In the course of modernisation and reconstruction of the Catholic Church at Lorrha, Co. Tipperary, recently undertaken by Very Rev. Martin Canon Ryan, P.P., a worn gravestone was uncovered on the south side of the altar at the east end of the church. Canon Ryan arranged that it should be left in place, providing a trapdoor in the floor so that it would be protected from further wear but could be still be viewed. On the invitation of Canon Ryan, Miss Helen M. Roe, the distinguished authority on medieval carving, my son Rory and I visited Lorrha to examine this tomb slab; Fr. Patrick K. Egan, P.P., of nearby Lusmagh, was also present.

The slab is of limestone, and measures 2 metres by 70 cms. It is carved in very low relief and has suffered much wear. By very careful examination and discussion, on site, of almost every symbol, agreement on an interpretation of its inscriptions and symbols was reached. The accompanying drawing was executed from many sketches and photographs made at that time.

This tomb slab has as its central feature a monstrance in false relief, but now very worn, with a five-step base, displaying in the centre of the monstrance the IHS monogram. Around the edge of the slab, starting at the short side above the monstrance, runs an inscription. This inscription continues around the entire perimeter of the slab, back to its starting place, and reads as follows:

HIC: IACET: PATRICIUS: OHO
PRO: CUIUS: ANIMA: UXOR

which may be translated: Here lies Patrick O'Hogan of Sherragh who died 28th February the year of Our Lord 1625, for whose soul his wife, Johanna Dalachan, caused this tomb to be made, 1626.
Inside the border on the left-hand side is another inscription which reads:

FIAT: MDIA: TUA: DNE: SUPER: NOS
QUE: AC: MODU: SPERAVIMUS: IN: TE

This is Psalm 32, v22 (Vulgata): *Let thy merciful kindness O Lord be upon us Like as we do put our trust in Thee.*

On the right-hand side is another quotation from the Psalms:

IN: TE: DOMINE: SPERAVI
NON: CONFUNDAR: IN: AETERNUM

This is Psalm 70, vi (Vulgata): *In Thee, O Lord, have I put my trust Let me never be put to confusion.*

The symbols of the Passion represented on the slab are as follows:

- **Top LH corner**
  - Sun

- **Top RH corner**
  - Moon

- **LH side**
  - Scourges
  - Pillar and cords with cock on top
  - 3 Dice
  - The garment of Jesus
  - The birch twigs with which Christ was struck
  - Pilate's basin and ewer
  - Square towel offered by Veronica
  - Ointment jar
  - The sword of Peter
  - The ear of Malchus

- **RH side**
  - 3 nails
  - Pincers
  - Hammer
  - The cup and sponge
  - The spear
  - The rope which bound Christ
  - 30 pieces of silver
  - Purse and belt
  - Lantern

In style of carving, material and subject matter, this monument corresponds closely with some in the floor of St. Canice's Cathedral, Kilkenny, and can most probably be identified as having been carved by members of the same school of stone masons, because the style of carving and conventions of representation of the Passion Symbols are so similar.

In the elucidation of the images represented on this monument, Miss Helen M. Roe has, as always, given freely of her time and knowledge.

FERGUS O'FARRELL

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NORTH-WEST CLARE IN 1841

The letter below was written in 1841 by William D'Alton to his mother. It is part of Ms. 20951 in the National Library of Ireland being included with a letter from William to his father. It is published here with the kind permission of the Trustees of the Library.

William D'Alton, author of the letter, was a solicitor and appears first in the Dublin Directory in 1844. John D'Alton, his father, lived at 48 Summer Hill, Dublin, and practised as a barrister but is best known as the author of several historical and antiquarian works including a history of Ireland and a history of County Dublin.

Cornelius O'Brien referred to as "the member", was elected M.P. for Co. Clare on a number of occasions between 1832 and 1853. According to the Limerick Chronicle of the 31st July, 1841, he was the only Irish solicitor in the House of Commons; the several Irish
barristers in the House included three members of the O'Connell family. In 1835 O'Brien, who resided at Birchfield, near Liscannor, Co. Clare, erected the tower which still stands on the Cliffs of Moher; Lewis’s *Topographical Dictionary* of 1837 says “On the most elevated point of these stupendous cliffs an elevated building in the castellated style is now being erected by Cornelius O'Brien, Esq., for the accommodation of visitors [sic] to this bold and iron-bound coast.” Lewis also tells us that O'Brien had improved his estate and the lot of his tenants by erecting neat, slated, cottages and farm buildings. O’Brien also renovated St. Brigid’s Well at Liscannor and he is buried in the cemetery adjacent to the well. Across the road from the well he had erected a monument, which still survives, “As a lasting record of his public conduct and private worth”—his tenants are said to have been compelled to subscribe towards the building of this monument, a high column crowned by an urn.

