledging the feeling which prompted him to give it, the Select Vestry found it necessary to decline the offer as they expressed their opposition to anything being placed on the table. Five years later they had a change of heart and we find the reading desk in question being accepted.

A further change was the provision of handsome Majolican tiling for the wall at the back of the communion table. The tiling was subsequently extended to other areas of the church, which led one parishioner on her first visit to the church in 1926 to liken it to a rather superior bathroom. There was also much red velvet, hanging oil lamps and choir stalls in the chancel. On Sundays these were occupied by ladies wearing the large hats fashionable in the late 1920s and the clergy tended to get lost behind them. There are recurring references to problems with the heating system. The stove in use up to 1878 was felt to be totally inadequate and quite unequal to distributing proper heat, and it was decided in that year to heat

the church with hot water pipes at a cost of £85.

In June 1915, due to the poor state of the parish finances, the Select Vestry found it necessary to adopt certain curative measures. It was decided to dispense with the services of the organist while Miss Malley, the schoolteacher, was advised of the necessity for reducing school expenditure.

These measures could not in themselves have made much of a change in the finances as for example the organist's salary was only £30 per annum. In January 1920, the sexton Thomas Moore, requested an increase in his wages to make good the loss in the purchasing power of money and it was agreed that his wages should be increased from 12/= to 17/= a week. Loss of spending power is not such a new phenomenon after all! Lively and lengthy discussions occurred in November and December 1930 relating to the appointment of an organist—presumably a replacement rather than there not having been one since the 1915 cut-backs. A Mr. Ruddock was appointed in December but his stay was a short one as he resigned in June of the following year. Five years later the replacement was requested to resign, apparently as the choir was not up to the standard required.

Little of note happened during the next twenty years or so. In October 1949 the question of the electrification of the church was being considered and this work was completed before the year's end at a cost of £172 odd. By 1950 fairly extensive repairs were becoming necessary to the church, estimates for £1,100 being received. In view of the fact that such funds were not available it was decided to forego some of the repairs, only those that were really necessary to prevent undue deterioration being carried out at this

time. The church was consequently closed in January 1952, services once again being held in the schoolhouse. Before it was re-opened the suggestion was put forward that when it was being re-dedicated it should be renamed in the name of a Saint, but this matter was never followed up.

In May 1964 the select vestry heard that the vicar had been asked twice if the vicarage was for sale and it prompted the idea that it should be sold and a new site acquired nearer the church on which a new vicarage could be erected. Only a month later it was reported that the paddock adjoining the Moravian cemetery and owned by the Moravians might be available and it was subsequently agreed that this site should be purchased. Legal complications arose regarding the identity of the superior landlord of the Moravian site and this slowed progress somewhat so that it was not until 19th November 1966 that the blessing of the new vicarage occurred. The old vicarage was in the interim sold to a Mrs. Goodbody and Grange House to the occupying tenant Major F. C. Crozier. In the period between the sale of the old house and the completion of the new, the rector lived in the Dower House on the Marlay Estate.

By 1968, major repairs and renovations to the church had become essential and unfortunately this was at a time when the Church of Ireland population of the area had dropped to its lowest for many years. It was estimated that the repairs would cost not less than £5,000; subsequently this came out at around £6,000. It was decided however to launch an appeal for funds and various separate fund-raising events were organised. In August 1968 arrangements were made to close the church for three months and through the kindness of the Warden, services were held in the chapel of St. Columba's College. So

successful were the various fund-raising events that the restoration debt was cleared by September 1970.

Little of note has occurred during the past twelve years except for the encouraging fact that the church population is on the increase, and at a substantial rate. Many new housing-estates off the Grange Road and in Ballyboden have brought an influx and it is hoped this will continue, although it has brought problems in other directions, for example in the necessity for a new school.

Youth organisations such as the Brownies, Cubs, Guides and Scouts, which were closed down some years ago due to lack of numbers, are now all thriving. The Sunday School for young children is also very healthy and a new innovation has been a Nativity Play performed immediately after Christmas by the children in each of the last three years. It is to be hoped that this will become a regular feature in the church's calendar. The graveyard adjoining the church includes the graves of a number of local people of importance.—Annie P. Smithson, the noted writer who died in 1948, William Hughes of Hazelbrook and of Hughes Brothers Dairy, Gerda Fröhmel (Schurman), the celebrated sculptress and her daughter Natascha who was tragically drowned in 1959 at the age of two. Sir Frederick Moore of Willbrook House, one time Director of the Botanic Gardens, Glasnevin, and the parents of Barbara Woodhouse, the television canine expert, are buried here. Barbara Woodhouse herself spent some years in St. Columba's College, as her father was Warden of the college. One resident is a badger who is occasionally seen in the late evening as he ventures forth for his evening meal.

#### Incumbents

Following the setting up of the new



New Whitechurch, 1982. (Author)



Aerial view of New Whitechurch, Stables on right and  
Grange Golf Club behind Church

parish of Whitechurch, the Reverend Lundy Foot was appointed in 1826 to be its first perpetual curate. Foot was the son of Jeffrey Foot, merchant of Dublin and a member of the family connected with Orlagh and Holly Park. He entered Trinity College Dublin in October 1810 at the age of seventeen and was ordained in 1823. He married Elizabeth Vicars of Brownsford, County Kilkenny in November 1817 and she had three sons by him before her death in March 1825. After moving to Whitechurch he married Harriet, daughter of the Reverend J. W. Cunningham in November 1827. He departed from Whitechurch in 1829 for Salisbury in England and died in Dorset on 5th January 1873.

He was succeeded at Whitechurch by George Browne, fifth son of the Right Honourable Denis Browne. Born in Mayo in May 1803, he was ordained in 1826 and remained as curate of the parish until 1839. He married Elizabeth Anne, only daughter of the Reverend Edward Day of Beaufort, County Kerry and had five sons and two daughters. He moved to Lincoln in 1840. Next was Saunders Barton from Kilkenny who came to Whitechurch at the age of thirty-one. He married Mary, daughter of John Davis of Baggot Street in February 1843. He died in the parish on 12th June 1864 and was succeeded by George Robert Wynne. Wynne was the son of George Wynne of Hazelwood, County Sligo and was born in Dublin on 6th March 1838. He was curate of St. Anne's parish in Dublin from 1862 before taking up his post in Whitechurch two years later. He only remained seven years, exchanging parishes with his successor James Carr in 1871. He remained in Hollywood, County Down, from 1871 to 1880 and from there he travelled south to become rector of Killarney from 1880 until 1904, and of St. Michael's in Lime-

rick from 1904 until 1910. He was appointed Archdeacon of Aghadoe in 1885, a position he held until his death in May 1912. He has been described as something of a mystic, some people thinking him more suited for the study than the parish, although he was also acknowledged as an excellent pastor. As mentioned, Wynne was succeeded by James Anderson Carr from Hollywood. He was the son of Patrick Carr, a gentleman, from Cork. Ordained in 1858 he was successively curate of Baggotrath (1858-9), Carlow (1859-61), Kilnaughtin Union (1861-2) and Tullamelan (1862-70), becoming rector of the latter parish in 1870. He remained in Whitechurch until his death on 26th October 1900 at the age of sixty-five. He married Anna Maria Fry of Clyde Road, Dublin and had thirteen children. He became a canon of Christ Church Cathedral in 1895 and was for twenty-two years the editor of the Irish Ecclesiastical Gazette. He was described as a moderate high churchman. David Francis Killingley succeeded, and remained at Whitechurch until 1940. Despite his long sojourn in Whitechurch little is known of the Reverend Killingley, except that he was ordained in 1890 and came to the parish from the diocese of Ferns. He died in England in February 1947. The induction service for the Reverend Maurice Handy took place on 17th July 1941 with twelve choir boys from St. Columba's College attending. Maurice Arthur Handy, younger son of the Reverend Leslie Handy, was educated at St. Columba's College and Trinity College, Dublin. Ordained in 1926, he was curate of St. Stephen's, Dublin (1927-36), head of T.C.D. mission in Belfast (1936-9) and curate of Donnybrook (1939-41). He was appointed a canon of Christ Church Cathedral in 1963 and departed from Whitechurch on his appointment

as Warden of the Church's Ministry of Healing in 1965. Canon Handy retired officially on 1st August 1976 but still gives of his time in Whitechurch.

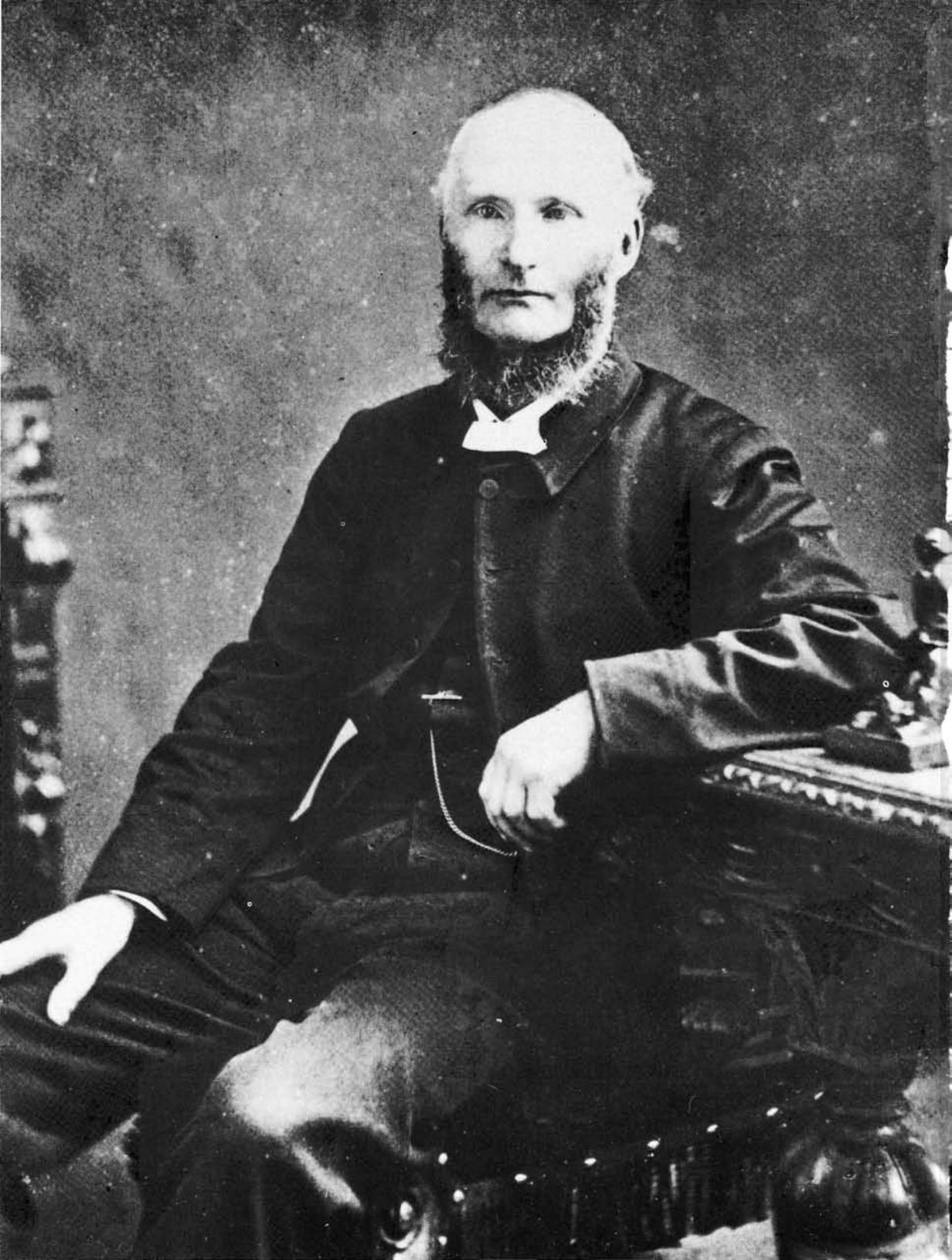
Robert Grattan Love, ordained in 1941, came to the parish in 1965 following terms of office as curate in Enniskillen from 1943 to 1945, Ballinaclash in 1945, and Leixlip from 1945 to 1950, becoming rector of Leixlip in the latter year. Mr. Love died in office in April 1976. His eleven-year term was a difficult one with the parish at an all-time low as regards membership and extensive repairs required to the church. In 1976 the parish was grouped with Rathfarnham and the present incumbent, the Reverend Horace McKinley, was installed as vicar on 7th September 1976. Son of the Venerable George McKinley, he was ordained in July 1970 and spent the following six years as curate in the adjoining parish of Taney. Whitechurch once again became a parish in its own right in January 1981, since which time Mr. McKinley has held the title of rector. It is comforting to note that the parish is now expanding at a fast rate, so much so that it may be found necessary to hold a second service on Sunday mornings within the next five years or so. Long may this expansion continue.

#### The Augustinians and Orlagh

St. Augustine was born in Tagaste in Numidia on 13th November 354 AD, his father Patritius being a pagan although his mother had been converted to Christianity and it was from her that he learnt a love of Christ. He was a very talented child and made good progress in his studies. Although for a while his beliefs wavered, he was eventually baptised in 387, shortly after which he set off to North Africa where he lived for three years in monastic retreat. He was elected a bishop in 396.

Whilst a priest in the church of Hippo, Augustine erected there a monastery in a garden given him by his bishop. The Augustinian Institute spread rapidly from this monastery and planted deep roots throughout Africa. No less than ten of his companions at Hippo were destined to become bishops and they in turn erected similar monasteries. Later, monasteries of the Augustinian type were founded in Italy, Spain and Gaul. The Augustinian Order as it is known today, whilst owing its existence to Augustine some 1,600 years ago, can be said to date from the year 1256 when representatives from the various congregations met in Rome and elected one superior-general. From that time expansion was both rapid and intense, so much so that by the close of the thirteenth century, provinces were to be found all over Europe, England, Ireland and the Holy Land. In the sixteenth century much of Central and South America had been visited as well as India, the Philippines and Japan.

The Augustinians came to Ireland with the Anglo-Normans, founding their first house in Dublin about the year 1280. Within seventy years there were friaries at various centres around the country, including Cork, Drogheda, Tullow, Ballinrobe and Naas. Though some of these houses were founded by noble patrons, the Augustinians came primarily to serve the common people. During their first hundred years in Ireland close contact was maintained with the English provinces. When the latter were destroyed during the Reformation, the religious remained in Ireland, forced to live among the ruins of their friaries, jealously studying means to avoid being discovered. Many friaries were suppressed by Henry VIII and by 1542 only seven of the original twenty-two remained. The year 1613 saw the upsurge of the movement with the re-



The Reverend George Wynne, Incumbent of Whitechurch, 1864-1871.  
(Guinness Collection)

turn to Ireland of one Dermot McGrath. Although they were to suffer again in Cromwell's time, the Order survived well and by the eighteenth century Augustinians were once again travelling abroad as missionaries.

We now move ahead to 16th July 1872 when Orlagh House was purchased from Carew O'Dwyer by the Augustinian Order (see pp 46-7 for the earlier history of the house). This acquisition fulfilled a long desired wish for a Novitiate for the Irish Province, as prior to this time it had been found necessary to send the young priests to Rome and from 1863 onwards to Ghent in Belgium. This latter closed down following the purchase of Orlagh. Upper stories were added to the centre wing of the house in 1872/3 to provide room for the novices and a new wing was added in 1887, containing the present Oratory with its impressive choir stalls. During O'Dwyer's time a new east wing had been added, the larger of the two rooms, now the novices' common room, having tapestries from Marie Antoinette's room at the Tuileries. When Louis Philippe altered the Tuileries apartments, the tapestry was put on sale and purchased by O'Dwyer.

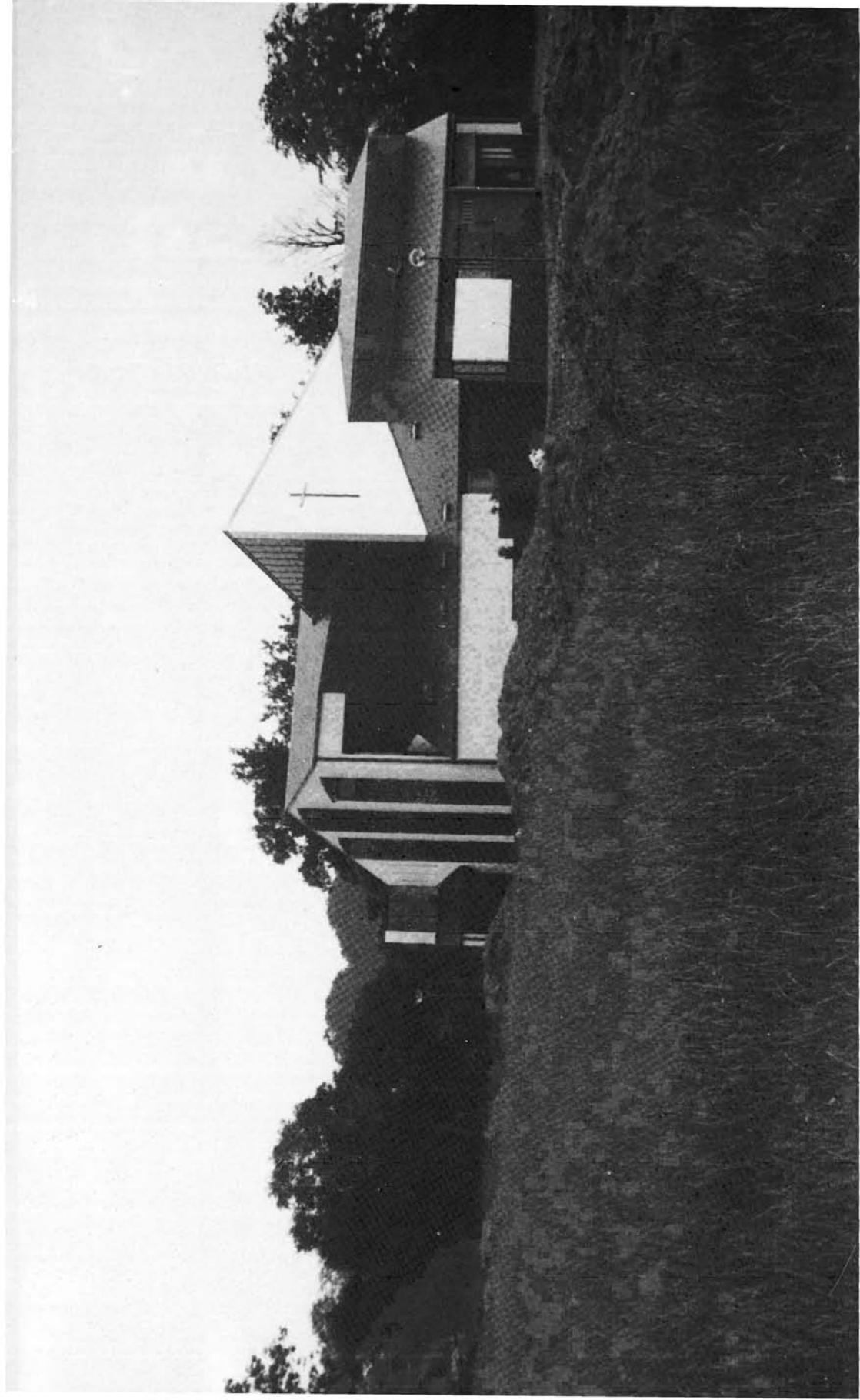
The drawing room, which now serves as the dining room, has an ornate ceiling figuring bunches of grapes with vine leaves executed by the famous artificer of hand painting, Cesar. O'Dwyer also added a small Gothic chapel displaying rare specimens of fifteenth- and sixteenth-century glass. O'Dwyer was responsible for the landscaping of the grounds and had the stream which passes through them incorporated into an oval pond. In the 1950s the then Prior had this pond converted into a swimming pool. Among famous visitors to Orlagh have been Daniel O'Connell and Patrick Pearse. Eoin McNeill of 1916 fame was given refuge and slept there

for the first few days of the Easter Rising.

