

THE PARISH
OF
BLACKROCK

A Retrospect

by T.J.W.

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Official Decree

In the name of God. Amen.

Having in mind the reasons assigned in Canon 1427 of the Code of Canon Law for the division and dismemberment of parishes and having consulted the Cathedral Chapter, I hereby decree the division and dismemberment of the existing Parish of Blackrock. I further decree the immediate erection of two new parishes to be known as Ballinlough and Blackrock respectively from one part thereof, and the addition to the existing Parish of Douglas of the remaining part. Finally I decree the taking of a section from the existing Parish of St Finbarr's South and the attaching of same to the new Parish of Ballinlough.

This decree shall be effective as and from Saturday, May 7th, 1955.

✠ CORNELIUS LUCEY,

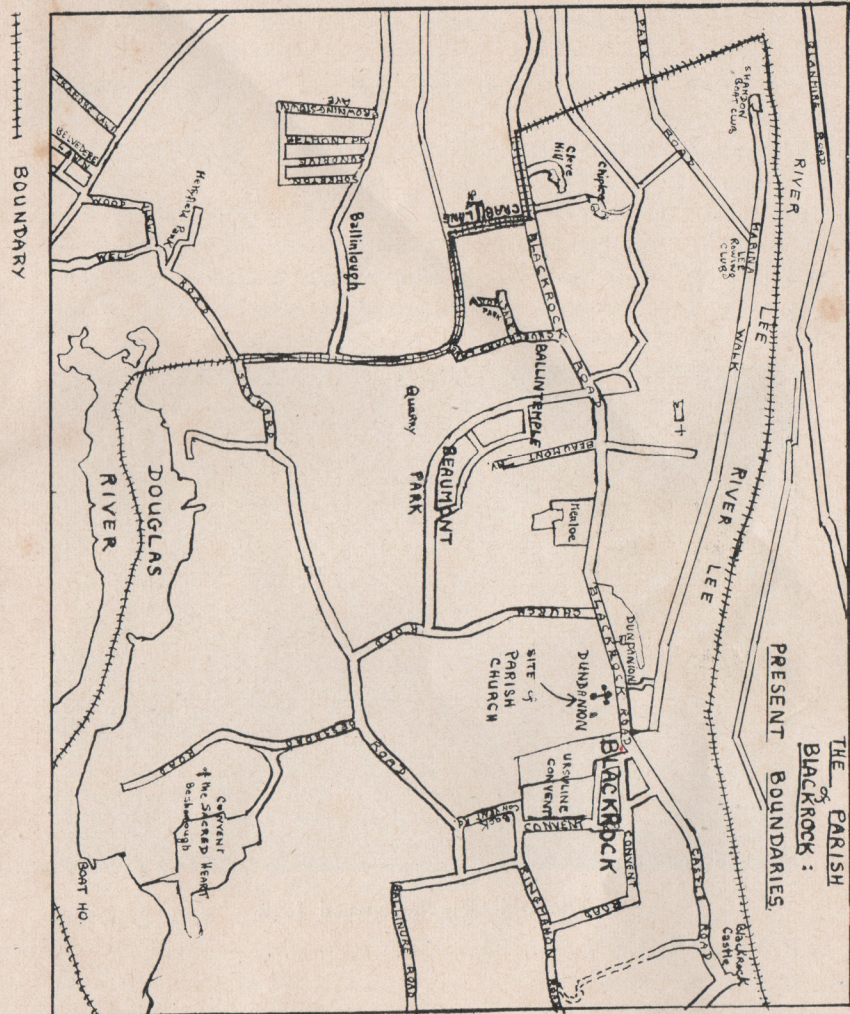
Bishop of Cork & Apostolic
Administrator of Ross.

Bishop's House, Cork.

May 1st, 1955.