D'Alton would seem to have been involved in the election of 1841. This was a violent election in County Clare, and supporters of Crofton Vandeleur of Kilrush were savagely treated when they came to Ennis to vote. At least one of them died from the beating he received from the supporters of McNamara and O'Brien, the successful candidates. Regarding the election, the *Limerick Chronicle* notes on the 24th of July, 1841, that “Major McNamara, M.P. and Cornelius O'Brien, were, it is said, obliged to lodge £500 before their clerical friends would put them in nomination, or rather ensure them of support, at the Clare election”!

John McNamara, whose guest D'Alton was, lived at Moher. He was a magistrate but lost this position because of his support for the Repeal Movement.

Lahinch, which D'Alton dismisses so slightingly, is noted by Lewis as having 195 houses and 1033 inhabitants: he continues “When the new bridge over the estuary of the river Inagh between this place and Liscannor shall be completed, there will be an uninterrupted drive along the coast from Miltown-Malbay to the Cliffs of Moher”. Started in 1833, this bridge, for which Cornelius O'Brien was responsible, was completed in 1836.

The letter is most important for its description of the activities at St. Brigid’s Well on Garland or Garlic Sunday, and makes some interesting comments on other places which D'Alton visited. I have omitted the final part of the letter which is trivial family chat.

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* * * *

Ennis 3rd August, 1841

My dear Mother,

Here I am again after (you will say) being out of the busy world for about ten days, but which I know you will be delighted to hear were spent as pleasantly as my kind hosts could make them. I wrote to you but once while there, but that must be attributed more to my being six miles from the post and expecting always to forestall my letters than to any forgetfulness of home.

All our election and assizes having concluded Mr. McNamara insisted that I should spend a few days at Moher with him and accordingly on this day fortnight Mr. McNamara, Geo. Kenny and I set off by the mail car.

The next day Mrs. McNamara drove us to see the celebrated cliffs and certainly much as I had heard of them they fully surpassed my expectations. Standing perpendicularly 800 feet above the sea—and such a sea you could not fancy anything more awful. O'Brien the member is the proprietor and he had made the greatest improvements making regular walls over the cliffs and building a large building in the old castellated stile [sic] for the purpose of dining in. Next day we drove to Lahinch the great bathing place of this part of the world. I wish you saw it—a set of damp miserable white washed cabins without a tree or a flower standing like Seymores houses in Bray on the roadside, except that the best lodge in it (Lord Fitzgeralds) is no more to Seymours than our house in
Summerhill is to the Dublin Society, Milltown Malbay exactly the same—neither of them have for miles a single shrub or anything of vegetable life, the blast being so severe even on the finest days that nothing can survive it. Milltown was our third day drive, the only thing further worth mentioning there are the puffing caverns where we had a cold dinner—they are very curious. Water and air are driven in by force of the tide and with every wave the water recedes and the air drives it up about thirty feet in the air. All the coast along have caverns of this description of minor importance where the breakers high as mountains have been rolling since the flood. In the evening we went to see a country wedding where we had a great deal of amusement, for although it was the middle of the night when the priest sent us word of it, ladies and all crossed ditches and waded thro’ mud rather than lose the fun. By the bye this is what I admire in the country ladies. I would not care to shock a lady of our acquaintance near Mountjoy Square by mentioning such an adventure. We were all obliged to dance jigs, which came on the ladies and me by surprise but by kicking about all agreed we danced it well. We wound up all by drinking the bride’s health in scalding hot punch. Next day we got a canoe and two men to row us under the cliffs for about two miles and the awful sea and rocking about there set me completely sick—a canoe is a most extraordinary boat in which all here and even I venture fearlessly into the desperate sea always running under those cliffs. It is composed merely of tarred canvas and split switches without a rudder and from its lightness (a man can carry it with ease) it takes little water—the only danger is that the least change of your body or learning on one side would upset it, which in such a place as we were would be certain death to the most expert swimmers. On last Saturday week there was a pattern at St. Brigid’s Well just near Mr. Micks and we went there in the evening. This is also Mr. O’Brien’s property and he has made it a most romantic little spot. It was melancholy however to see the superstition and idolatry of the people many of whom had come even from Kerry with invalids and to offer it up for some purpose or other. Outside the place and at some distance there was a little dancing, but within all was the most ignorant, yet I must say sincere devotion. They were all walking as pilgrims in their bare legs so many rounds, and none of them would presume to drink the all healing waters of the well until they had gone thro’ this ordeal besides divers kissing of crosses and other ceremonies it was past twelve o’clock, Geo. Kenny and I repaired to the well where all the people were still assembled in prayers and where I understood they would remain during the entire night. It was a bright moonlight night and when I thought what Patterns generally are all drunkenness, merriment and dissipation. I could scarcely believe that I was in my own country—to see the women with their red cloaks—all kneeling—lights here and there and old crones singing the most melancholy Irish songs round large stone crosses. I could only compare it to (I think) the festivals of the Turks round their tombs. The day after was what they call Garlic Sunday and is a great day at Lahinch a great day of dancing and drinking, there were also horse races but on the whole I heard more about it than I desired. I intended to have set off on the day following but invitations arrived from Mr. Butler of Glenwilliam to invite us all to a grand party they were to have on the cliffs on last Thursday and as almost all the respectable people of the country on the radical side were to be there I did not like to refuse Mr. McNamara’s pressings for me to stay. And accordingly we went and accordingly I remained and had a very delightful day of it. There were about fifty people. Mr. O’Brien was one of the party and gave us the tower and every convenience to dine there and also a piper for the dance which was kept up with a great spirit. This day for the first time I saw a man let down swinging over those awful cliffs by a rope for the purpose of killing and capturing the sea birds.