During the 1950s a need arose for further accommodation and rather than extend the buildings at Orlagh a site was purchased in Ballyboden at the corner of Taylor's Lane where a separate house for students was constructed. Subsequently all of the archives of the Order in Ireland were transferred to Ballyboden. The Augustinians' stay in this building has been short-lived, however, as it has been sold to the Eastern Health Board and is due to be vacated this year. A smaller building more suited to the needs of the Augustinians is being built on an adjoining site. In 1973 a new departure was the setting up of a new parish at Ballyboden by Archbishop Ryan to be administered by the Augustinian Fathers, the first Dublin parish to be so administered.

Formed of portions of the parishes of Ballyroan, Bohernabreena-Firhouse and Rathfarnham, the northern boundary of the parish is below Fonthill Park extending south to take in an area bounded on the east by Whitechurch Road and on the west by Ballyboden Road, the reservoir and Stocking Lane. It in fact embraces a large portion of the area of the Church of Ireland Whitechurch parish, the remainder of the latter including Ballyroan to the south and Marlay in the north-east corner. On Sunday 4th October 1981 the new Church of Our Lady of Good Counsel was dedicated by Dr. Dermot Ryan, Archbishop of Dublin, on behalf of the Augustinians. The new church was designed by Messrs. Keane Murphy Duff and built by Matthew Wallace Ltd. The parish priest is Father Leo O'Sullivan, O.S.A.

Church of the Divine Word  
In June 1974, Father Aidan Burke was appointed to the parish of Churchtown



Church of the Divine Word, Marley, 1982. (Author)

with special responsibility for the newly developing Marlay district, being joined in June 1978 by Father Paul Kenny. In June 1981 the foundation stone of a new church was laid by Archbishop Ryan. The architect was Don Henihan and the building contractors to whom the contract was awarded were Anthony McDonald & Sons Ltd. Such was the pace of the work that the Church of the Divine Word was dedicated by Archbishop Ryan only six months after the laying of the foundation-stone, on 6th December 1981. Thus two new churches were opened for worship within a mile or so of one another within the short space of two months—surely an indication of the way in which the local population is expanding.

#### The Servite Order

The Servants of Mary, more popularly known nowadays as the Servite Order, or more simply as the Servites, began in the year 1233 when seven men of the Italian city of Florence formed a religious community at Cafaggio, near Florence. All were lay people at the time of its foundation, although six of the founders subsequently became priests. With the blessing of Pope Alexander IV the community became an Order of Friars Minor in 1256, having moved some years earlier to a new location at Mount Scenario. It was, however, to be almost 700 years before the Order established itself in Ireland, perhaps feeling their presence was unnecessary in the Land of Saints and Scholars!

In 1947 Father James Keane, O.S.M., an Irish-American Servite, made the decision to establish a community in Ireland which he did in Benburb, County Tyrone, despite opposition from both his American colleagues and some of the Irish bishops. The land at Benburb was purchased from the Powerscourt

family and the manor house became a Servite seminary in 1949. As a result of Vatican II it was decided that students for the priesthood should become more involved in everyday life and consequently the Servites decided to set up a student house in Dublin, Benburb to be used as a base for retreats and seminars of religious groups. Initially a house was purchased in St. Kevin's Park, Dartry, but this soon proved inadequate, being of limited size and lacking grounds, so the search began for more suitable accommodation.

The Russian Foreign Service had been considering the purchase of Elm Park House on Grange Road for use as an embassy but subsequently decided not to proceed with the purchase. The exact reasons for this decision are unknown but it may have been due to its distance from the city and the airport, although they did of course subsequently take up residence in nearby Churchtown. However, the builders who at the time owned Elm Park House and were building new houses in the area decided to dispose of the property at a lower figure than previously and the Servites purchased the house and two acres of land adjoining. Elm Park House was converted to accommodate the Order's Irish students, although for a time it did include students from as far afield as Australia, America, Africa and Germany. Prior to this, Elm Park House had been in the occupation of Mrs. Jobling-Purser and prior to 1962 for many years of Mr. Denis Phibbs. Recurring references to Elm Park appear in the Whitechurch vestry records as the property adjoined Grange House, both properties being responsible for the maintenance of a weir and sluiceway, both long since disappeared.

#### The Moravians

In 1457 a group of people in the king-

dom of Bohemia (now part of Czechoslovakia), protesting against the moral corruption and political activity of the Roman Catholic Church there, withdrew to the village of Kunwald, where they established a community based on the principles of the Sermon on the Mount. They called themselves The Unity of the Brethren (*Unitas Fratrum* in Latin) which is still the official name of the Moravian Church. They withdrew from the Church of Rome in 1467, thus becoming the first independent Protestant church, and spread over the kingdoms of Bohemia and Moravia to embrace one-third of the population.

In 1620 Protestantism was overthrown in Bohemia and the Moravian Church ceased to exist in the land of its birth until this century, but it was not the end for it was carried on secretly in remote village areas of Moravia. In 1722 some of its members fled to Saxony and settled on the estate of a Lutheran nobleman, Count Zinzendorf, and he was so impressed by them that he joined them and became their leader. As early as 1732 missionaries of the Church sailed abroad and Moravians first settled in North America in 1735. The church is now to be found worldwide, in North and Central America, South and East Africa, Europe, India and the West Indies. It is a member of the Free Church Federal Council and a constituent member of the World Council of Churches.

As far as this country is concerned, the Moravian Church dates back to the mid-1700's. In the 1740's a Mission met in a hall in Skinner's Alley in the vicinity of St. Luke's Church in the Liberties area led by a young Trinity graduate, Benjamin LaTrobe. He and another young man travelled to London to join the army and whilst there heard John Cennick, the Moravian evangelist, speak. They were so impressed by the latter's

preaching that they invited him over to Dublin where he arrived on 3rd June 1746. He made a big impression here too, so much so that a Moravian congregation was set up here in 1750 and within a few years 40 preaching places were established and 18 churches built throughout the country. One of the early ministers in Dublin was the Reverend John Tellschig, a native of Moravia, who was appointed Provincial Elder of the work in Ireland and he remained here until his death in 1764. He was in fact the first to be interred in the burial-ground beside Whitechurch Vicarage. The Moravian Church in Dublin was built about this time in Bishop's Street with an entrance fronting on to Kevin Street. The building is now in the occupation of Messrs. Boylan, the leather merchants. Over the front door can still be seen the Moravian emblem of the Lamb and the Flag. In 1818 the minister was the Reverend Holmes, a Dane, at which time there were about 250 members.

There was an Alms House in Whitefriar Street, being a bequest of Andrew Moller, who left a sum of money to provide the inmates with coal and candles, and in the 1820's it housed 13 widows and aged females. In 1810 the same Andrew Moller bequeathed all his estate and interest in a holding at Whitechurch in trust to sell or otherwise dispose of or to pay the yearly profits in moieties, one amongst the United Brethren of London for the furtherance of the Gospel among the heathens, the other for the support of the poor belonging to the Dublin congregation. This land included the burial-ground which had been purchased from a mill owner early in the 1760's. As already mentioned the Reverend Tellschig was the first to be interred—he must have been very popular as it is reported that more than 500 people followed his cof-

fin from Kevin Street to Whitechurch, a formidable journey 220 years ago. The plot of land on which the Vicarage now stands was in fact purchased from the Moravians. An interesting point about the Moravian Cemetery is that the males are buried on one side of the central path, the females on the other, whilst all the gravestones lie flat, level with the ground. There are various stories regarding the Moravians' method of burying the deceased, as for example that they are buried either sitting or standing. Apart however from the segregation of the sexes, Moravians are buried in exactly the same manner as everybody else.

After more than 230 years of work and witness the Synod of the British Province, meeting in London in July 1980, resolved in accordance with the wishes of the few remaining members in Dublin to remove the name of the congregation from the official roll of the Churches of the British Province. Consequently, the Dublin congregation ceased to exist on 31st December 1980. The Reverend John Berry and his wife now live in retirement in Dublin and keep in touch with the remaining Moravians in the city, and it is to him that I am indebted for the information to enable me to compile the foregoing.

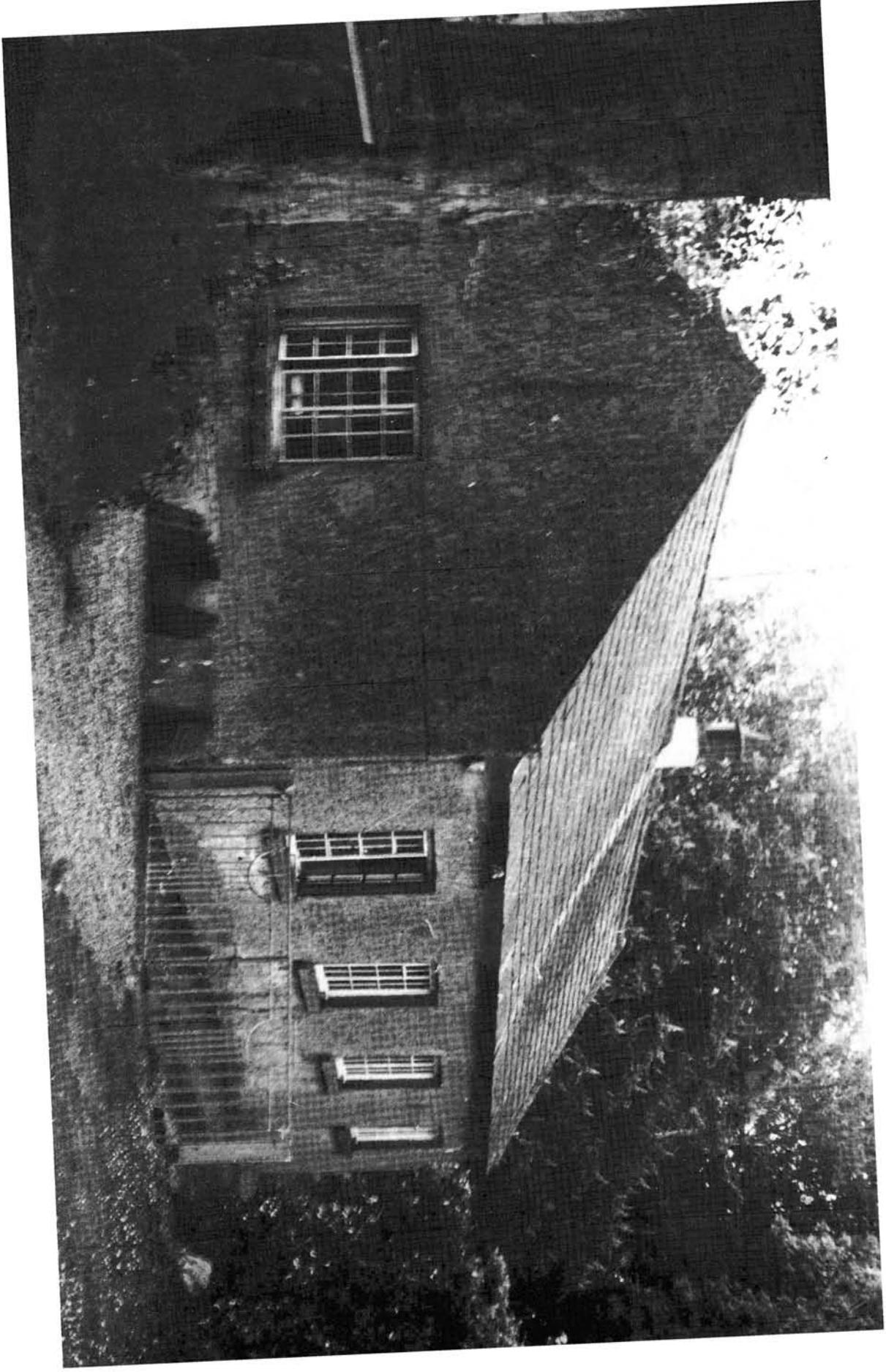
#### Whitechurch School

The earliest record in existence of the school is of a meeting of the School Management Committee held on 29th September 1823 to draw up certain rules. The chairman was John David La Touche, the secretary Lundy Foot and others present were John Taylor, Joseph Jackson and Simon Foote. It was resolved that the school should be called The White Church Free School and it was to be held on Mondays to Fridays each week from 10.00 a.m. until 3.00 p.m. for the general instruction

of children of all religious persuasions in the New Testament without note or comment, to be read on those days by all who had made sufficient proficiency in reading. The school was to open on Saturdays from 10.00 a.m. to 1.00 p.m. for the religious instruction of the Protestant inhabitants of the parish. Those children who were taught spelling, reading, writing and arithmetic and recommended by a subscriber were to pay one penny per week each, whilst those whose parents were desirous that they should be instructed in the higher branches such as English grammar, geography, history, geometry, navigation and mensuration should pay from 2d to 6d per week each, as the committee might direct. One wonders how many children at that period in time would have been entered for these additional subjects.

Moves had by now been made towards building a school and a letter was received from The Right Honorable Henry Goulbourne to the effect that the Lord Lieutenant had, on condition that a grant of land be made by Mr. La Touche and a schoolhouse built to an approved plan at a cost of not less than £250, graciously approved a grant of £125. A further grant of £100 came from the Kildare Place Society. Otherwise known simply as The Society, it was founded in 1811 with the stated purpose of promoting undenominational education in Ireland, especially among the poor. These aims coincided with government thinking of the time, so requests for financial assistance were favourably received. Between 1816 and 1831 almost £250,000 of public money was granted to the Society and the number of schools under its aegis grew from 8 to 1,621 in that period. Three members of the LaTouche family were numbered among the first committee. The school later had connec-

Whitechurch National School, 1982. (Author)



tions with the London Hibernian Society.

With these grants on offer, it was therefore resolved that the treasurer should now call in the subscriptions to ascertain the precise sum which the parish would need to expend and a separate school account was opened with the La Touche bank. The school was opened on 7th October 1823, the combined salaries of the schoolmaster and mistress for the quarter ending 30th June 1825 amounting to £7-10-0. Some further items of expenditure during this early period include the following:

December	Straw for	
1826	bonnet making.	6/=.
April 1827	Whitewashing school.	£1-1-8.
December 1827	16 Bonnets for children @ 1/6 each.	£1-4-0.
Easter 1835	18 months supply of coal.	£10-0-11.

In January 1835, Mrs. Hutchinson the schoolmistress was receiving £2-1-8 a month, while Mr. Davies the schoolmaster was being paid £4-3-4.

The whitewashing of the school was a regular expenditure over the years and had nothing to do with the name of the school! As has been mentioned elsewhere, contagious illnesses ravaged the population in the years prior to the famine, as a result of which measures were taken to try and prevent their spread, hence the frequent whitewashing. The earliest school attendance books still available date from 1834. On Wednesday, 5th January of that year the school was visited by the Reverend William Johnstone who heard the fourth class read the lesson on the danger of disobedience from the Dublin Reading Book, one of the standard learning books supplied by the Kildare Place Society. On

that day there was a total of one hundred children on the register. Thursday, 14th May 1835 was extremely cold and wet with only 22 out of 69 attending. Matters were even worse in the following two months. On 18th June—a great holiday with the Catholics according to the entry in the book—only 12 out of 94. The number on register seemed to vary a lot from week to week, from which it would appear that children were probably registered from week to week rather than for a term at a time.

The week ending 10th July was bad due to haymaking, the Rathfarnham fair and adverse weather. Two interesting entries, on 17th and 24th July, give some idea of the ill-feeling between the religious factions. On the 17th, the priests of the parish prevented the children from attending, fearing that they should come to the light! This statement is followed by the teacher's own comment—'how long will such a state of things continue?' A week later only 8 attended, the priests having met the children returning from school and given them orders not to come again. There were further difficulties when on 21st April 1836, the 'Roman Catholic children refused joining in prayer at the opening of the school day', the following day refusing to enter the school until prayers were over. The dispute was presumably resolved to the satisfaction of both sides as there is no further mention of the matter.

A census carried out by the Commission of Public Instruction in 1835 shows four schools in Whitechurch parish. First, the above school supported by a collection at an annual charity sermon in the church together with subscriptions from children. Secondly, there was an infants school in connection with the former, which was in fact situated in Rockbrook and had 18 males and 20 females on the register. The infant

school was to be supported entirely out of the Sunday collections in the church, the school fund being found scarcely sufficient to maintain the daily schools. A daily school was established in August or September 1834 by one Francis Daniel with an average daily attendance of 70 to 80 and supported by payments from the children of 1d or 2d per week, producing about 5/= plus 5/= a week collected in the parish by the Catholic clergymen. Lastly, a daily cabin school (one of the hedge schools) was kept by one Hussey, with 8 males and 4 or 5 females, payments of 3/= to 6/= a week being made. All of the schools taught reading, writing and arithmetic, the parish school additionally teaching needlework to the girls. Where had all those additional higher branch subjects gone?

The School Account Book commencing in November 1839 gives some further interesting insight into prices in those far-off days as well as into some of the material used in the schools, viz.

9th Nov- ember, 1839	1 week's sala- ry to Emily Butler, in- fant school- mistress.	6/=.
30th Nov- ember, 1839	1 Packer ink powder.	5d.
15th Dec- ember, 1839	½ doz. cot- ton reels @2½d.	1/3.
	½ hundred needles.	6d.
1st March, 1840	100 quills. 100 slate pencils. (6½d). 3 quire of pa- per. (1/6). 4 dozen pen-	1/=.

cil cases.  
(1/4). 3/4½.

20th Dec- ember, 1840	Articles of clothing for 10 poor Pro- testant child- ren attending the Day School.	£3-5-5.
	Tailor's bill for making 4 suits for children.	11/7.

Christmas gifts of clothing to the schoolchildren were a regular feature until a resolution was passed by the Select Vestry on 18th April 1870, to the effect that this should be discontinued and in its place the incumbent should announce that a 'School Reward Fund' would be opened and all children invited to subscribe weekly to it. The parishioners should then be requested at Christmas to contribute to the fund for the future encouragement of those who have paid regularly.

In 1877 James Bourke retired after fifteen years as schoolmaster due to ill health, and a parting gift of £45-8-0 was collected from a number of parishioners. In the same year the school was placed under the National Board of Education and a new mistress, Miss Jane Wheeler, was appointed at a salary of £40 per annum, to be assisted by her sister Adelaide. In April 1887 Miss Wheeler requested leave of absence to go to the Teacher Training College for six months to enable her to obtain a certificate but her request was apparently rejected, as in June we find the Select Vestry considering three candidates for the post, Miss Tuthill subsequently being appointed. Miss Tuthill resigned in 1896, to be replaced for a year only by Miss Elizabeth Burns who in turn was replaced by Miss H. J. Malley

who remained until the late 1930s.

Attention was drawn in April 1908 to the condition of the bedroom in the teacher's residence—the front of the school building looking onto Whitechurch Road—owing to lack of light and ventilation and it was resolved that windows be made in the front of the building. The necessary work was completed in March 1910 at a cost of £51-10-0 following an appeal to parishioners. Due to the poor financial state of the parish, Miss Malley was advised in June 1915 that the cost of the school servant would have to be borne by her out of the local grant made to her. Further repairs became necessary to the schoolhouse in July 1928, an amount of £83-10-0 being paid to Messrs. Gibson on this account, while in April 1941 a portion of the roof fell into the building.

Miss Watson, the schoolteacher, by January 1945 announced that she would shortly be leaving to get married, in consequence of which it was decided that the positions of organist and schoolteacher be combined if a suitable applicant could be found. As a result, Miss G. Argue was appointed to the combined post and was to give long and loyal service—as schoolteacher until June 1969 and as organist until December 1981. Following the closure of the school in 1969, Miss Argue commuted every Sunday, winter and summer, from Clontarf to Whitechurch to play at the morning service. After the re-opening of the school she continued to take a keen interest in its affairs.