BLACKROCK PARISH BOUNDARY

Beginning on the wharf at a point immediately east of Dunlop's, due south from Boggy Road taking in east of Diamond Quarry and Obelisk, then proceeding due east to Crab Lane along centre of road; all on north of that road is in Blackrock Parish. Boundary continues down centre of Crab Lane to Boreenmanna Road—all on east in Blackrock. Boundary continues east to crossroads at Flower Lodge and then due south through centre of Churchyard Lane, passing Carrigmore Quarry to Gregg's Corner—all on east of that line to Blackrock. Boundary continues from Gregg's crossroads due south to Douglas River—all on east to Blackrock.



RED Spot - Sunny Nook
near URSULINE CONVENT



The Old Church—opened 1822

BLACKROCK has always borne a special distinctiveness. Despite the eastward pressure of new houses among the stately Georgian villas Blackrock seems to have retained its own special character. Lough Mahon, once described by Thomas Moore as Cork's 'noble sea avenue,' has lost nothing of its sylvan setting.

Time was when the stout burghers of the old walled city lived in constant dread of the powerful MacCarthys of Blarney. The merchants more than once complained to the king of the perils which threatened from the wild Irish without the walls. But there was reassurance in a report written in the middle years of the sixteenth century: 'The district between Cork, Douglas and Blackrock was by its position safe from any sudden raid . . .' By a strange irony of history the only memorial in Cork glorifying the prestige and achievements of the MacCarthy sept is to be seen at Diamond Hill, in the approaches to Blackrock.¹

Why did Blackrock convey such a sense of security? Here we are in the region of surmise. Doubtless the estuaries of the Lee at Lough Mahon and of the Tramore river at Douglas were far more extensive, less landlocked, than in modern times. In other words the indentations of Cork harbour in early medieval times gave Blackrock the clearer proportions of a peninsula. Perhaps the watery situation of the district suggested the titular of its early church—the Archangel St. Michael.² One of the early records of the diocese of Cork, a decree of Pope Innocent III in 1199, recites the churches under the jurisdiction of the bishop of Cork; included in the list is the 'church of St. Michael and its cemetery.' We may reasonably assume that St. Michael's cemetery at Ballintemple marks the site of the medieval church. More than one writer has noted that a church of the Knights Templar existed in this vicinity during the fourteenth century but the evidence is very slender. Not a stone remains of the little church in the cemetery. The disappearance must have taken place in fairly recent times because we know for certain that a Father Dooley, assistant to Father Colman

¹ The graceful campanile, twenty-five feet high, was erected in 1860 by Alexander MacCarthy, M.P. Bronze plaques commemorate historical figures of the MacCarthy sept.

² In medieval times churches on rocky islets and promontories were frequently dedicated to St. Michael, e.g. Scoilg Mhichil in Kerry and St. Michael's Mount in Cornwall.

Sarsfield of St Finbarr's, Cork, resided at St. Michael's as late as the early years of the eighteenth century.

DUNDANION AND THE GALWEYS

One of the most familiar landmarks in the approaches to Cork by river is the castle of Dundanion. The ivy-covered ruin, best seen from the Marina, is a remnant of an epoch which has left few traces in Blackrock. The name has an historical and topographical significance. When the sept of the Ui Eacach, later known as the O'Mahonys, occupied the eastern littoral of Cork, a local stronghold or residence was a dun or lios which was located on the slightly elevated ridge where the ruins of the castle now stand. The O'Mahonys were pushed westwards at some time in the twelfth century and some years later Cork received the *Pax Normannica*. Anglo-Irish mercantile families grew affluent and acquired lands outside the city. Among the most illustrious of the trading families were the Galweys, said to have been of Norse or Viking origin. A Geoffrey Galwey was mayor of Cork in 1430 and he had a residence at Dundanion. The fortunes of the Galweys prospered; the present castellated residence was built in 1554. Dundanion castle was a place of some importance. The anonymous author of the *Pacata Hibernia* (1633) published a map of Cork belonging to the period 1585-1600 in which 'Galwaies Castle' is carefully marked and outlined.

To trace the Galweys of Dundanion would be equivalent to writing a chapter on the civic and religious history of Cork. Nevertheless we shall make a small excursion into the history of a family whose name was once synonymous with Blackrock.