We had also during this pleasant visit many other adventures but I think I have told quite enough for one letter. I should have returned on Friday but Mr. McNamara wished us to remain as he would be returning on Monday (yesterday) and would accommodate us with seats in his car. I accordingly arrived here yesterday and found all the Scots quite well as also Eliza’s letter which had been lying here for the last week . . . .

Your affectionate son
William D’Allion.

* * * *

Máire Mac Neill in The Festival of Lughnasa (Oxford Univ. Press, 1962, pp. 275-286, has a scholarly account of the Garland Sunday pattern at St. Brigid’s Well and the associated festivities at nearby Lahinch. She regards Garland Sunday at Liscannor, the Croagh Patrick pilgrimage and Puck Fair as the three great survivals of the festival of Lughnasa, the Celtic festival of the beginning of the harvest. Liam De Paor’s article on Saint Mac Creiche of Liscannor, in Eriu, 30(1979), is also of interest in the same context.

MICHAEL HEWSON

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THE CHURCH OF ST. ALPHONSUS LIGUORI, LIMERICK

The Public Record Office of Ireland has recently received a collection of architectural drawings of Limerick interest. The collection of eight drawings dates to 1858 and is of the church of St. Alphonsus Liguori, the Redemptorist church in Upper Henry Street. The accession number of the collection is 999/329.

The drawings are on tracing paper mounted on a linen backing; they are not of uniform size. Details of plans and sections are hand-coloured in yellow, blue and pink. The collection is incomplete: the existing drawings are numbered 12, 13, 14, 16, 17, 18, 19, 21. There is no hint as to the source of the drawings nor of their original number.

No. 12
"Details of Doorways Half Inch Scale"
80 cm. wide × 56 cm. long
Signed: "P.C.H. Aug. 1858"

No. 13
"Details of clerestory Windows in Nave and arches Half Inch Scale"
80 cm. long × 62½ cm. wide
Unsigned.