To return however to 1945, in October a circular letter was sent to the Electricity Supply Board (E.S.B.), signed by the householders in the Kilmashogue area, requesting the extension of the electricity supply to their homes, and the opportunity was taken to seek connection to the church and school. How-

ever, due to the E.S.B. requiring payment of too large a capital sum for the service, the Select Vestry decided to leave the matter in abeyance. Electricity was subsequently installed in October 1949, the church also being fitted out at this time. For some time afterwards some of the old oil lamps were retained in case of emergency. A new floor was found to be necessary in 1950; the building was now 125 years old and more extensive repairs were becoming essential as the years went by. So in July 1962 we find urgent repairs being required to the roof and chimneys and at a Select Vestry meeting a proposal was put forward to close down the school. After a lengthy discussion it was agreed that the necessary repairs should be put in hand. In the event, the Commissioners of Public Works agreed to pay two-thirds of the repair cost.

At the Select Vestry meeting of 5th April 1966 a letter was read from the Department of Education stating their intention to close the school with effect from 1st July 1967, and to transfer the Whitechurch children to a proposed new three-teacher school at Rathfarnham. It seemed, however, that it would be at least two years before this latter would be ready for occupation. In fact it was June 1969 before Whitechurch school finally closed, the closure being due in no small measure to the small numbers attending, the roll being down to four at this time. The possible future use of the building was discussed during 1970, one possibility being the renovation of the dwelling section for the use of a resident caretaker/sexton. However, the building was not in good condition and the architect was of the opinion that not less than £1,000 would require to be expended on it. Despite this advice the vestry decided to renovate the building,

the work being completed in July 1971, and shortly after this Mr. Ernest Williams, the present sexton, took up residence there.

Nothing further of note was to happen on the education front until January 1976 when it was proposed to issue a circular to Church of Ireland parents in the parish seeking their views concerning the schooling of their children. The questionnaire had three main points, viz.—

- (1) Would they support a multi-denominational school as envisaged by a survey sponsored by the Marlay Grange Residents' Association?
- (2) Would they send their children to a new parish school which would cost about £8,000 to the parish?
- (3) Would they consider sending their children to Rathgar, Rathmines or Zion National schools?

Of the forty circulars sent out, twenty-seven replies were received, many being in favour of the first option. However by October 1977 no progress had been made towards the Marlay school and consideration was being given to building a new school on a site in the parish. This course was decided upon and the present position is that an appeal for funds was launched in October 1980. In the meantime the old school was re-opened in September 1978 with Miss Muriel Hatton as teacher and by October 1980 the number of children on the roll was thirty and increasing, so much so that Mr. Harold Hislop joined as a second teacher in September 1981. With the increasing number of christenings in the parish in recent years it is imperative that the new school be provided in the near future.

One feature of school life which differed considerably in the past from the present era was the question of holidays. The attendance books during the

1830s indicate short breaks at Christmas and Easter but no Summer vacation at all. As an example, Christmas holidays in the Winter of 1836/7 were from 22nd December 1836 to 2nd January 1837, Easter holidays from 23rd March to 3rd April 1837. There are entries right through the months June to October, seemingly indicating that there was no vacation. The school year 1877/8 shows the following breaks:

Christmas: 14th December 1877 to 2nd January 1878.

Easter: 17th April to 29th April 1878.

Summer 1st July to 22nd July, 1878.

Whilst this latter constitutes a vast improvement over the situation forty years earlier it still falls a long way short of the long Summer vacations of the 1980s. As the attendance books are not available from 1882 onwards it is not possible to indicate when the situation improved further.

#### St. Columba's College

The college of St. Columba dates from the year 1843, although not on its present site. The four original founders were the Reverend William Sewell, Fellow of Exeter College, Oxford, who came over from England in 1839, Viscount Adare, M.P. for Glamorganshire, William Monsell, later Liberal M.P. for Limerick, and the Reverend James Henthorn Todd, Fellow of T.C.D. Of the four it was probably Sewell who first suggested the foundation of a school on English public school lines, for this was a time when many such schools were in course of being founded. Sewell's idea was however at variance in one fundamental aspect with most of the public schools then in existence, namely that whereas the existing schools were in the main run almost wholly by their headmasters, he wished his school to be de-

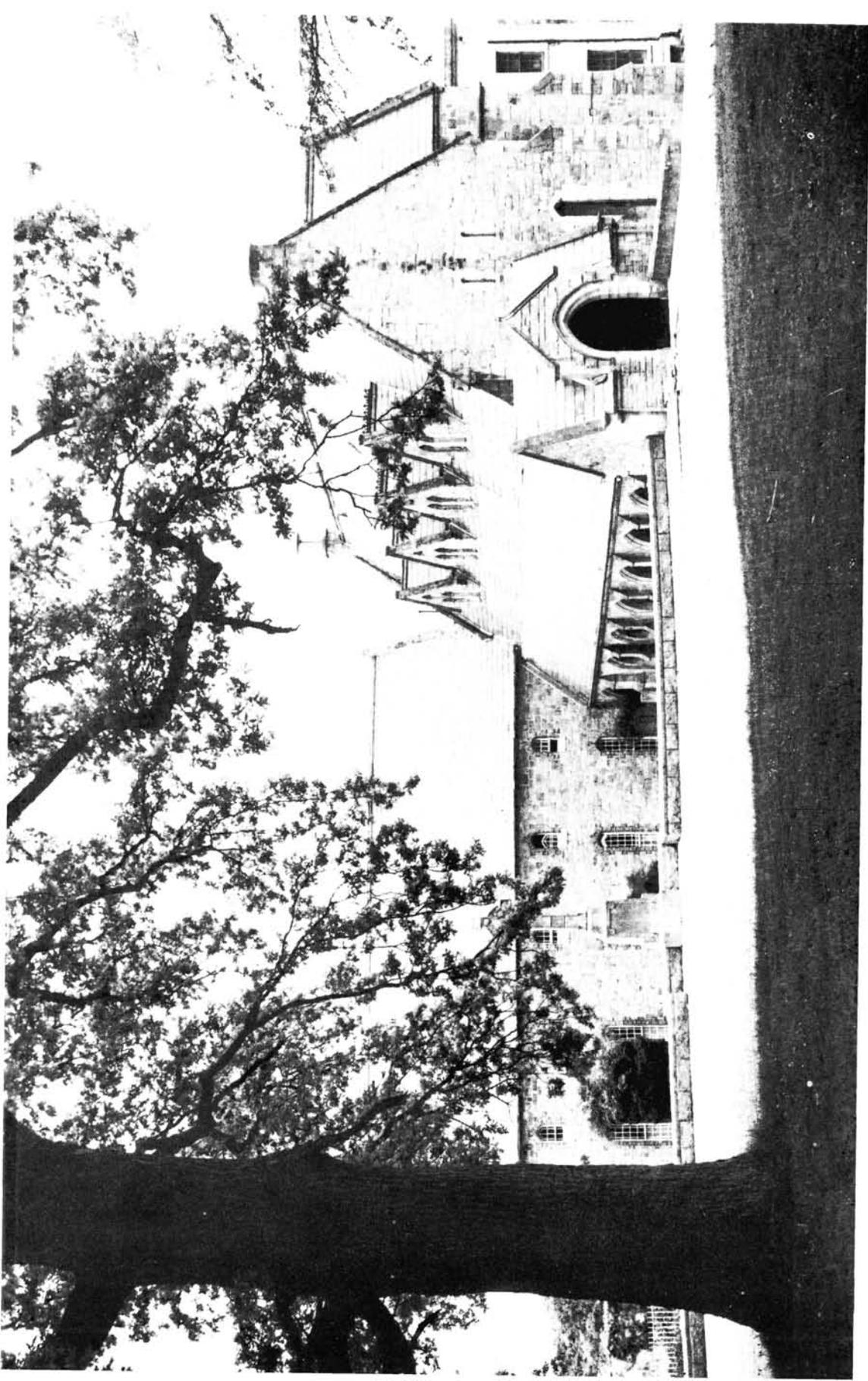
pendent on a body of men.

An appeal for funds was launched at the beginning of 1841. One possible site for the new school was Ventry in Co. Kerry, where Adare and Monsell had been involved in fund-raising to build a church some years earlier, but Sewell was less keen on this site. By August 1841, still with no firm site, the list of founders had doubled and the Church of Ireland Primate, Lord John George Beresford, had been named as ex-officio Visitor. Without his approval there was to be no appointment of a new governor or headmaster and he was to have a say in the choice of a site. By the end of 1842 three sites were being seriously considered for the college—(1) Mount Shannon on Lough Derg, (2) 36 acres of woodland near Ballinasloe offered ‘for ever for nothing’ by Lord Clancarty and (3) the See House of Cashel. In February 1843 the decision was taken to discard all three and to offer Lord Boyne £120 per annum for a five to seven year lease of Stackallan House with five acres, situated near the River Boyne about seven miles north-east of Navan, but in April we find nothing concrete having been decided and Rathfarnham Castle being considered. Stackallan was finally chosen and a beautiful situation it obviously was, the house built in 1712 standing in a 200 acre demesne. The college was formally opened on 25th April 1843 although, curious to relate, no name had been chosen for it and it was not until 3rd May that the Primate gave his approval to the name by which it has ever since been known. The first three boys arrived in August, by December there were seven, rising to thirty-five in March 1847, the highest figure reached at Stackallan. The fees at this time were sixty guineas a year, being the average figure charged by other Irish boarding schools. There were only two terms in

the school year—mid-August to mid-December and early February to the end of June. One of the reasons for the college authorities looking for another site was undoubtedly the difficulties of travel to and from Stackallan. One pupil whose home was in Co. Limerick took three and a half days to reach the college.

During much of this period, the question of a more permanent site was being actively considered, it having been agreed as early as December 1843 that Stackallan should not be a permanent home for the college. So on 9th January 1848 we find Todd visiting Hollypark, the residence of Jeffrey Foot, son of Lundy Foot. It is not known exactly when Hollypark was built, but it may have been as early as 1774. Again, the exact price paid is not known—£4,000 was the original price asked and £2,000 was offered. Hollypark was to become the Warden’s House and with it came outhouses and some fifty acres of land. The house as it is today has not altered significantly in the last 130 or so years. To the west of the house extended three gardens, all surrounded by high granite walls and one of these was to be partly occupied by dormitories erected in 1849. Originally there were two gate lodges, the one at the rear (Kilmashogue) entrance being removed about 1911. The one at the front entrance was occupied by college workmen and their families until 1957, since which time it became empty and derelict.

First term at Hollypark began on 3rd October 1849 with twenty-eight boys. The Warden, the Reverend M. C. Morton, was unwell at the time of the move and died in April 1850 at the early age of thirty-one, having been with the school since its opening in 1843. He was replaced by the Reverend George Williams who remained until his resignation in



St. Columba's College: Hollypark House at right (now the warden's residence)  
dining hall and top dormitory on left. (St Columba's College)

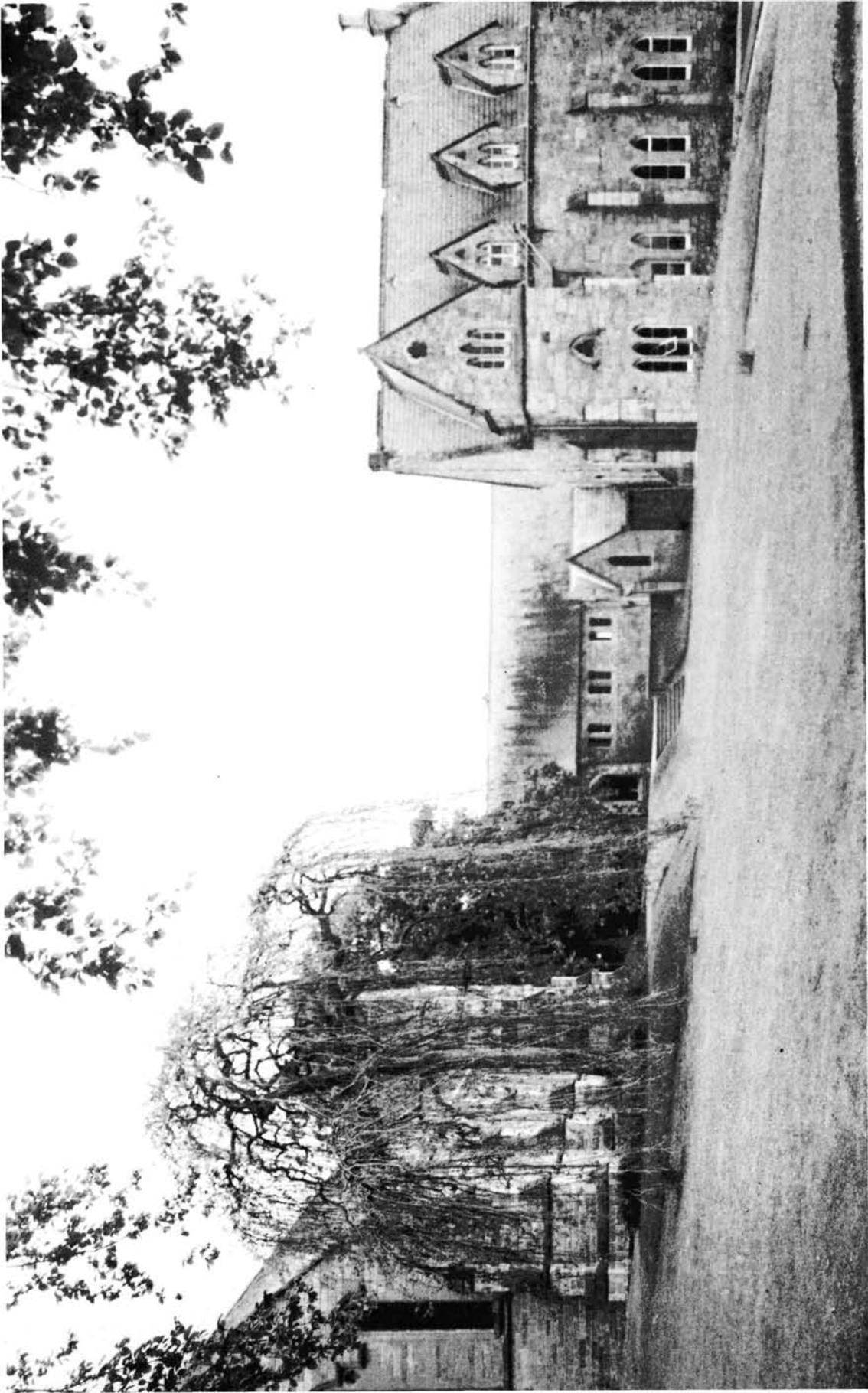
March 1856, following controversy between himself and the Primate who had withdrawn his support, both moral and financial, from the college at the end of 1853. This wrangling had effectively damaged the college, numbers having dropped from forty-three in November 1850 to only nineteen five years later. The years 1856 to 1867 were years of relative prosperity under Wardens Gwynn to 1864 and Longden, numbers actually rising to sixty in 1858 although they dropped back to forty in 1864 as the result of an epidemic, two of the boys in the college having died from throat infections. Financial difficulties faced the college about this time and from then onwards they provided a repetitive theme. To provide more accommodation for the increasing numbers the roof of the dining hall was removed and the Top Dormitory was erected over it. At this time, Hollypark itself, although officially the Warden's residence, was being used to accommodate staff and pupils, although this arrangement did not suit when John Gwynn became the first married Warden on his marriage in 1862.

One interesting fact emerging from this time is that of eighty-seven boys, thirty-three stayed one year or less and thirty-four stayed for four or more years. One wonders about the reasons for the short stay of thirty-three boys—were they going on to English schools? The Reverend W. G. Longden's stay was a short one, due in no small measure to the shaky condition of the college's finances, and he left the college in October 1867 after only three years as Warden. His successor was a young Englishman, Robert Rice, who had been a tutor since 1860, having come to the college from Oxford. The college lost one of its great supporters with the death in June 1869 of Todd. One of the four original founders, he was always to

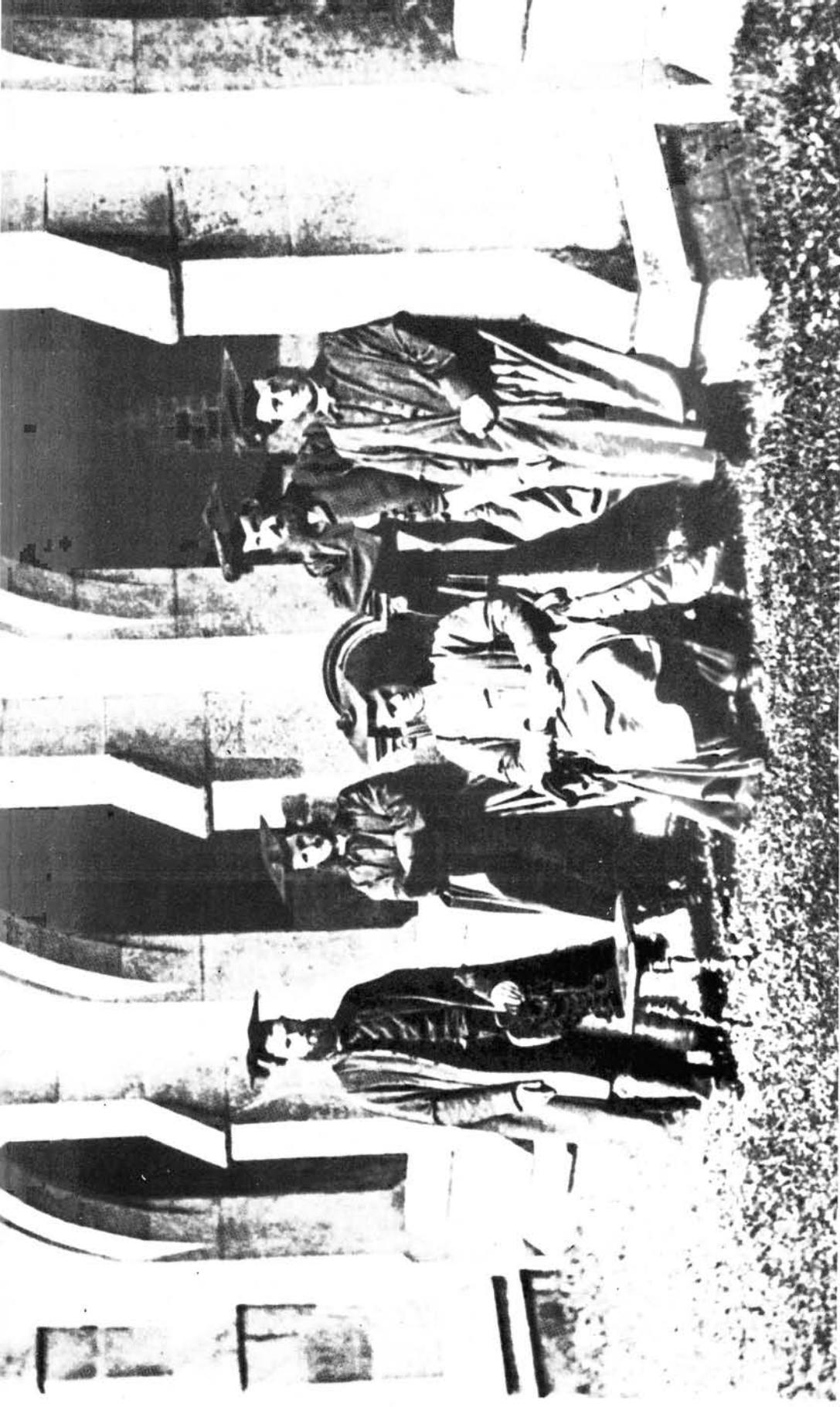
be found at the centre of activity on behalf of the college. After Beresford's departure from the college scene, Todd was appointed Visitor and did trojan work in this capacity.