John Mór Galwey was the last of his name to reside at Dundanion. His wife was Catherine, daughter of William Meade, mayor and recorder of Cork. The mayor and his son-in-law, John Mór Galwey, deserve special mention in any summary of the Catholic traditions of Blackrock. In April, 1603 a courier arrived in Cork with instructions to the corporation to proclaim James Stuart of Scotland as the new king of England and Ireland. Old Catholic loyalties flared up amongst the members of the corporation; Sarsfields, Coppingers, Galweys, Meades and others. William Meade, the recorder, refused to acquiesce. The



DUNDANION CASTLE

corporation declined to acknowledge a king who had waxed wealthy on the plundered lands of churches and abbeys.

There was tumult among the citizens. Arms were seized and led by Father Robert Meade, brother of the recorder, the townsfolk took possession once more of the city churches which had been taken from them in a previous generation. John Mór Galwey shared in the new effervescence of the old religion. Official reaction was rapid. Mountjoy, the lord deputy, drafted military forces into Cork and cut short the religious enthusiasm of the people. Meade was all for armed resistance but John Mór

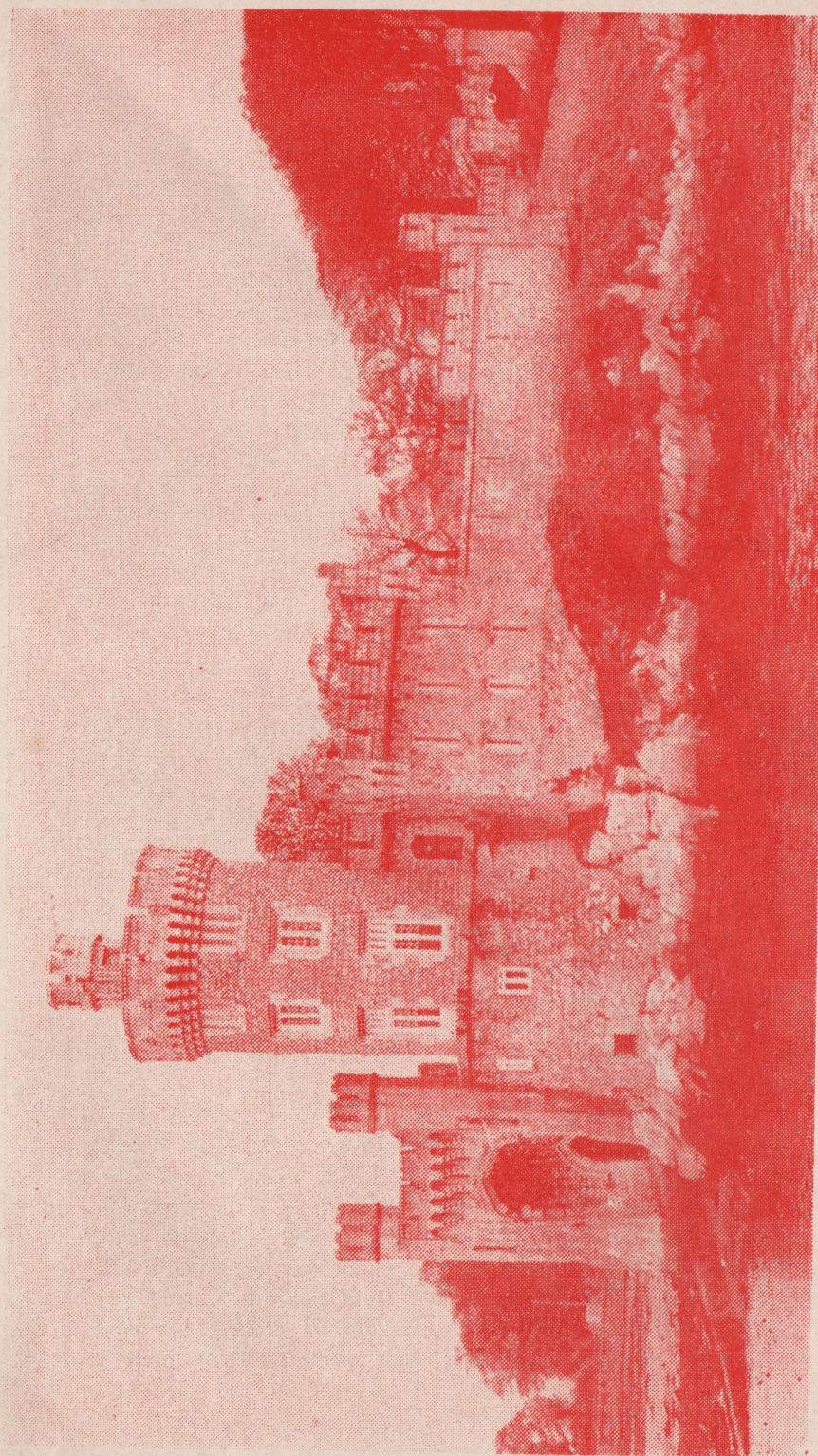
Galwey counselled caution: such military strength at the disposal of Mountjoy could not be overcome. So John Mór Galwey passed from history and from Blackrock. Edward, his eldest son, built a more modern residence across the river at Lota. Mountjoy, however, had his misgivings. He built a strong tower at Blackrock on a spur of rock which juts into the river channel—in the place where Blackrock castle stands today. Thus the sea approach to a city of uncertain loyalty could be controlled.