No. 14
"Details of Doorways and Windows at East end of aisles Half Inch Scale"
82 cm. wide × 67 cm. long
Unsigned.
On the linen backing is written:
"Full set of plans Church of St. Alphonsus Liguori Limerick"

No. 16
"Details of North Transept
Scale— of an inch to one foot"
77½ cm. long × 58 cm. wide
Signed: "P.C.H. Aug. 1858"

No. 17
"Details of Sacristy, Oratory and South Transept Half Inch Scale"
76 cm. long × 65 cm. wide
Signed: "P.C.H. Aug. 1858"

No. 18
"Details of Roof and Windows in side aisles. Half Inch Scale"
76½ cm. long × 57 cm. wide
Signed: "P.C.H. Aug. 1858"
The Redemptorists came to Limerick in 1851 to hold a mission, and in 1853 they set up a permanent establishment in the city. After some years in temporary accommodation, the foundation stone for the church of St. Alphonsus Liguori was laid on the 30th of May, 1858, and the church was dedicated on the 7th of December, 1862. The church, which is in the early pointed Gothic style of the thirteenth century, is the work of the English architect P. C. Hardwick of London. Before he came to Ireland he had already worked on the hall and library of Lincoln's Inn, London, with his father. He came to Limerick to work for the Earl of Dunraven, and examples of his work are to be seen at Adare and in Limerick City. As we have seen, the drawings in the Public Record Office bear the initials of Hardwick; the building of the church was superintended by Mr. Corbett and the builder was Mr. Wallace. The cost of the church and the adjacent convent was £20,000. We shall probably never know who owned this set of drawings nor who preserved them until the present time.

AIDEEN IRELAND

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1 D. Naughton “Mount Saint Alphonsus”, Our Catholic Life (Summer 1968), p. 23.
3 Maurice Lenihan, Limerick, Its History and Antiquities..., Limerick 1866, p. 519.
4 Ibid., p. 576.
5 Ibid.
8 Maurice Lenihan, op. cit., p. 576.
9 Ibid., p. 320.
10 This note could not have been written without the help of Mr. Jim Kemmy, T.D., and the Rev. John D. Leonard, Honorary Secretary, Thomond Archaeological Society, whose assistance I acknowledge with thanks. The illustrations are reproduced by kind permission of the Deputy Keeper, Public Record Office of Ireland.

THE SOUTHERN CROSS (1928-1937)

One of the more colourful episodes of County Limerick’s more recent social history was the inauguration of a motor bus service between Tarbert and Limerick City in 1928. This bus was known as the Southern Cross, so called after the aeroplane of the great contemporary Australian aviation pioneer, Sir Charles Kingsford-Smith, and was owned and driven by Mr. Jack Adams of Glin. As a young man Mr. Adams had been fascinated by the “motor car” and had owned a hackney car since 1920. As he says himself, he bought the bus “to earn a living”.

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The Southern Cross was an A.E.C. bus bought in England at the A.E.C. Works. Although the bus cost £3,000—£1,800 for the chassis and £1,200 for the body which was built by O’Gormans of Clonmel. It was a 34-seater, and had a petrol engine—“there being no diesel at that time”.

The bus operated a daily return service between Tarbert and Limerick with different fares for Glin, Foynes, Askeaton, Kildimo and Mungeret. It departed from Tarbert at 9.30 a.m. and reached Limerick at 11.00 a.m. It returned from Limerick at 6.00 p.m. and arrived in Tarbert at 7.30 p.m. It was mainly patronised by “people wishing to do a day’s shopping in Limerick”, though a small percentage of passengers were merely “having a day out in the city”. Mr. Adams also did special runs on Sundays to football matches and suchlike events, and for those excursions a special permit was necessary. Tickets were issued to passengers but none is known to have survived. The bus rarely had a breakdown and when it did, it was usually caused by a breakage of the half-shaft.

The return fares to Limerick were 6/6 (i.e. 32½ new pence) from Tarbert, 5/6 (27½p.) from Glin, 4/6 (22½p.) from Foynes, 3/- (15p.) from Askeaton, 2/- (10p.) from Kildimo, 1/- (5p.) from Mungeret. Presumably journeys between those towns were charged rates by subtracting the lesser from the greater amount on the “Limerick” scale, say 2/6 (12½p.) from Glin to Askeaton, which would be calculated by subtracting the fare from Askeaton to Limerick (3/-) from the fare from Glin to Limerick (5/6). The service ran for nine years, ceasing in 1937 when Mr. Adams was compelled to sell to the I.O.C., forerunner of C.I.E.

I am grateful to Mr. Adams (now sadly deceased) for the information and the photograph, and to my father (also now deceased) who first told me about this early bus service and for putting me in touch with his friend. More than most periods of our history, the early part of this century was witness to a social and economic revolution in the countryside. This was mainly connected with improved mechanisation and the invention of motorised transport. The Southern Cross epitomises this change and evokes vivid memories of it.

PATRICK F. WALLACE