In 1870, with the financial situation in a critical state, Rice on his own initiative took the unusual step of reducing the fees in an attempt to raise numbers which had fallen to only thirty boys. Fees came down from £84 to £63 and, although still some £20 higher than those of Irish schools, they did have an immediate impact, as numbers had risen to seventy by the end of that year. The financial situation was still bad, however, and a meeting was held in the summer of 1873 to launch an appeal for funds to clear the college's debts and enable them to carry out some necessary building works as, for example, a chapel to replace the wooden structure erected in 1849. Such was the success of the appeal that the debts were cleared by the end of 1874 and there was actually money in the bank. This euphoria was, however, short-lived for by 1885 we find a downward spiral again, due in part to the general state of the country at that time, but apart from this Rice's economy measures had seriously lowered the standards of the college as regards conditions. As a consequence, numbers were down to thirty-six by 1886 in which year fees were again reduced.

An 1873 timetable of classes gives us an interesting insight into the long school hours prevalent at the time. In Summer classes were 07.30 to 08.00, 09.30 to 11.30, 12.30 to 14.00 and 17.30 to 19.00 with preparation from 20.15 to 21.15. In between, mealtimes were 08.00, 14.00 and 19.00 with chapel at 09.00 and 19.45. The new chapel was dedicated to St. Mark on 1st September 1880 just over a year after building work commenced and it has changed



St. Columba's College: chapel on left, big schoolroom centre, dormitories on right. (St. Columba's College)



St. Columba's College: Warden Reverend W. G. Longden and staff, 1864.  
(St. Columba's College)

little over the years since then. Rice resigned in September 1891, having obtained a country living in England, and was replaced by an Irishman, the Reverend Percy S. Whelan, a Dublin curate who had been on the staff of Tipperary Grammar School.

Whelan appears to have been a likeable and genial person as well as being a good teacher. He was also young enough to involve himself in the college's outdoor activities. During his term of office numbers rose to 108, declining gradually to 58 in 1902 and then more quickly to 36 in 1904. In 1894 the decision was taken to rent the adjoining property known as 'Glen-southwell' on a five year lease to provide additional accommodation but this was not successful and the lease was not renewed. Whelan left in 1904, becoming vicar of Swords before later moving to England. In his stead came the Reverend William Parker who in turn only stayed for four years to be replaced by the Reverend William Blackburn in September 1909. Parker's short sojourn almost saw the demise of the college due to financial mismanagement. At a meeting held in July 1908 Parker was told that there would be no salary for him in the coming year and his response to this was hardly surprising—he resigned. The college's fortunes improved under Blackburn. He died in his sleep, apparently in perfect health, in the early hours of 17th November 1919.

The Reverend C. B. Armstrong took over the wardenship at a time when the full effects of the World War were only now beginning to be felt; and the years following 1919 were, of course, a troubled period in Ireland. In September 1920 a group of thirty-six men were captured by army and police patrols while drilling and bomb practices were held for some hours in the college

grounds. The adversities of this time resulted in a fall in numbers although they did later increase. The last three Wardens of the college have been the Reverend C. W. Sowby (1933-49), the Reverend F. M. Argyle (1949-74) and David Gibbs (1974-date).

An extensive building programme was carried out in the years from 1934 to 1938 with a new house, dormitories and staff rooms being added. In 1970 the decision was taken to admit girls to the college, four girls entering in September 1971. By July 1974 there were 207 pupils of whom twenty-two were girls, the present number being just short of 300.

#### Rockbrook House

Rockbrook House is a two-storeyed, five bay Georgian house with a lower two-storeyed wing extending forwards at right angles to the front. At the turn of this century it was in the occupation of John Fox, farmer and spirit dealer, who also owned a hostelry in Glencullen which is still in existence at the present time. Later it came into the ownership of J. P. Mitchell, spirit merchant, following which it was the residence of the local Coard family for a number of years, passing thence to the second Lord Glenavy, husband of the artist Beatrice Elvery and father of the journalist and broadcaster Patrick Campbell, who became the third baron. Lord Glenavy was for some years a governor of the Bank of Ireland. Subsequently it was in the occupation of Major J. F. Brown from whom it passed into the hands of Rockbrook Park School.

#### Rockbrook Park School

Rockbrook Park School was established by a group of parents and teachers who felt that education was not solely the pursuit of academic excellence but should also concern itself

with the full personal development of the student. It is felt that family participation is essential and parents are therefore encouraged to play an active part in their childrens' education and, to enable this to be effective, regular contact is maintained throughout the year between parents and teaching staff.

The school opened in September 1972 in Rockbrook House with forty-three boys and at the present time there are about 140. A wide range of sporting activities is available, including rugby, soccer, basketball, volleyball, tennis, athletics and orienteering, in addition to which hiking, camping and cycling excursions are organised under supervision.

#### The La Touche Family and Marlay Estate

The La Touche family, whose original name was Digges or Digues, is said to be of English descent, having left England in the latter half of the twelfth century during the reign of Henry II. They settled near Blois on the River Loire about 100 miles south-west of Paris where they had large possessions including an estate known as La Touche from which they took their new family name. Several refugees bearing the name came to Ireland after the Revocation of the Edict of Nantes in 1685 by a weak government and an even weaker king. The Irish family is descended from David Digues La Touche, born on 15th November 1671, the fourth son of Denis Digues and Madeleine des Planches. David's father died when he was only eight and on 26th April 1685, with his bible under his arm and 100 gold crowns concealed in his vest, he set off to seek his fortune.

After arrival in Ireland, via Holland, he is reported to have served in the Regiment of the Comte de Caillebotte at the

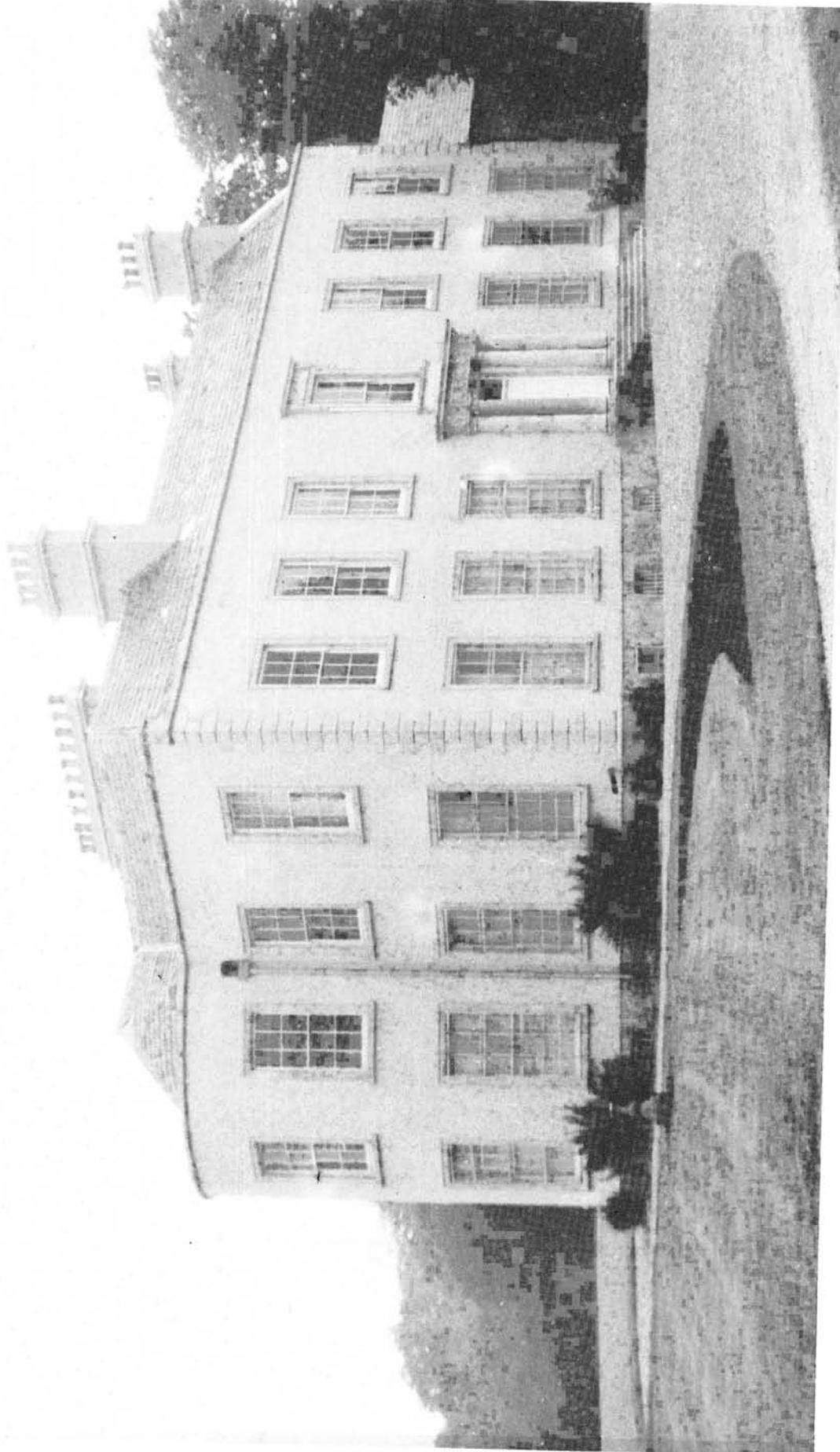
Battle of the Boyne. Following the Williamite victory he became a naturalised English subject and left the army as a lieutenant with a pension of 2/= per day. He apparently moved to Galway, as we find him entering into the trade of worsteds there, allegedly on the suggestion of his landlady. He later returned to Dublin and set up a cambric and tabinet business in High Street. Apart from this business we find him acting as custodian of moneys lodged with him by French refugees and others. By a deed of 28th January 1715 he entered into partnership with Nathaniel Kane to form the firm of Kane and La Touche. Some years later it was decided to discontinue the poplin industry and restrict their activities to banking. In 1735 they moved to a house in Castle Street purchased from John Tisdal. About this time also, his son David (II) joined the firm as a partner and the title was again altered, to La Touche, Kane and La Touche. Kane retired some time later and the business was from then on managed solely by the La Touche family.

The firm's founder died in 1745 and the business passed to his son. The latter's son, David (III), now joined as a partner, bringing about another change of title, to David La Touche & Son. In addition to acting as bankers to most of the nobility, gentry and statesmen (between 1765 and 1790 their clients included two dukes, six marquesses and thirty-two earls), it maintained correspondents in practically all the capital cities of the world and acted as Dublin agents for several important London banks.

David (II) was married in February 1724 to Mary-Anne, the daughter of Gabriel Canasilhes, a native of Holland, and had by her seven sons and four daughters. His eldest son, David (III), built two fine houses on St. Stephen's



Laurelmeire — Marlay Estate. (Joy Shepherd)



Marlay House, one time residence of the La Touche family.

Green—now Nos. 52/3, the former being used for many years as his city residence. He was a Peace Commissioner and M. P. for the borough of Dundalk in 1766 and later of Longford in 1772. In 1762 he married Elizabeth, daughter of the Right Reverend George Marlay, D.D., Bishop of Dromore and son of Chief Justice Marlay. Elizabeth was a first cousin of Henry Grattan. Two years later, La Touche acquired the property known as 'The Grange' which had been in the ownership of Thomas Taylor, who became Lord Mayor of Dublin in 1750. In 1794 a portion of the existing house was demolished and a number of spacious apartments were added, the property being renamed Marlay House at this time. At this time also, the grounds were laid out with lakes, waterfalls, bridges and walks, in addition to which more than 300 types of shrubs and trees were planted. The property consisted of approximately 400 acres, 70 of which were woodlands and 6 water—the Little Dargle River flows northwards through the estate.

The oldest part of the house is nearly 300 years old and was built by the Taylor family. It has corner fireplaces, narrow stairways and numerous odd-shaped rooms. The largest room is the one-time ballroom with its three full length windows facing the mountains, immediately adjacent to which is the uniquely oval music room. Separated from the latter by a small hallway is a room known as the Studio which was in later years used by Evie Hone, the celebrated stained glass artist. Attached to the main house is a rectangular courtyard containing two further houses—The Dower House and Dalkeith—plus stables and garages. Immediately adjoining the courtyard is an enclosed garden of some four acres with a caretaker's house. Nearer the lower stable

yard in the centre of the estate is a charming house hidden in the trees and known as 'Laurelmere'. Gate-lodges at each entrance complete the buildings on the estate.

Marlay Estate was regarded as a model on the agricultural scene at the time. Lieutenant Joseph Archer's *Statistical Survey of Co. Dublin*, carried out on behalf of the Royal Dublin Society and published in 1801, makes various references to Marlay. For example on the rather mundane subject of potatoes 'Right Honourable D. La Touche must be ranked amongst the foremost of the potatoe cultivators' and again he was complimented on his method of ploughing. The demesne was also much admired by Austin Cooper on his visit there in 1781. David (III) also had a large family of eleven children, one of whom, Elizabeth, married Robert Herbert, 3rd Earl of Lanesborough, in 1781. His eldest son, yet another David (IV), was born in May 1768 and he succeeded as owner of Marlay on the death of his father in June 1805. He became M.P. for Co. Carlow and was colonel of the Carlow Militia. He sold Marlay to his brother John David, and on the death of the latter in August 1838 the property passed to his 38-year-old son David Charles, who commanded the City of Dublin Militia during its embodiment at the time of the Crimean War. David Charles La Touche took an active interest in public affairs in the City and was a leading member of many public boards, taking a special interest in the city's hospitals. He was a justice of the peace and was high sheriff of Wicklow in 1838. He died in August 1872, by which time the La Touche interest in Marlay had ceased, as it was sold under the terms of the Landed Estates Court, an auction being held on 29th November 1864 and the property being purchased by Robert Tedcastle of the fa-

mous Dublin firm of coal merchants. In or about this time the banking house in Castle Street was sold to the Government for use as offices.

We must now return almost 100 years in time to February 1782 when the 'Bill for the establishment of a National Bank in the Kingdom of Ireland' was presented to Parliament, receiving Royal Assent on 4th May of that year. The Act provided that the new bank's capital was to be £600,000 with commissioners appointed to receive subscriptions, among whom we find four members of the La Touche Family. So successful was the appeal that the subscription list closed on 6th December 1782 and the new Bank of Ireland opened its doors for business on 25th June of the following year. The new bank's first governor was David La Touche (III), a post he held until 1791, his brothers John and Peter being appointed to the Court of Directors. The La Touche participation had ceased by the turn of the century but the Bank of Ireland and the La Touche bank enjoyed very good relations during the next eighty years or so and these were only upset by the unhappy financial position which the latter found itself in during the mid to late 1860s—not, it must be hastily added, due in any way to mismanagement but to changing attitudes to the private banks.

On 19th March 1866 William Digges La Touche personally interviewed the Court of the Bank of Ireland requesting a special overdraft which was granted. By the following year however the La Touches realised that matters were serious and they opened negotiations with the Union Bank of Ireland for the sale of their business, but before the negotiations had proceeded very far it became obvious that the Union Bank themselves were in financial difficulties. During the closing months of

1868, negotiations were conducted with the Munster Bank Ltd., and it was to this concern that the business was sold in January 1870, William Digges being appointed resident director in Dublin. Thus came to an end a most successful banking establishment, and it is of interest to note that the La Touche family had connections with the two leading banks of the time.

To return however to Marlay, Tedcastle later sold a wedge of land on the north-west corner of the estate and the adjoining 'Marlay Grange' was built on the site by the Honourable Hercules Rowley. A portion of this section was later leased to the newly formed Grange Golf Club in July 1910. Robert Tedcastle died on 19th May 1919 at the age of 94, and the property was again sold, this time to Robert Ketton Love, whose family remained in occupation for fifty years until the death of his son Philip in 1970. Following negotiations with the Love family the estate, now reduced to 214 acres by the lease and subsequent sale of a further tract of land to Grange Golf Club, was purchased in 1972 for a figure in the region of £500,000 by Dublin County Council for eventual opening as a public park. During the three years after its purchase a further sum of £130,000 was expended.

The park was opened to the public in 1975 and it must be said that it is a great credit to Dublin County Council, carrying on the high standards set by the La Touche family at the close of the eighteenth century. Two public car-parks have been provided and recreational facilities include football pitches and a nine-hole golf course. A miniature railway opened in the grounds during 1982. In the courtyard a craft centre has been opened selling handmade items. Another feature of Marlay is that it includes the start of the Wicklow Way

walk, a brief description of which follows, as far as it concerns the area within the parish.

#### The Wicklow Way

The Wicklow Way has been described as 'the most varied path in the most varied county in Ireland', as it follows a switchback line along the east flank of the Dublin and Wicklow mountains, on a roughly North-South line from Marlay Park to Luggala, the southern end of the first phase. First proposed by J. B. Malone in a newspaper article in 1966, the Wicklow Way was established as a public amenity in August 1980 by the work of the Long Distance Walking Routes Committee of Cospoir, the National Sports Council, with the cooperation of the Forestry Branch, Bord Failte, Dublin and Wicklow County Councils and local landowners.

Having crossed Marlay, the route leaves the park by the south gate and turns right down College Road, then back on itself up Kilmashogue Lane to Kilmashogue Forest entrance, travelling eastwards towards Three Rock mountain by a forest road as far as the junction with a similar road from Ticknock; from Three Rock the path continues climbing to Fairy Castle marked by a ruined prehistoric cairn and a survey pillar. From here the track follows a rough fire-break down over a stile on to the Glencullen to Pine Forest road, by which time we have left the parish. For those interested in hill-walking it can be highly recommended, but the usual precautions for such walks should be strictly observed, as the route traverses some very lonely terrain despite its proximity to the city.

#### Footmount (later Orlagh)

On the northern slope of Mount Pelier, just below the ruins of the Hell Fire Club, lies the house now known as Or-

lagh. It was built about 1790 by Mr. Lundy Foot, eldest brother of Geoffrey Foot, head of the celebrated firm of Lundy Foot & Company, well-known snuff and tobacco merchants of Essex Street and Westmoreland Street. Lundy was called to the Bar in 1788 at the age of 24 and in 1816 became involved in the trial and subsequent conviction of the Kearneys. The Kearneys, father and two sons, Peter, Joe and Billy were arrested for conspiracy to murder John Kinlan, a steward of Ponsonby Shaw. Kinlan's body was not found at the time, being uncovered when a new sand-pit was being opened in Talaght in 1933. The Kearneys had however been heard to threaten Kinlan on a number of occasions and, following the discovery of a blood-stained hatchet with hairs matching Kinlan's, their fate was sealed. They were brought from Kilmainham Jail and hanged in a field beside the River Dodder at Old Bawn.

Foot sold Footmount, as it was called at the time, to Nathaniel Calwell and moved to Co. Kilkenny where he purchased Rosbercon Castle near New Ross. While out walking he was attacked and beaten to death by a man carrying a stone on 2nd January 1835, and it was at first thought that this might have had something to do with the Kearneys. It transpired, however, that a local dispute had arisen over the eviction of a tenant from land purchased by Foot. Calwell, who was governor of the Bank of Ireland from 1866 to 1868 and a director from 1847 to 1890, sold Orlagh to Carew O'Dwyer in 1836. It is not clear exactly when the name of the house was altered but it was probably during O'Dwyer's time. The name Orlagh has been interpreted as 'hill of gold' and also as 'an inch'.