In later years Dundanion changed hands many times. In those days a quay wall under the castle gave anchorage for shipping. A strong tradition asserts that William Penn, founder of the state of Pennsylvania, sailed to America from Dundanion in 1681.

BLACKROCK CASTLE

Let us not deny commercial initiative and industrial enterprise to the Williamite corporation of Cork. The race of Crones, Knapps, Hoares, Lavitts and Winthrops drained the estuary sloblands and so laid the foundations of the modern city and built up its port. Very rightly, familiar local placenames contain recognition of the fact. Nor should we cavil at the convivial gatherings of the municipal council in Blackrock castle. Standing orders of the corporation made provision for 'hogsheads of claret, bought and bottled—to be made use of on all such occasions—glasses and other necessaries be provided.' The convivial occasions were frequent in the old tower that stood on the rock overlooking the river at Lough Mahon. Soon the building was inadequate for its purposes. In 1723-24 Blackrock was re-modelled if not rebuilt; an addition was a leaded cupola surmounting the tower. One sometimes sees old prints of the older structure.

The business-like corporation was keenly alive to the commercial advantages of Cork. The erection of a navigation wall, begun in 1763, was the first stage in a vast scheme of reclamation. The tidal waters of the river were confined; to this scheme of drainage must be ascribed the origins of Cork Park and the Marina in later years. A necessary corollary was to dredge the river channel. A parliamentary petition of the corporation in 1791 sought statutory powers to find permanent revenues to increase and maintain the depth of the channel. The burden



of the petition was the need to maintain the foreign commerce which was such an advantage to Cork. Indeed the City Fathers who so often foregathered in the old castle at Blackrock were wise in their generation.

In 1827 fire destroyed the castle. That destruction may now be seen as symbolic: all these former things represented by the Williamite corporation were about to pass away. A year later the foundations of the present Blackrock castle were laid. The architects were James and George R. Pain.

JOSEPH NAGLE

History sometimes exacts heavy penalties of men who were distinguished in their own lifetime. With the passing of time fame recedes. To recall such men is the duty of posterity especially when their memory merits a local habitation and a name. Where more fittingly than in Blackrock does Joseph Nagle show title to remembrance.