It was during O'Dwyer's tenure that changes were made to the original building. To the east side a new wing



Orleigh College — Augustinian Novitiate. (Author)

was added with a large banqueting hall. O'Dwyer was a great friend of Daniel O'Connell and the latter was entertained there on a number of occasions. This room was hung with a tapestry from Marie Antoinette's rooms at the Tuileries, whilst the ornate ceilings were executed in hand painting. Besides this he also added a small Gothic chapel displaying rare glass dating from the fifteenth and sixteenth centuries. One of his outdoor additions was an oval pond fed from a mountain stream. This pond was converted into a swimming pool for the Augustinian Novitiates about 1947. O'Dwyer leased Orlagh to a wealthy Scottish family named Brodie and on the death of the head of this family it was sold to the Augustinian Order on 16th July 1872. The reader is referred to the section dealing with the Augustinian Order for the subsequent history of this house (pp 24-5).

#### The Hell Fire Club

One of South Dublin's best known landmarks is undoubtedly the Hell Fire Club on the summit of Mount Pelier. Some of the Loftus lands passed into the hands of Thomas Conolly, Speaker of the House of Commons, early in the eighteenth century and about the year 1720 he built the house, utilising as materials stones from a large cairn which stood at the top of the hill. The house was intended as a hunting-lodge but shortly after it was built the slated roof was blown off one night in a violent storm. Local people believed that the roof had been blown off by the devil on account of the owner's sacrilegious conduct in desecrating the old cairn. Determined not to be bettered however, Conolly built a tremendously strong arched roof, keying the stones together as in a bridge. The house as built had a parlour, drawing room and hall on the upper floor, each room

having two large windows in front commanding a magnificent view. On the ground floor was the kitchen, off which were the servants' quarters. The hall door was reached by a fine flight of stone steps, which were later taken away when the house fell into decay and used for Lord Ely's lodge lower down the hill—Mount Pelier House.

The Hellfire Club movement originated in England, being founded by Philip, Duke of Wharton in 1720. Due to its liberal views on matters of religion, the club came into conflict with the Government and membership of it was banned. Despite this it continued and, probably because of meeting in secret, it soon began to be linked to Satanism, although there is no direct proof that this was in fact the case. A branch was started in Dublin in 1735 and met in the Eagle Tavern on Cork Hill, near Dublin Castle. The members appear to have been a wild crowd and reports soon spread of debauchery, gambling and excessive drinking. Shortly after this, out-of-town meetings were held in Conolly's lodge and from this grew the name by which it is known today. It is said that at all club meetings, a place was left at the table for his sable majesty who is supposed to have graced them with his presence on more than one occasion. Rumours of black masses being celebrated were spread but again there is no evidence. One of the fantastic stories connected with the place concerns a black cat which was kept there as Satan's representative. A young clergyman crossing the Dublin mountains at night sought refuge there during a snowstorm, believing the building to be no more than a farmhouse. Only after the door was opened by a cloaked figure brandishing a sword did he realise his dreadful mistake. On entering, he found the club members having a meal, the guest of honour



The Hell Fire Club on the summit of Mount Pelier Hill.  
(Guinness Collection)

being a black cat sitting at the head of the table. The clergyman, on being told the identity of the cat, endeavoured to exorcise it but the animal cried out in pain, jumped on to an overhead chandelier which fell, setting the building alight.

The story does not relate the fate of the people in the building at the time, nor for that matter of the cat, but shortly after this the club ceased to meet there, and it was in fact disbanded in 1741 following the death of one of its founders, Richard Parsons, the first Earl of Rosse. Attempts to revive the club in 1782 were unsuccessful and the ruin serves as a reminder of early eighteenth-century happenings.

#### Mount Pelier House

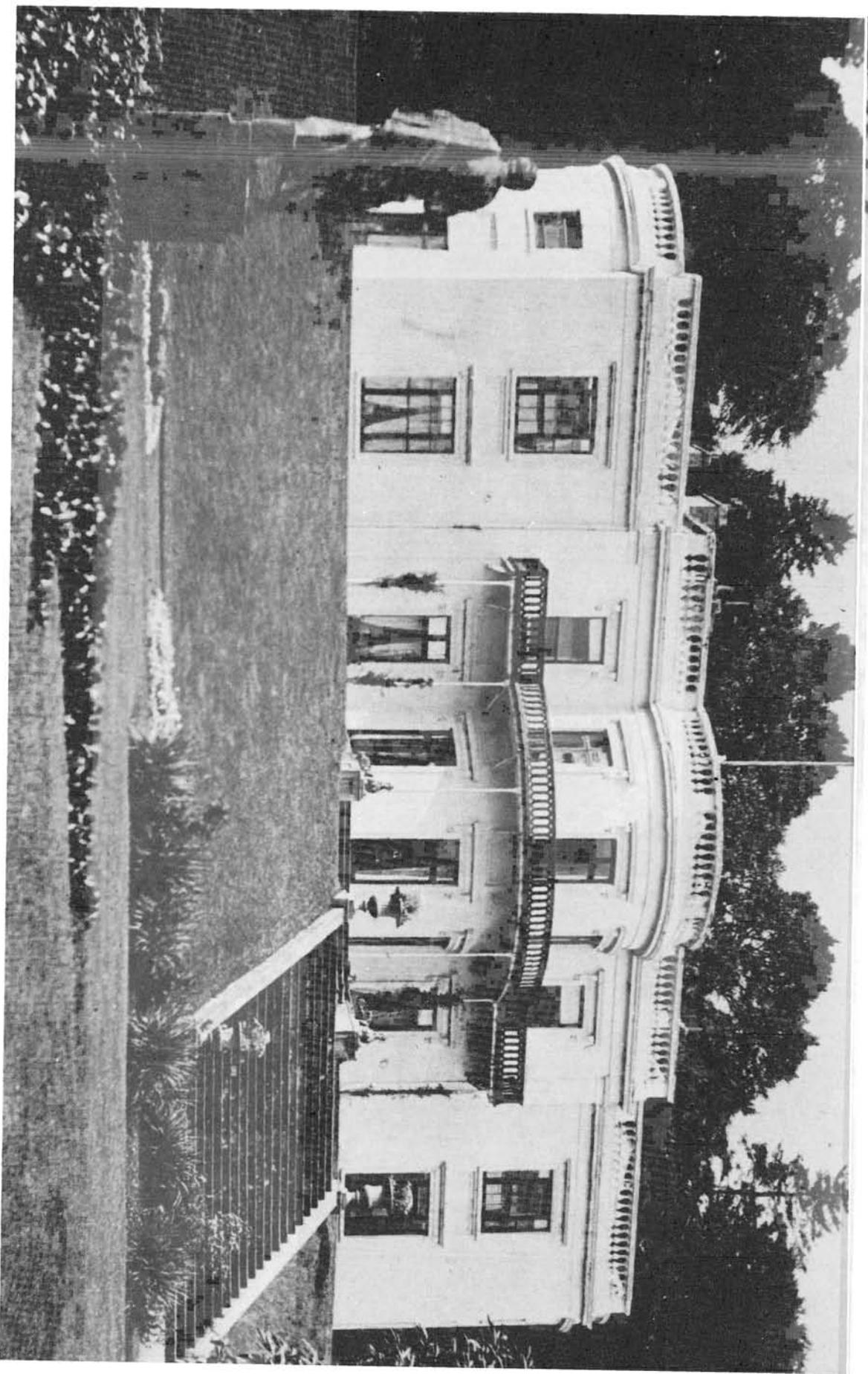
Mount Pelier House was built in 1763 as a hunting residence by Henry Loftus, the Earl of Ely. It was originally called 'The Long House' or 'Dollymount', the latter due to the fact that his wife Frances Munroe was an aunt of the celebrated beauty of the time, Dolly Munroe. The house was two-storeyed in front with six windows on each side. Over the hall door was the coat of arms of the Ely family. On either side of the house extended a long wing of out-offices, servants' apartments and stables, terminating at each end in a square three-storeyed tower with an embattled top and pointed windows. The local pronunciation of the word Pelier is 'Pel-ear'.

#### Killakee

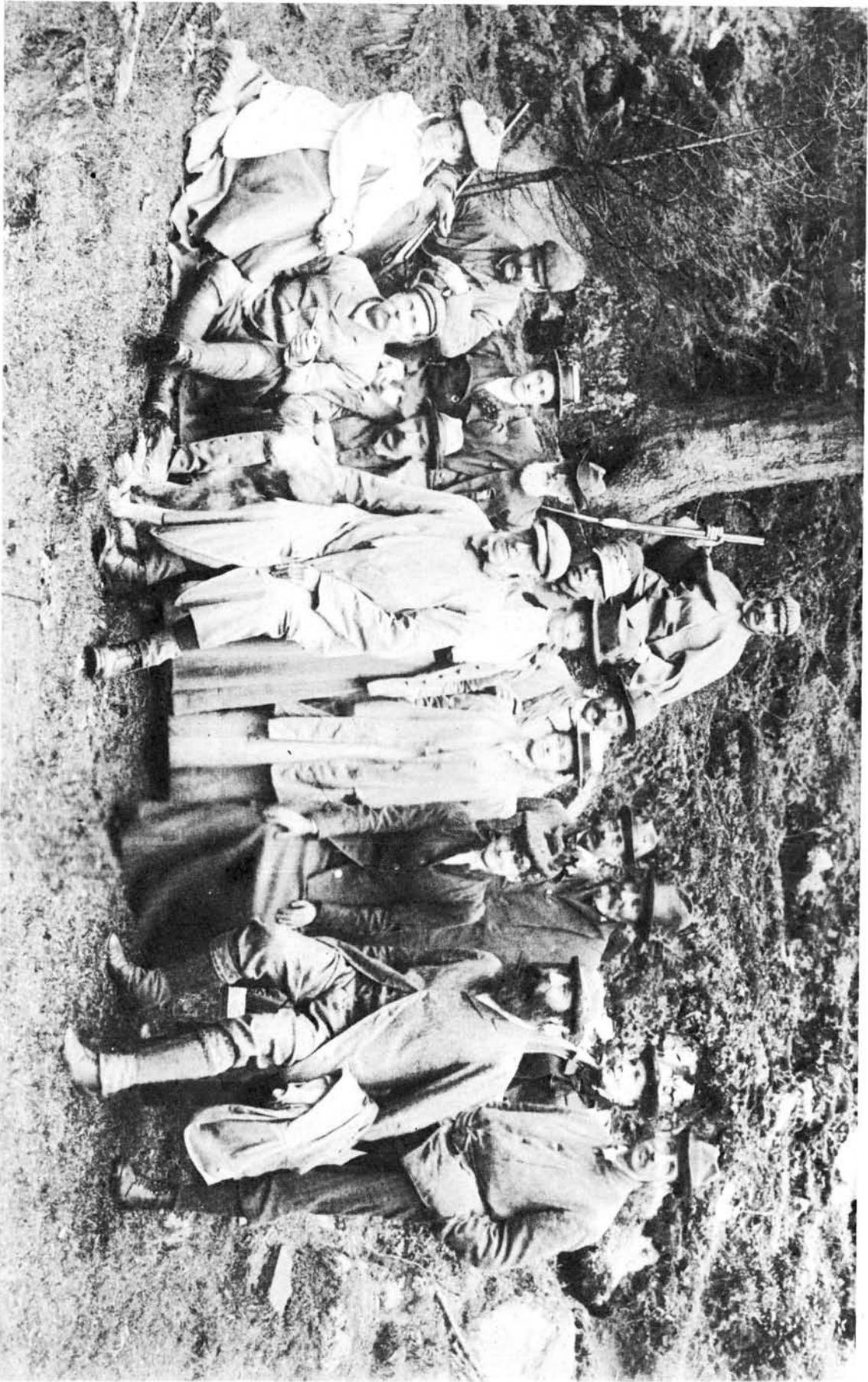
The lands in the area of Killakee came into the hands of Luke White at the close of the eighteenth century. White was a millionaire bookseller and financier who is reputed to have made his riches as the result of a twisted ankle. The story goes that White, born in

1752, answered an advertisement placed by a Dublin book auctioneer for an assistant. On calling at the premises, he discovered that the auctioneer had gone to visit a friend and, not to be put off by such a trivial matter, White followed him to the house where he slipped on the pavement outside, twisting his ankle. The auctioneer's friend took him in and called a doctor who confined White to bed for several weeks.

The auctioneer was meanwhile taken with White's eagerness and gave him the job when he had fully recovered. So efficient was he that the business was subsequently left to him. He also became the agent for a London financier and between the two made his fortune. His first acquisition was the Luttrellstown Estate, including the castle, at Lucan which he renamed Woodlands in view of the poor reputation of the Luttrell family in the area at that time. He subsequently purchased the lands at Killakee and built the house there in the early years of the nineteenth century. Exactly when is unknown but it is clearly shown on a private map of the White Estate dated 1806, at which time his son Samuel held lands in his own right at Woodtown. Killakee House was a two-storeyed stucco-faced house of symmetrical aspect with a curved bow in the centre front and similar bows in the side elevations. It had a balustraded parapet to the roof and a verandah with slender iron uprights and a balcony above along the centre of the front, giving the house the appearance of a Mediterranean villa. Luke White died in London in February 1824 and the property passed to his second son, Colonel Samuel White of the County Militia, who was a Member of Parliament for Co. Leitrim. He lived at Killakee House in considerable luxury, as the remains of the grounds and gardens still testify. An undated map, but obviously



Killakee House, the seat of Lord Massy.  
Demolished 1941. (Guinness Collection)



Shooting party, Killakee 1900: Lord Massy seated front row wearing cap, Lord Cloncurry on right-hand side with beard. (Guinness Collection)

from the early 1800s, shows some 2,900 acres of land in the possession of Samuel White, somewhat less than half of this being let out to tenants.

Terraced gardens were laid out and many shrubs and trees cultivated, including a fine avenue of monkey-puzzle trees which are still to be seen. The estate subsequently descended on the female side of the family to Lord Massy, who had married Samuel's youngest sister. Regrettably Lord Massy's heirs did not possess the Whites' ability to handle money and they found themselves evicted in 1924 when the bank foreclosed and Killakee was taken over by the Forestry Department. The house itself was finally demolished in 1941 but not before it had made some further contribution to the local history. Early in May 1931 what was described as a 'hill fortress' was established by the Detective Unit of the Dublin Metropolitan Division to combat the activities of an irregular military organisation. A Trinity College student, Rupert Young, had been shot at while walking near the Hell Fire Club with a friend on the night of 23rd April. Young was hit by two bullets, one of which inflicted a face wound. For some time irregular activity in the secluded areas of the Dublin and Wicklow mountains had constituted a threat to law and order. Killakee House, unoccupied since 1924 except for Edmund Burke the caretaker, seemed an ideal choice for a search headquarters and was rented from the bank who held a mortgage on it.

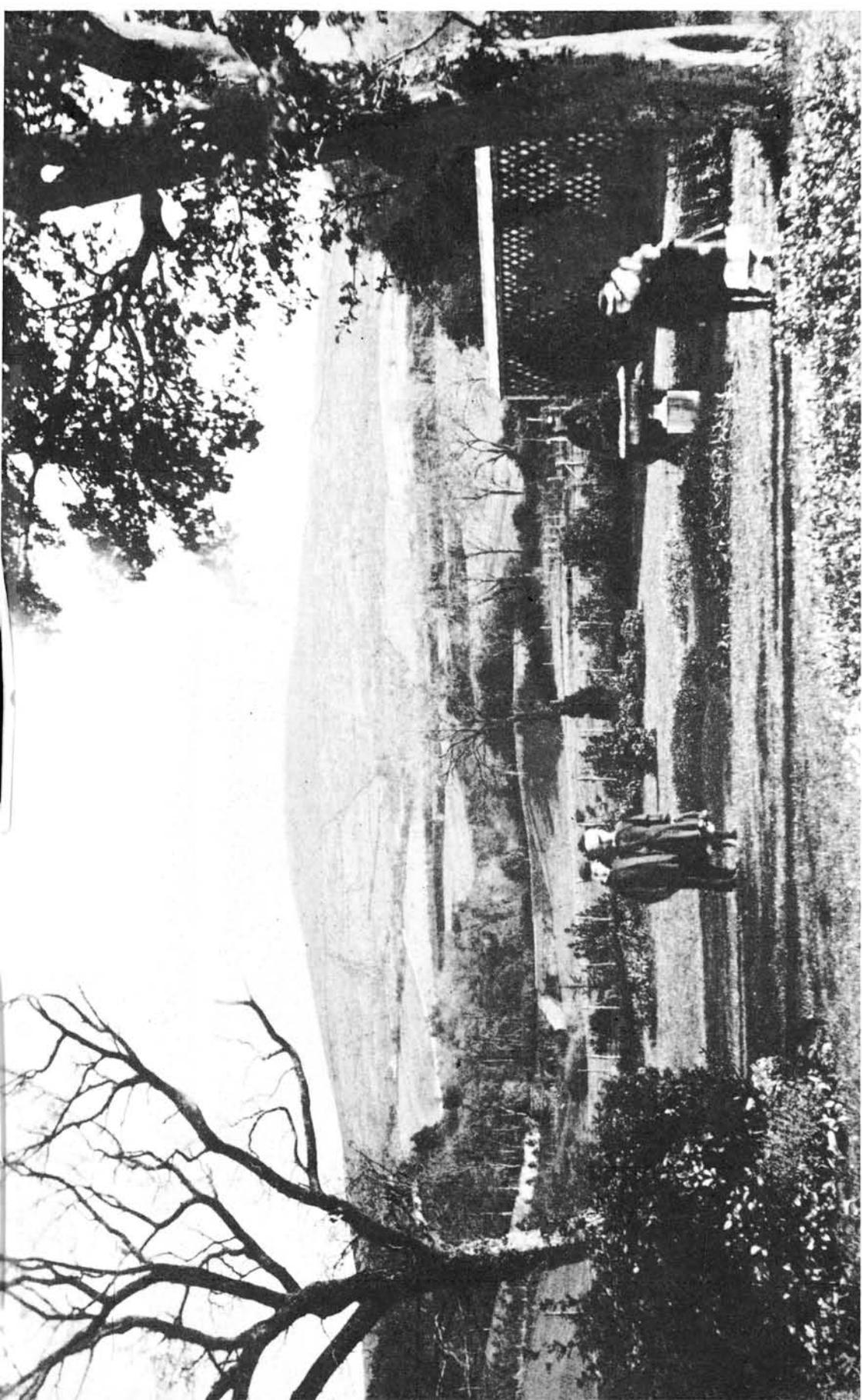
On 10th June success came with the finding of what one newspaper described as 'one of the biggest dumps of explosives in recent years'. It was discovered near Killakee in a concrete chamber cut into the overhanging bank of the stream flowing through the estate. It contained rifles, revolvers,

Lewis guns, thousands of rounds of ammunition and a large quantity of high explosives and was guarded by a trapmine. The dump itself was a chamber about twenty feet square and also contained a tent and bedding, as well as a good supply of tinned foodstuffs. It was well constructed and spotlessly clean, the concrete walls being white-washed and the wooden floor covered with linoleum; the roof was zinc-treated with a cork preparation to absorb moisture. A little window let out into the side of the cliff was screened by overhanging shrubbery. There was a second door inside, which could be let down to prevent light from the lamps being seen.

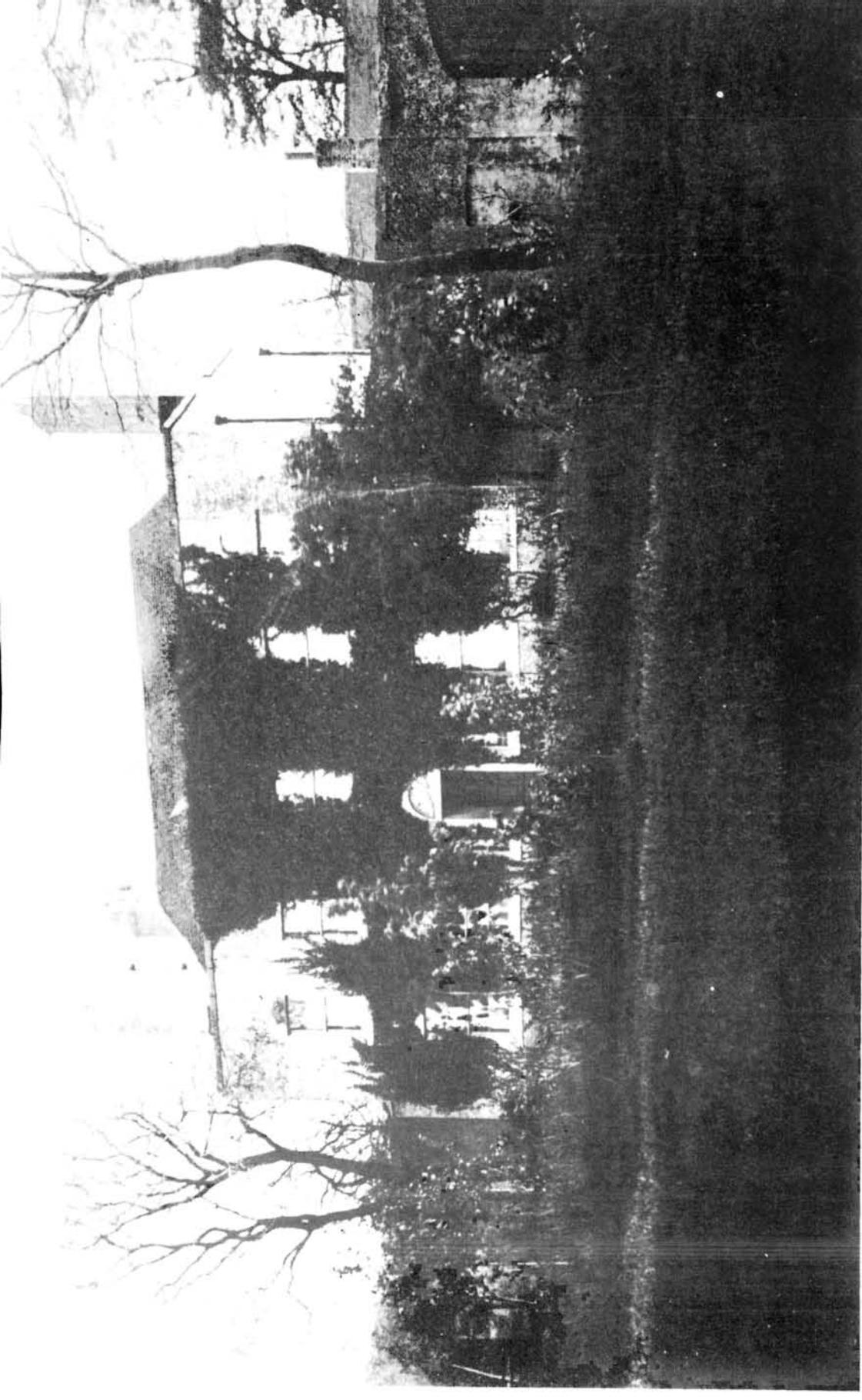
The dump was found quite by accident, as there was no pathway leading to it, the users obviously coming to it through the stream to avoid leaving footprints. One of the detectives from Killakee sat down to rest on a rock and discovered an iron pipe beneath it, which was later found to be a ventilation pipe for a stove. The doorway was so well camouflaged that it resembled natural rock formation. It was suspected that the door was protected by an explosive device, so it was eventually opened by means of a long rope; a trapmine was found at the bottom of the inner stairs wired to explode if anybody walked over a trip wire on the stairs. The dump was blown up later that evening, the explosion being heard in the city. Three brothers were subsequently charged under the Treasonable Offences Act and the Firearms Act.

#### Tibradden

The original Tibradden House was described in 1837 as being a large house in tolerable repair in the occupation of Mr. J. Jones. At this time the nearby Cloragh House was the residence of Charles Davis. Tibradden House was



View looking east from Tibbradden House, about 1871. (Guinness Collection)



Cloragh House. (Guinness Collection)

presumably demolished within the following twenty years, as the present house was constructed in 1859.

Thomas Hosea Guinness, a solicitor of Coolmine Cottage, Castleknock, married Mary, daughter of Charles Davis, on 31st August 1859, and as a wedding present her father had Tibbradden House built for them. St. Thomas, a large yellow house on the left hand side as one comes up from Kilmashogue Bridge, was at one time the dower house on the Guinness lands. Among its occupants were William Bright, LL.D., and Mary Guinness, the artist. Its present owner is Major T. McDowell, Chairman of the *Irish Times*. Cloragh Cottage was at one time the residence of Annie P. Smithson, the prolific writer and district nurse. Nurse Smithson was for many years the district nurse in Rathfarnham, also serving in Jervis Street hospital during the 1916 Rising. Her books, which number about twenty, depict the life and times of a district nurse. At least one of her novels, *The Weldons of Tibbradden*, is located in the area she loved so much. Annie Smithson died in February 1948 at the age of seventy-four and is buried alongside her mother, Margaret Louisa Smithson, in Whitechurch graveyard.

Up the road from Tibbradden House is Larch Hill, a one-time fine estate of about 100 acres, originally the property of John O'Neill, a city merchant who only lived there during the summer months. A large monument was erected to his wife's memory in 1835 in Whitechurch graveyard. The property later passed into the hands of Courtney Clarke and later still was used as a T.B. sanatorium. *Thom's Directory* for 1925 shows it as a tea-room owned by James McClean. In December 1937 it was purchased by the executive of the Catholic Boy Scouts of Ireland for the

use of its members as a centre for camping and other scouting activities and it is still in their occupation although the house is no longer standing. Many local people believe the area is haunted, but there appears to be no firm evidence to support this.

#### Edmondstown Park and The Hayes Family

Edmondstown Park was a square two-storeyed Georgian red brick house built in 1798, having a frontage with three windows on each floor and the main entrance at the side. The house was approached by a gravel sweep leading to a flight of steps and the front door with its porch of wrought-iron work flanked by semi-circular windows. Inside was a spacious hall, from which doors led into the drawing room and dining room, a staircase giving access to half a dozen bedrooms on the first floor. A service wing with kitchen and sculleries was subsequently added by the Hayes family. On three sides of the house was open parkland with extensive views, while on the fourth was a walled garden with its abundance of fruit, flowers and vegetables. A tennis court was rather reluctantly laid by William Hayes as the result of his daughter Elizabeth's arm-twisting, although he objected to such a frivolous use of good grazing for his cows. The entire property comprised about 160 acres, including an adjacent farm later acquired with a dwelling known as McGrane's House occupied by the steward, Alexander (Alec) Coard and his family.

In or about 1848, William Armstrong Hayes, a wholesale tanner in the city, took a lease of Edmondstown and took up residence with his wife and six children. Hayes had married Elizabeth Carlisle in 1837 at the age of 29 when he was in business as a warehouseman at Merchants' Quay. In 1840 he joined his

eldest brother John as a partner in the wholesale tannery in New Row off the Coombe. John Hayes died in 1867 and it was in that year that William purchased Edmondstown from the owner, Mr. Cotton, apparently disposing of his interest in the tannery about this time to devote more time to farming and to assist his second son William in running a chemist's shop at 12 Grafton Street.

Old William Hayes died on 15th November 1893 at the age of 86, his estate being valued at £15,820 (some £300,000 at today's prices). His son William who had been living in Rathgar took over the management of the farm, although his mother Elizabeth remained in residence. January 1895 saw very severe weather at Edmondstown—we are told that Alec Coard 'put in a dreadful week of it looking for and saving the sheep and cattle'—the sheep having to be dug out of fifteen feet of snow in the Rockbrook field. Elizabeth Hayes died on 5th March 1902 just two months after her ninety-second birthday, following a fall from her bed three days previously. William now moved into Edmondstown with his family. After leaving school he had been apprenticed to McMaster Hodgson & Co., druggists of Dublin, and at the age of 24 set up his own chemist's shop at 12 Grafton Street. He married Kate, daughter of Charles Hewlett, head of a firm of London wholesale chemists and they had four children.

In 1870, William and other druggists formed a committee, with William as secretary, to promote the Irish Pharmacy Bill which became law in 1875. In 1897 William Hayes joined forces with Henry Conyngham of Upper Baggot Street and Mr. R.T.W. (later Sir Thomas) Robinson of Kingstown to form a limited company, the well known Dublin pharmacists Hayes, Conyngham & Robinson Ltd., whose head office is

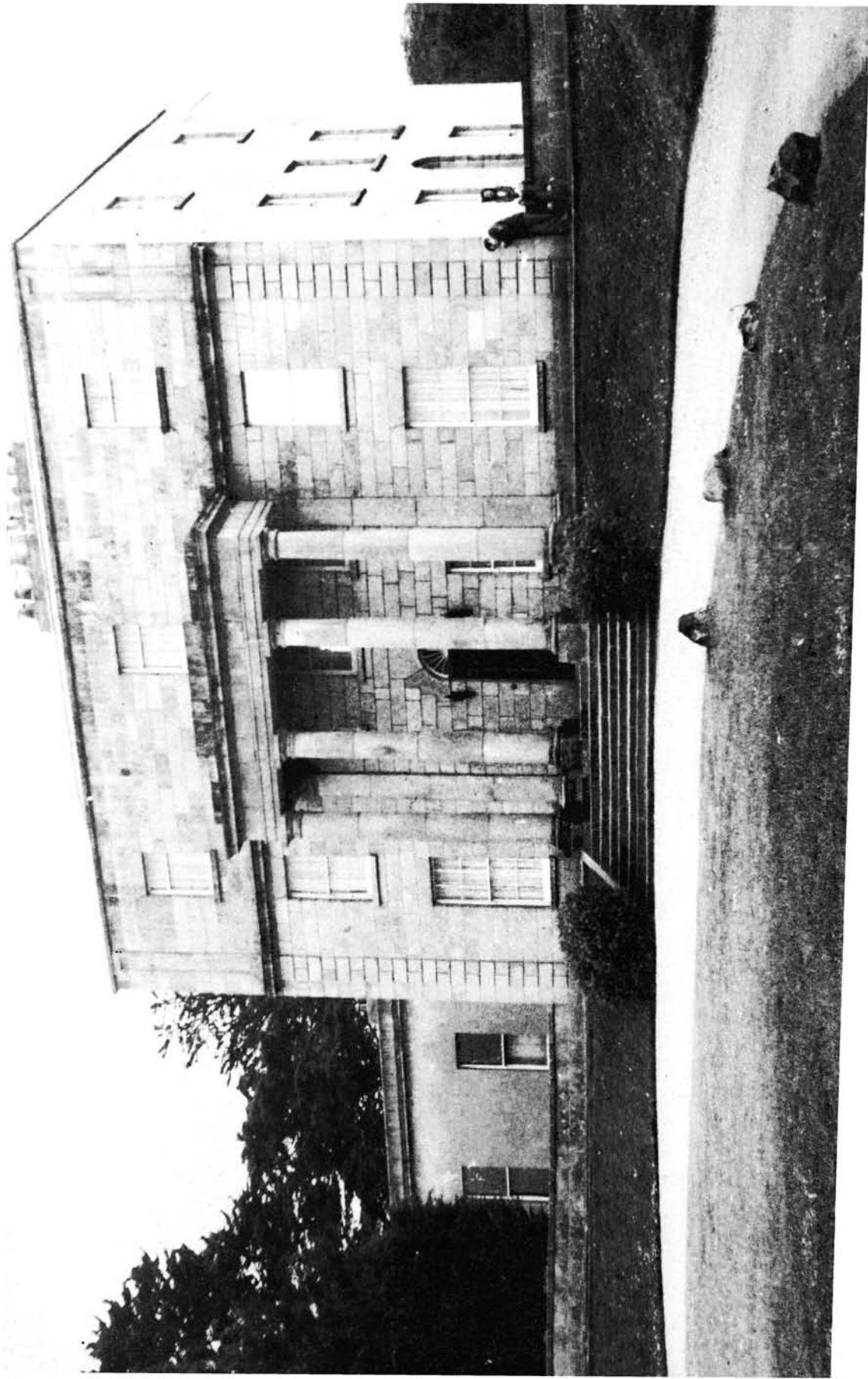
still at No. 12 Grafton Street. This move enabled him to devote more time to charitable causes in which he had a particular interest.

His wife Kate died at the end of October 1906, and he remarried in August 1910, at the age of 69, Lily Harris some thirty-six years his junior, thus causing a sensation in the family circles. William passed away late in July 1918 and Lily stayed on at Edmondstown to farm the land, finally passing away in December 1948. Their son, another William, took up an appointment at the London Postgraduate Medical School early in 1950 and the occupation of Edmondstown Park by the Hayes family finally came to an end.

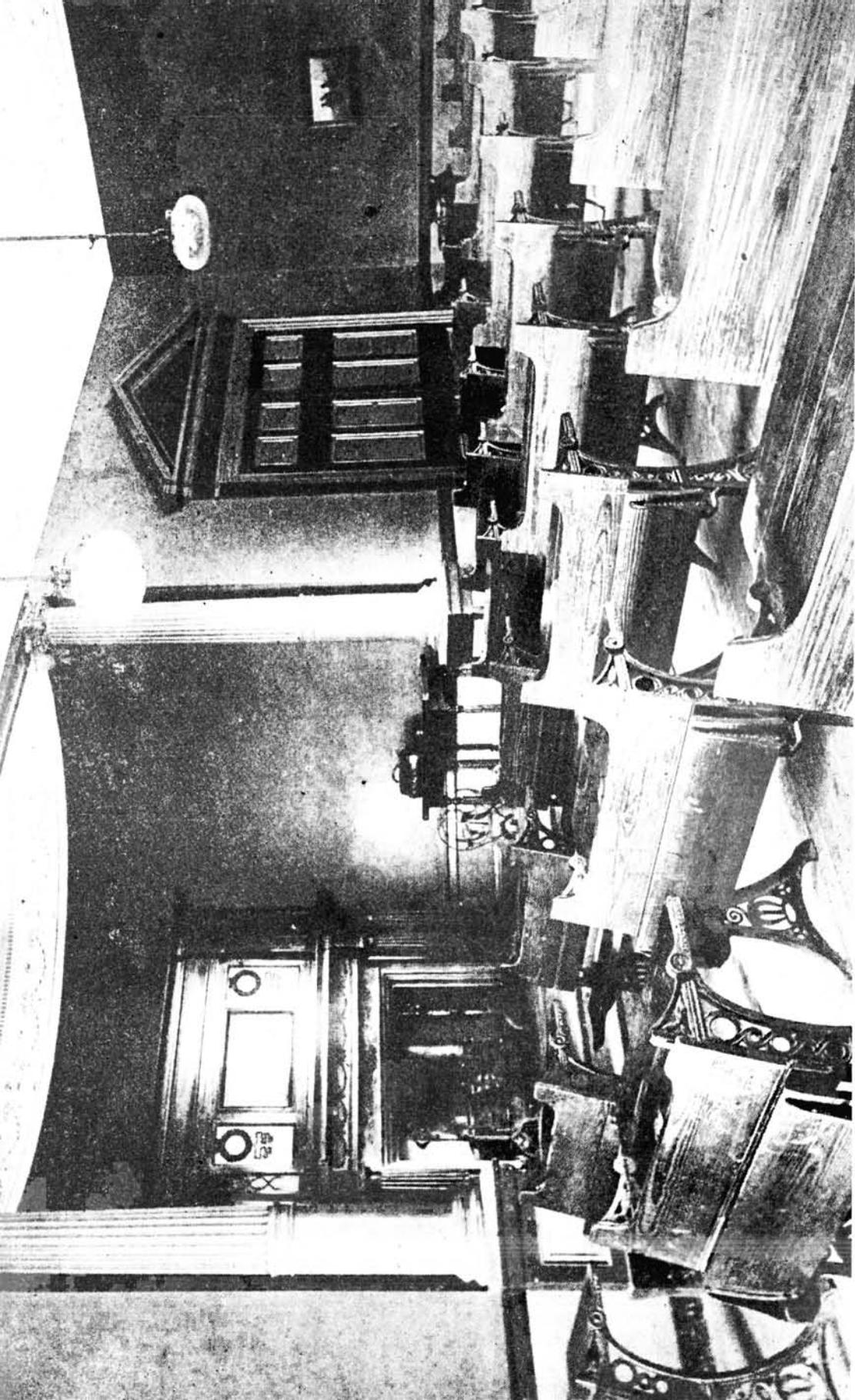
#### The Hermitage/St. Enda's

Built about 1760, The Hermitage was at one time known as The Fields of Odin, the deity worshipped by the Norsemen to whom it was intended that the erection of the stone temple which the property contained should be attributed. The monument behind the wall at the junction of Taylor's Lane and Whitechurch Road was erected by a former owner, Major Philip Doyne, to a horse which carried him through the Battle of Waterloo. Amongst other former owners were Dr. Edward Hudson, father of William Elliott Hudson, famous composer and collector of ancient Irish music, and the Right Honourable Richard Moore, sometime a Justice of the Queen's Bench.

Patrick Pearse had opened St. Enda's Boys School at Cullenswood House, Oakley Road, in Ranelagh, in September 1908, but hardly had it been opened than it was found to be too small. Situated in fifty acres of woods, parkland and orchards with a river and a lake, Pearse fell in love with The Hermitage at first sight. Purchased for a sum of



St. Enda's —now the Pearse Museum. (Author)



St. Enda's — the Study Hall.

£6,000, St. Enda's opened there in September 1910 with 70 pupils compared with 130 in Ranelagh the previous year. It was established as an experimental bi-lingual school as a protest against the existing National School System which Pearse saw as an English one, and not a very good one at that, intending, as it did, 'to turn all Irish men into good little Britons'. The school never really took off and was to be a continuous financial burden, even more so after the deaths of the brothers Patrick and Willie in 1916. Pearse's mother died in 1932, leaving the house and grounds to her daughter Margaret with the promise that it was to go to the nation on her death as a tribute to the brothers. The school finally closed in 1935 and Margaret lived on at St. Enda's with ever-increasing financial problems, and when she died in 1969 the house was in a poor state of repair.

It was then taken over by the Board of Works who carried out extensive renovations and subsequently opened it to the public as a Pearse museum. Part of the grounds has been opened up as a pleasant nature walk known as 'The Wayfarer', commemorating Pearse's poem of that title written at St. Enda's shortly before his death in 1916.

The following lines illustrate how Pearse was influenced by what he saw here—

... 'Sometimes my heart hath shaken  
 with great joy  
 To see a leaping squirrel in a tree,  
 Or a red lady-bird upon a stalk,  
 Or little rabbits in a field at evening  
 Lit by a slanting sun,  
 Or some green hill where shadows  
 drifted by, ...'

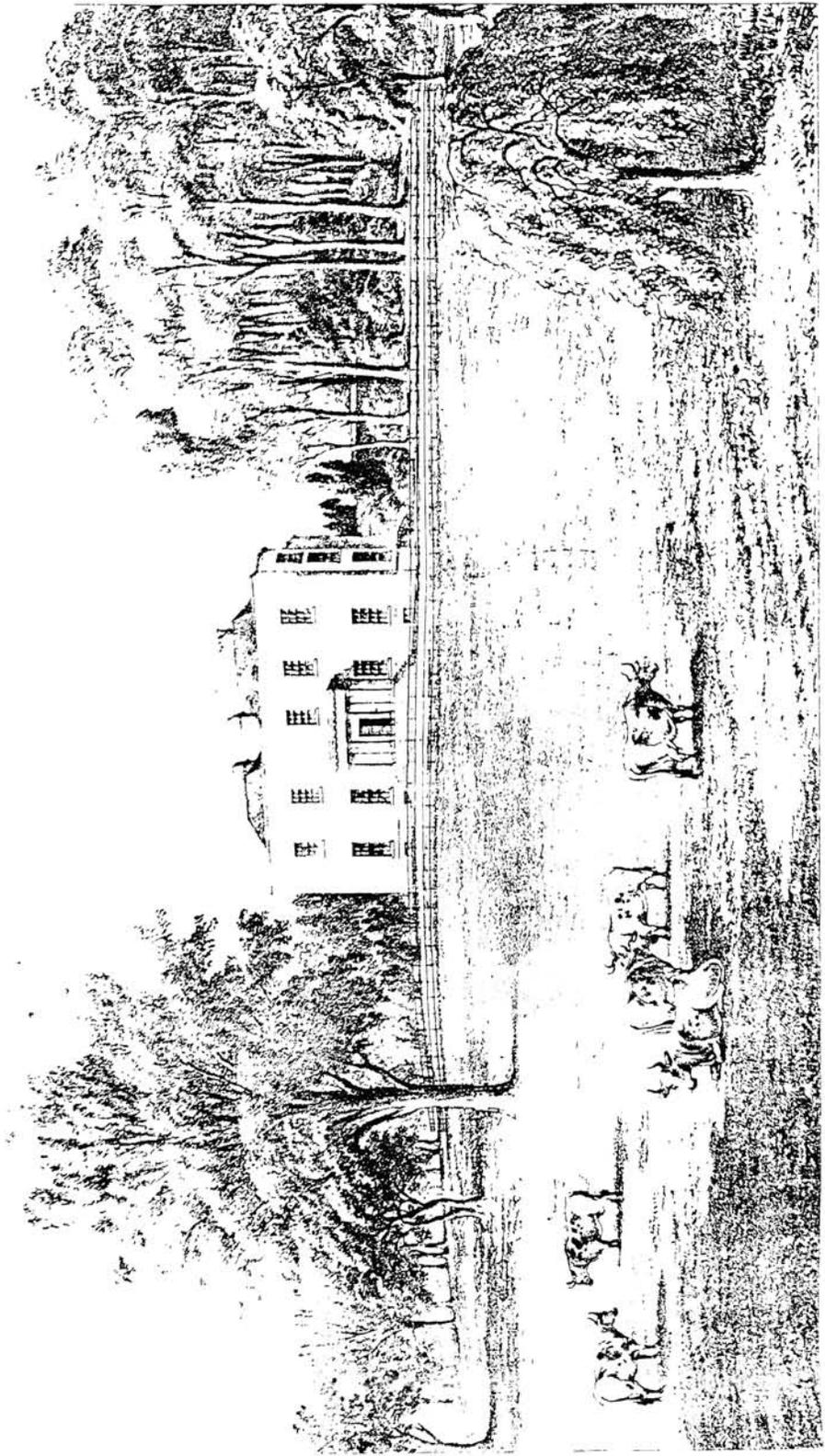
The property had historical connections with Robert Emmet, leader of the unsuccessful rebellion of 1803. It was in the grounds of The Hermitage that Emmet used to walk with his lady-love

Sarah Curran. Her father, John Philpot Curran, lived in The Priory across Grange Road from The Hermitage. A club known as 'The Monks of The Screw', presided over by Curran, met in The Priory which has long since been levelled.

#### Woodtown

George Grierson, the third of that name to be a King's Printer and probably the most renowned of the Griersons, was King's Printer throughout the last decade of Grattan's Parliament and the first two of the nineteenth century. He lived like a gentleman and spent like a lord, with a reputed income of at least £12,000 per annum. Shortly after his marriage in 1791 he moved from Lower Dominick Street to a new house at the head of Glenasmole known as Heathfield Lodge, later moving to Mount Venus House in the mid-1790s before moving on to Rathfarnham House, now part of the extensive Loreto Convent.

Following the passing of the Act of Union in 1800, he is reputed to have received the sum of £100,000 by way of compensation for loss of business and he turned his attention to farming and cattle-breeding at Woodtown House, later known as Woodtown Park, on the slopes of Mount Pelier. This venture is said ultimately to have involved Grierson in financial ruin. The house later came into the possession of the Right Honourable Henry Joy, one time Chief Baron of the Irish Exchequer. Following his death, the estate was offered for sale in the Landed Estates Courts in April 1861. The prospectus issued at that time describes the mansion itself as being a large house with full accommodation for a nobleman or gentleman's family, containing large and handsome parlour and drawing rooms, study, anterooms, 11 bedrooms, kitchen and servants' hall, housekeeper's



Woodtown, County Dublin, 1864.

rooms and servants' apartments with an abundant supply of the best spring water. The out-offices, in keeping with the mansion, provided stabling for 12 horses. The estate itself comprised some 52 acres, including the Forgefield of 10 acres leased from James Davis.

In 1896 the Reverend Walter A. Hill, who had been on the staff of St. Columba's College from 1871 until 1886, started a preparatory school at Woodtown Park with the intention that the boys should go on to St. Columba's. The Warden and Fellows of the latter gave this scheme their blessing and moral support but did not involve the college financially. It lasted for some years and was the first boarding school in Ireland which kept boys only up to the age of thirteen. The house was unoccupied by 1915, about which time it came into the possession of the McNeill family, brothers James and Eoin (John). There is a local belief that final plans for the 1916 Rising were drawn up here—Pearse at this time lived close to Woodtown at St. Enda's and it is quite possible that Woodtown Park was the scene of meetings. On the other hand, Eoin McNeill was against any action at Easter weekend 1916, going so far as to issue a press notice ordering members of the Irish Volunteers, of which he was Chief of Staff, to desist from any action. A number of heated arguments ensued between McNeill and Pearse in the days leading up to the Easter weekend.

Twenty or so years later the house was in the occupation of the historian Arnold Marsh and is at present occupied by his daughter and family. On the opposite side of Stocking Lane to Woodtown Park is Woodtown Manor, one-time residence of Samuel White. A map of the Woodtown demesne drawn up by John Byrne in 1806 shows the estate to have consisted of 132 acres, includ-

ing a deerpark which every estate of note appears to have possessed at that time. Woodtown Manor is now in the occupation of Gareth Browne.

#### Industries

At the present time, manufacturing industry within the region is confined to two factories, Reckitts Ltd. in Edmondstown and Glaxo on the Grange Road. At the beginning of the nineteenth century however, the Owen-Doher river was the scene of much activity with a number of mills operated by water-power in the stretch between Rockbrook and Ballyboden, and in fact further downstream although the latter do not concern us. It is to be regretted that virtually no photographic or written evidence now remains of an important aspect of social history of the time. One reference states that some 600 people had been employed in the Rockbrook area alone, and, if this figure is correct, the total number employed in the mills within the parish must have been twice that number.

The only sources of note providing information are the various Ordnance Survey maps and the *Ordnance Survey Name Books* dated from 1837, supplemented by D'Alton's history and Lewis's *Topographical Dictionary*, while the *Paper Maker* also has some references to various paper mills in the area.

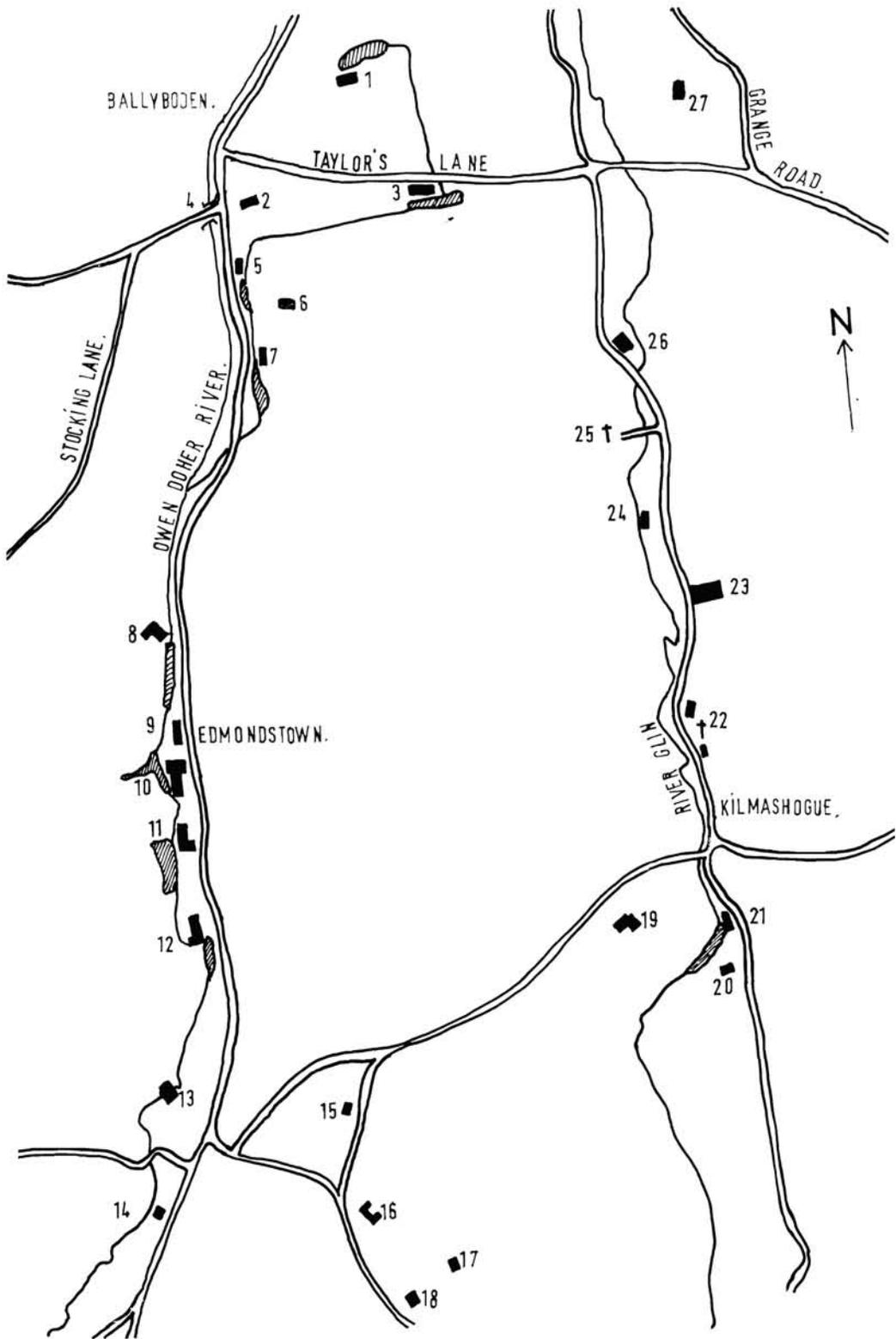
There is some confusion regarding the ownership and location of some of the mills but the following represents what the author has been able to establish from the various sources available. Moses Verney established a papermaking business at Whitechurch in 1760/1 in partnership with William Mondett. We are told that he made gold and silver paper for the purpose of 'preserving gold and silver lace from tarnishing'. Verney supplied the paper for the 1782

## Map showing principal industries about 1840

Based on the Ordnance Survey by permission of the Government,  
Permit No. 3908

### *Key to Map*

1. Paper Mill
2. St. Catherine's
3. Newbrook Paper Mill
4. Billy's Bridge
5. Cotton Mill
6. Somerville
7. Paper Mill
8. Cloth Mill
9. National School
10. Newtown Great Paper Mill
11. Newtown Little Cloth Mill
12. Millmount Cloth Mill
13. Rockbrook Paper Mill
14. Airmount
15. Cloragh House
16. Cloragh Cottage
17. Silk Mill
18. Tibbradden House
19. St Thomas
20. Oldfield
21. Woollen Mill
22. Whitechurch Church & School
23. Moravian Cemetery
24. Whitechurch Laundry
25. Old Whitechurch
26. Silk Mill
27. The Hermitage/St. Enda's



issues of the *House of Commons Journals*, a sizeable order as it consisted of 500 sets of 14, making 7,000 volumes in all, roughly equal to 4,000 reams. Nothing further is known of this firm which is not shown on the 1837 O.S. map and had therefore presumably ceased to exist by then. D'Alton refers to cotton mills owned by Mr. Jackson being formerly on or near the site now occupied by the church but no other reference to this mill can be traced. Further down Whitechurch Road, there were two other industrial buildings. One was the laundry started by Thomas Bewley in the early 1840s beside his residence Lissadell, later owned by Caroline Thacker and then by the Willoughby family until it closed down about 1930. It is said that the Black and Tans sent their laundry up here but due to the considerable number of items going astray very soon ceased to do so! In 1910 the Whitechurch Laundry Co. Ltd. had branches at 11 Blessington Street and 31 Charlemont Street. Bewley also built the adjoining properties Palmyra and Whitechurch Lodge, Mr. Robert Ganly of the well-known auctioneering firm of Ganly Craigie Ltd. now lives in Lissadell. A little further down Whitechurch Road on the right hand side going towards Willbrook, near to the new roundabout, the O.S. maps show an idle silk mill, while the Namebooks refer to it as an extensive but idle cotton mill. Entries in the New Whitechurch parish registers dating from 1824 would seem to point to it having been a cotton factory, as two separate baptisms, one in 1824 and one in 1831, show the father's address as Whitechurch Factory and his occupation as cotton spinner. On the other hand, perhaps these entries refer to Mr. Jackson's cotton mill.

Immediately over Kilmashogue Bridge on the left hand side of Kilmashogue

Lane was a mill owned by a Mr. Drumgoold, while a little further up river on the right hand side was a mill opposite Tibradden House, owned in 1808 by Mr. Hughes. Some 200 yards up Kilmashogue Lane from the bridge, there is a mill building still in existence which is generally accepted as having been a corn mill owned by Doolan, although the 1837 O.S. map clearly shows it as being a woollen mill. *Thom's Directories* list a laundry at Kilmashogue run by the Jenkins family at the beginning of this century. There is more doubt as to the exact number, type and location of mills on the Owen-Doher river. Archer's Statistical Survey of 1801 lists six mills in Rockbrook, viz. two paper mills owned by Nunn, and one each by Fry, Manger, Sullivan and Taylor. The exact location of these mills is not given, but it is possible to say that the Fry mill was situated at Rockbrook House. By 1837 Fry was dead but a Mrs. Fry, presumably his widow, lived at Rockbrook House. As far as the remaining five are concerned, I can add nothing regarding their location. A Thomas Watson went into partnership with a gentleman called Nun in 1768 and is shown as proprietor of a paper mill at Millmount, the name of which was used as his mark. Watson supplied paper for the *House of Commons Journals* in 1772 and 1781. The 1869 O.S. map shows Millmount as being a cloth mill although *Thom's Directories* refer to it as being occupied by the famous Dublin paper-makers, R. P. Dollard & Co. It is possible there were at one time two adjoining mills, but on the other hand a resident of Ballyboden, Mr. Jack Mills, whose father was a coal factor who supplied many of the mills with coal, has informed me that Dollards was nearer Ballyboden on the opposite side of the road near Somerville, i.e. close to the Redmond Mo-



Reckitts Factory, Edmondstown. (Author)



Kilmashogue Mill circa 1870. (Guinness Collection)

tor Works. Also incidentally situated here was the Model Steam Laundry owned by the Bloomfield Laundry which closed down in the early 1930s. The O.S. map of 1837 also shows a cotton mill between Somerville and St. Catherine's, the latter now in the occupation of the Augustinians.

Lewis in 1837 states that the parish of Cruagh had four papermills, of which only one, employing about sixty people, was then in operation. Two woollen mills had been established producing friezes, flannels, kersey, coating and blankets, with one hundred persons employed, 'although a few years since, when in full work, more than 600 were engaged'. D'Alton in 1838 refers to the deserted paper mill of Mrs. Fry. 'That of Mr. Pickering succeeds to tell that yet it lives ... the continuing course wears a better aspect, and Mr. Horan's factory, which employs about 35 persons, leads to the more extensive and beneficial concern of Mr. Burke, where about 160, all of whom constitute a village round him (this was one of three mills on the same mill-race at Edmondstown) get constant employment throughout the year. Next, at right, occur Mr. Lambert's woollen works employing about 20, as do those of Mr. Sherlock immediately adjacent, while Mr. Read's woollen mill at Ballyboden gives work to about 40'. The Ordnance Survey shows only ten to twelve employed at Read's (spelt Reids) at one to six shillings a day. In 1851 Read's obtained a medal at the Great Exhibition of that year for their tweeds. Apart from the foregoing, the Ordnance Survey show two additional mills at Ballyboden, Martin's which was extensive and flourishing, and Mansergh's which employed thirty; both of these were paper mills. Mansergh's originally had a mill at Donnybrook but later moved to Ballyboden and were there until as late

as 1850. They made a variety of papers with the watermarks EM, RM, E, and with post horn or royal arms.

Other mills mentioned are as follows. John Beauchamp (watermark J. B.) acquired land at Ballyboden in 1761 as well as a known paper-mill site from Robert Randall, a paper-maker of Rockbrook. In 1799 Beauchamp was described as of Silveracre. Robert Randall had a mill at Newbridge in 1739 but in 1757 he was proprietor of a new mill at Little Newton and he contributed to the 1763/4 issues of the *House of Commons Journals*. Whether this was Randall's only mill or whether he owned another one further downstream in Ballyboden is not known. *Thom's Directories* for 1905 and 1910 respectively show Shamrock Paper Mills at Edmondson and Edmondstown Paper Mills.

Another paper mill existed on Taylor's Lane at Newbrook, just east of the Whitechurch library, owned by John McDonough & Sons. This may have been the same factory in which church services were held in 1823-4 when it was owned by Mr. Taylor. The mill passed into the hands of John, later Sir John, Irwin in 1899 and traded under the name of S. Irwin & Sons. Sir John lived in the adjoining Newbrook House which overlooked the millpond. The mill, which produced coarse black wrapping-paper, was powered by a steam beam engine and also by a steam horizontal engine. It is not certain, but it may also have been powered by water. Local sources state there was a fire in the mill in the late 1920s and that it closed down early in the 1930s. In any event it was subsequently conveyed to Killeen Paper Mills Ltd. in 1936. The race for this mill, which also served the two mills at Somerville, was taken from the Owen-Doher some distance up the Edmondstown Road under



White Line Bus at Rockbrook, circa 1930. (C. Coard)

which it crossed. After feeding the Newbrook mill it crossed under Taylor's Lane and fed a further paper mill in Ballyboden.

During the early 1930s a local bus service operated between D'Olier Street church, as well as from Burgh Quay to Beechwood Avenue. Owned and operated by Ernest G. White of Cloragh, it was bought out by the Dublin United Transport Company for £1,500 in September 1934. The only other reference the author has come across is that one of the White Line buses knocked down and killed a 14-year-old boy at Kilmashogue on 1st June 1929. The buses were for a time garaged at Ballyboden on the site now occupied by Redmond Motor Works.

#### Prehistoric Dolmens and Holy Wells

The area abounds in wells and prehistoric dolmens etc. of which the best known is probably the Mount Venus cromlech or dolmen. Dolmens ('Daul'—a table and 'maen'—a stone) are generally believed to have been constructed in the Neolithic or later Stone Age period and are thought to be burial-places. They are widely distributed throughout India, Syria, North Africa, Spain, Portugal, France, Germany, Sweden and the British Isles. The Mount Venus dolmen is situated in a field on the left hand side of Mount Venus Road as one travels away from Rockbrook. Borlase in his book *Dolmens of Ireland* classes this one with those at Howth and Browne's Hill and regarded it as one of the most magnificent megalithic monuments in the world, assuming, that is, that the immense roofing stone was ever raised on to the summits of the pillars beside it.

The roofing or cap stone is a vast granite block of tabular form which rests at a 45° angle on the shoulder of an upright block of roughly pyramidal form.

This massive stone, calculated to weigh about 44 tons, measures 23 feet at its longest point and has a total circumference of almost 60 feet. Borlase doubts that the roofing stone was ever raised, although other sources believe that it may have been dislodged by an earthquake which occurred in the Dublin area in or about 1690. A couple of miles south of Mount Venus we find another dolmen in the grounds of Larch Hill in Tibbradden. It has a fine pillar stone almost 10 feet high standing at the inner side of the chamber of the dolmen and behind the roofing stone. The latter is 12'3" long by 8'3" wide and 2 feet thick and is therefore much smaller than its counterpart at Mount Venus. One of the side stones has fallen and the roofing stone is now nearly 3 feet from the remaining upright and would appear never to have rested on it.

Close by, on Tibbradden Mountain, is a prehistoric burial cairn or passage grave. A passage grave essentially consists of a burial chamber which is entered by a long narrow passage, the whole being covered by a rounded mound and usually surrounded by a kerb. In its simplest form the chamber is circular, as it is at Tibbradden. The grave inside was about 3 feet by 1'6" by 1' deep, filled with charcoal of small wood and bones. A small urn was found broken in the grave, while a second crock in a very decayed state was found bottom up amongst the stones. These vessels were discovered in 1927 and one of them is now preserved in the National Museum. The urn was a food vessel 3¾" high with a moulding at the shoulder and decorated with lines of ornamentation made by two different notched instruments. The cairn itself is about 4 feet in diameter and 5 feet high, the entrance passage facing North-East by North. The entrance passage

was roofed in a simple manner with lintels but the chamber was usually roofed in a dome fashion by corbelling—small stones being used in the Tibbradden one, although normally large slabs would be used. In the wood above Kilmashogue Wood carpark is another relic of the past in the form of a wedge-shaped gallery grave. This consisted of a roughly rectangular chamber and a small antechamber set in an oval mound of stones dating probably from the second millennium B.C. Later in the same millennium burials took place and a hearth was constructed. In the grounds of Glensouthwell at the end of College Road is Brehon's Chair, so called because of its shape, the remains of another dolmen. Returning along College Road and into Whitechurch Road, there is on the roadside right opposite the present church a stone which has been called the Wartstone by local people from a belief that the water which collects in a cross-socket sunk in it will eradicate warts if the affected part of the body is immersed therein. This stone is in fact the remains of an inscribed cross-plinth from a free-standing cross. There was what was probably a tenth-century inscription of the letters IL on the stone.

Apart from the above, there are two wells situated in the area, one St. Sabb's (or Sabh's) Well in the grounds of St. Columba's College about which no tradition appears to have survived. The second one, St. Columcille's or Tobar na Cluas, is better known and is situated some 200 yards from the entrance to Orlagh College near to the little village of Ballycullen. It is a clear spring with a little runlet of water and is enclosed in a cupola of masonry embellished with a crucifix and a statue of the saint. The water is drunk and applied to sore ears. The well is still visited annually on the Sunday next after the Feast of St. Co-

lumcille (9th June). A legend attached to this well is that the water from it cannot boil. The following poem is dedicated to this well.

#### St. Columcille's Blessed Well

As I went out from Dublin  
To climb Mount Pelier Hill,  
To Killakee and Feather-bed  
And up the mountains still,

My thoughts were scarce a penny-  
worth  
Until I chanced to see  
The name of dear St. Columcille  
Bright lettered on a tree.

A rugged stile, a rustic bridge  
Soon added to the spell;  
They led me to a lovely shrine  
Beside a Holy Well.

A statue of the saint is there:  
He looks so young and sweet,  
In robe of white, with scrip and staff  
And sandals on his feet.

And here's an ancient hollowed stone,  
What story does it tell  
Low murmured by the ceaseless stream  
That pours into the well?

In olden time, in golden time,  
I hear the water say:  
St. Columcille from Tolka side  
Came wandering up this way.

While resting in this shady bower,  
He looked so young and sweet,  
In robe of white, with scrip and staff,  
And sandals on his feet.

'Twas June time and the world was  
glad,  
God's goodness everywhere.  
For all the world and everything  
We heard his whispered prayer:



Mount Venus Cromlech — the large stone is estimated to weigh 44 tons.  
(Author)



St. Colmcille's Well. (Author)

O bless the Lord, bright noon-day sun,  
Fair land and shining sea,  
Clear springing water, happy stream,  
Come, praise his name with me.

And pledge of our united prayer  
God's blessing here I leave  
For all who gather in this place  
To ask and to receive.

And so the memory that we keep,  
The story that we tell:  
The saint, the blessing and the prayer  
Beside this Holy Well

I will not climb Mount Pelier,  
Nor further fare to-day,  
To Killakee or Feather-bed,  
But here to rest and pray.

And we will come from Dublin  
When June is with us still.  
To keep the feast and all be blessed  
By dear St. Columcille.

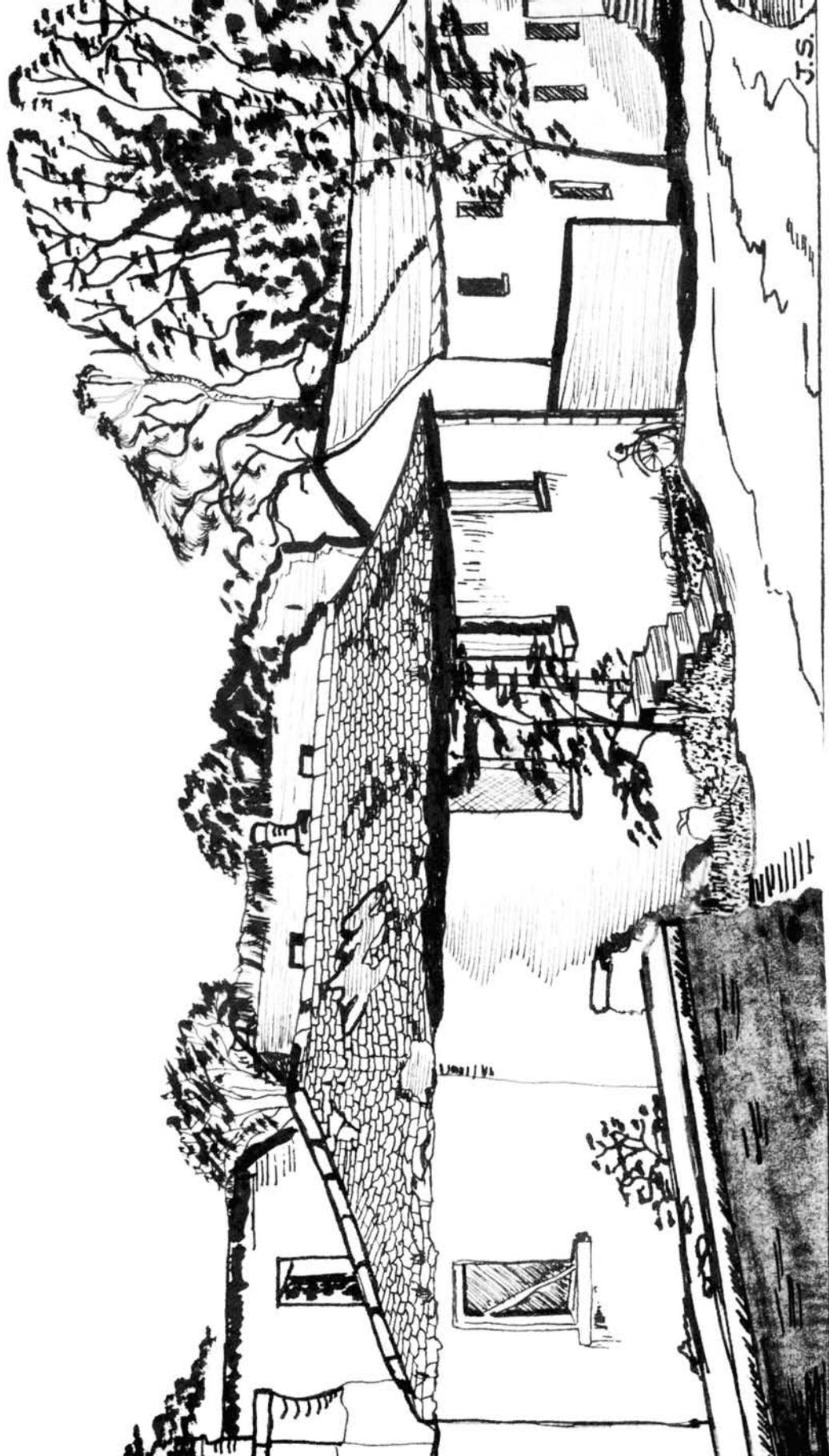
If we now travel back up Kilmashogue Lane right to the point where the road now ends, we are confronted with a gate beyond which a number of modern bungalows have been built. Carrying on past these bungalows, the original road swung downhill to the right and crossed the stream in the bottom of the valley by a bridge bearing the inscription 'De La Sophanie' on the keystone on the downstream side and '1850' in Roman figures on the other side. The valley is known as Kelly's Glen and the bridge was erected by the local landowner, William Caldbeck, who is said to have erected it and another bridge close by, the latter with the inscription 'A suore amabile' as a memorial to his deceased sister. In any event, right beside the first bridge is what was one a chalybeate spa. Dr. Ruddy in his *Natural History of the County of Dublin* published in 1757 said of it—

'This spring was first taken notice of about the year 1748, being in my opinion superior to that of Templeogue, even when this last was at its utmost perfection, though not so easy of access. It is a perennial spring, about 9 inches deep about 12 inches over situate in a small glyn (sic!) on Kilmashogue Hill'. Close to the bridge was a strange-looking house in rather ruinous condition, with granite pillars and portico in front and curiously shaped lattice windows, inhabited by a herd and of course haunted according to W. St. J. Joyce in his *Rambles around Dublin* published in 1890. It was believed to have been an inn for those taking the waters, as was Caldbeck Castle—in fact a rather ordinary large house rather than a castle—the ruins of which are still to be seen further up Kilmashogue Mountain. Some sources doubt that these buildings were constructed for that purpose, although an entry for October 1929 in the diaries of the late Colonel C. D. Guinness relating to the inscriptions on the bridge refers to the Old Spa Hotel in the Paddock.

Reference to Kelly's Glen brings to mind one of the oldest inhabitants of the area at the time of her death in 1937. This was Miss Hannah Farrell who was born at Kelly's Glen on 19th January 1825, one of a family of nine children. Interviewed on her 112th birthday in January 1937, she still read the newspaper and looked forward 'to a pleasant old age'. Asked for her views on the modern young woman, she said that neither their make-up nor their manners impressed her. One wonders what she would have thought of to-day's fashions! Miss Farrell could clearly remember the first trains running to Kingstown. One of her earliest recollections was of seeing Daniel O'Connell. She was also clearly able to remember a youthful romance 92 years previously



Kelly's Glen – one of two bridges erected by William Caldbeck in memory of his sister. (Joy Shepherd)



Kilmashogue — National School and Mill. (Joy Shepherd)

when she fell in love with a young man. Their parents had however objected to the romance and they decided to elope but her lover took suddenly ill and died, and with his departure died her one and only romance.

#### The Golf Clubs

By far the longest established in the area is Grange Golf Club, which was founded in the summer of 1909, the course at that time being situated on the slopes of Kilmashogue Mountain. Steps were taken in the following year to find a proper site, land being selected at Marley Grange and leased from the owner Douglas Rowley, son of the Honourable Hercules Rowley, on a 21-year lease from July 1910. The clubhouse was built at a cost of £490 and the original course consisted of nine holes. The annual subscription in those early days was £2-2-0 with £3-3-0 entrance fee, a far cry from to-day's fees. In 1911 problems arose when Marley Grange was sold, the new owner Mr. Somers demanding some of the land back for exercising his horses. However, a compromise was reached with an exchange of land and the annual rent was reduced by way of compensation. Mr. Somers died in 1921 and Marley Grange was again sold—to Colonel Clarke who gave the club notice to quit as he required the land for horse breeding. The club claimed damages off Colonel Clarke for disturbance and the result was the granting of a 5-year lease. However, the club was saved by the timely purchase of the adjoining Marlay Estate by the Love family who offered land to the club on a long lease, and so the course was expanded to 18 holes in 1925. The course was finally purchased outright from the Love family in 1967.

Grange was accorded the special honour in 1970 of being selected as the ve-

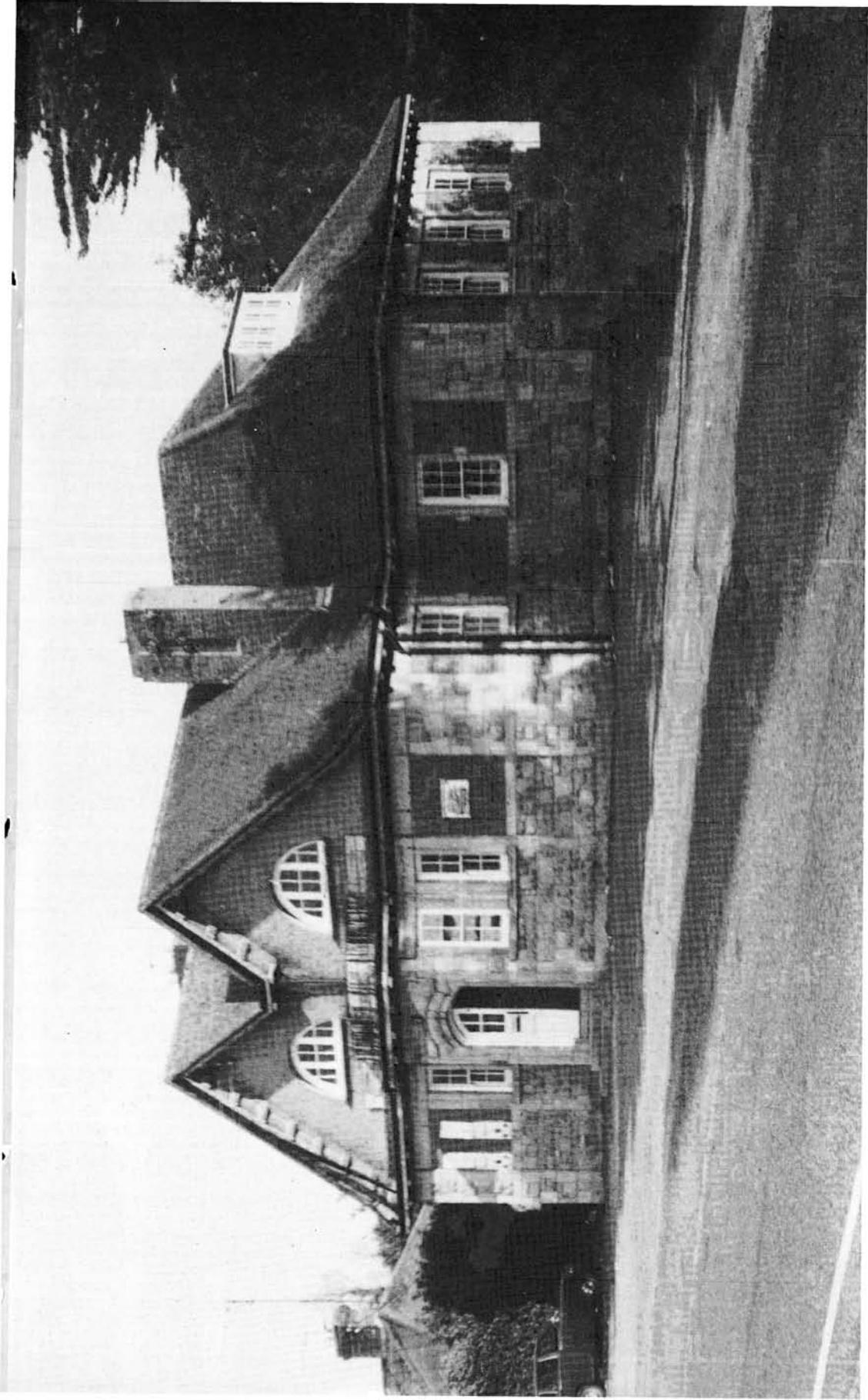
nue for the Irish Close Championship and it was fitting that their own David Sheahan won the championship narrowly beating Mark Block of Edmondstown. The club has gone from strength to strength over the past 15 years or so, the only cloud on the horizon being the publication of the Dublin Area Road Development Plan which envisaged a motorway cutting through the grounds but in 1975 a further area of land at Marley Grange was purchased thus ensuring the future of the club as an 18-hole course, come what may.

At Stackstown is the Garda Golf Club. The two other principal golf clubs in the area are Rathfarnham and Edmondstown. The Rathfarnham Club moved to its present location next to Woodtown Park in the early 1970s when the old course in the Butterfield area was sold for housing. Edmondstown Golf Club was founded by the Dublin Jewish community. Despite a number of approaches to both of them, the author has been unable to elicit any further information on their history.

#### Miscellanea

At the junction of Cruagh and Glencullen Roads at the Pine Forest a Mr. Edmond O'Neill opened the Heather Tea Rooms utilising internment huts purchased from the Curragh. The tea-rooms were subsequently burnt down and the only evidence of their existence is a semi-circular wrought-iron arch over the entrance. Tea-rooms also existed close to Cruagh cemetery and at one time five members of the local very talented musical Coard family had a band and used to play there.

Situated in Taylor's Lane is Ballyboden library, which was used for many years to hold concerts, dances and such like. When a member of a local poor family died it was the custom to hold a fund-raising event in the library to assist



Whitechurch Carnegie Library, Taylor's Lane. (Author)

them. The late Jimmy O'Dea started his career there in 1919 and is remembered by at least one local resident.

William Cosgrave and Eamon de Valera both spoke at election meetings there. Plans were drawn up in 1971 for a new library and £64,000-odd was allocated for the purpose. The new building would not have provided any accommodation for the holding of concerts or meetings, much to the disgust of the local people. The plans were shelved, however, when the Southern Cross Route plans were made public and the old building soldiers on with only occasional licks of paint being applied.

Just as one turns off the Ballyboden Road on to Scholarstown Road the road crosses over the Owen-Doherty river by a bridge locally known as 'Billy's Bridge'. It is not certain after whom the bridge is named, although local legend is that it is called after King William. Why he should be commemorated in Ballyboden is unknown. Along the bank of the river at this point is 'the ghosts' walk', believed to be haunted, along which no self-respecting locals would walk after dark. The Kilmashogue area also boasts its own ghost in the form of a headless coachman. It would appear that British soldiers ambushed an open four-wheeled coach conveying people to a local mass rock during the penal times near midnight on Christmas Eve and beheaded the driver. The coach,

however, continued on its way complete with its headless driver and he is still to be seen shortly before midnight on every seventh Christmas Eve on the stretch of College Road between the rear entrance to St. Columba's College and Kilmashogue bridge.

The Southern Cross Route refers to a scheme to provide a by-pass route around the south side of the city. Beginning at Newlands Cross as the Western Park motorway, it would enter the parish travelling in a roughly easterly direction, crossing Stocking Lane just south of Prospect House, passing between Reckitts' factory and Edmondstown National School on the Edmondstown Road, crossing Edmondstown golf course to meet Whitechurch Road at Kilmashogue Bridge, thence along College Road. Finally it would exit the parish on Grange Road en route to Sandyford, where it would be joined by a further feeder road coming up from the Windy Arbour direction and bypassing Dundrum. It would have the effect of cutting the parish in two and understandably there has been strong local opposition to the scheme. The motorway, which is vital if the city is to be prevented from being choked to death by an ever increasing volume of motor traffic, will undoubtedly be constructed, although lack of finances may delay its completion.

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# Dublin Market August 1801

Wheat Meal, per Stone	2/8d
Barley Meal, " "	2/4d
Oats, per lb.	5 1/2d
" "	5d
" "	9d
" "	9/4d
" "	4d
" "	1/-