In the closing years of the seventeenth century the proprietors of Ballinure and Dundanion were Patrick and Maurice Roche. During the Jacobite period they gave a mortgage on their lands to David Nagle of Ballygriffin, near Mallow. Ultimately the mortgage was not redeemed and thus Joseph Nagle, son of David, inherited Ballinure and Dundanion or most of the modern parish of Blackrock. We can only guess at the location of Joseph Nagle's residence—in the immediate vicinity of the gates of the Ursuline convent. The waterside nearby was known as Nagle's quay. Joseph Nagle exercised riparian rights over the salmon fishing but in 1718 he was obliged to remove his fishing weir because it was a hindrance to navigation. That was but a small matter; Joseph Nagle was pre-occupied with weightier issues.

He was a clearly defined figure in Cork against the background of the penal laws. The brutal triumph of the Williamites only steeled his resolution to preserve, in so far as one man could do, the Catholic heritage of his people. By profession he was a lawyer and therefore he was well qualified to guide others through the tangle of the penal code. As a Catholic without privilege he was debarred from holding a lease of land without legal limits. The stratagem of vesting his lands in friendly Protestants served Joseph Nagle well for many years.

The day of reckoning came in 1729 when George Foot proved in law that Joseph Nagle, a papist, was the owner of Ballinure. As the law allowed, Foot claimed the land as the First Protestant Discoverer. Nagle contested the claim which finally reached the House of Lords. All was in vain; Ballinure passed to George Foot. A maze of carefully framed leases and conveyances concealed Nagle's title to Dundanion which remained undiscovered.

Greater peril came a few years later. In 1733 a baseless tale of a popish plot to foment a Jacobite rising in Ireland spurred the authorities to action. Completely false charges against prominent priests and laity were investigated. Dr Tadg MacCarthy Rabagh, bishop of Cork, sought refuge in France. Of course, Joseph Nagle was involved. His house at Blackrock was raided and papers, alleged to be incriminating, were found. The charges were so grave that the Dublin Parliament set up a special committee of inquiry. The inventor of the 'plot' acknowledged his falsehoods; the documents found at Blackrock were found to be harmless. Joseph Nagle breathed easily once more. But his intrepid spirit was undaunted. He championed the simple nameless herd of his fellow Catholics who lived as helots in their own land. His niece, Nano Nagle, shared his contempt for the entire fabric of the penal code. With calm indifference to whatever might befall, she set herself to the work of rescuing the children, the most helpless part of Christ's flock, from the negations and outlawry of the penal laws. She looked to her stalwart uncle Joseph at Blackrock for moral and material support. He did not fail her.

In one of her letters which has survived Nano Nagle declares how eagerly she sought the approval of her uncle Joseph when her brothers were indignant at her rash venture. She records his delight and his unhesitating willingness to support her poor schools. Before his death in 1757 he knew that a new chapter was being written in the history of Irish education by Nano Nagle in her mud-cabin schools in the backlanes of Cork. The valiant old fighter realised that the light of Truth was shining at last in the dense thicket of penal legislation through which the children of Ireland for so long had tried to grope their way.

Nor was that all. The establishment of an Ursuline teaching community in Douglas street in 1771, the foundation of a new



Ursuline Convent, Blackrock

religious institute, later known as the Presentation Sisters, to teach the very poor, must be laid to the credit of Nano Nagle. But she asserted that the courage and fortitude along with the material means to accomplish so much were the most precious part of her inheritance from her Uncle Joseph Nagle at Blackrock.

THE URSULINES OF BLACKROCK

The fine old Georgian home of the Ursulines is the perfect setting in miniature of the religious and social evolution which has transformed Ireland during the last two centuries. The grace and beauty of Ursuline life were present at the birth of the Catholic educational revival in the eighteenth century. The story of the long struggle for the right to teach Catholic childhood belongs to a wider page of history; the tale of heroic endeavour and willingness to suffer falls into easy focus within the greystone walls of the Ursuline convent. Today in the several schools of the foundation there is a common ethos—the teaching idea of St. Angela Merici. Simply stated, it means the reinforcing with grace the aptitudes and vocations of girlhood to the ultimate fulfilment of the higher purposes of their sex. Such sublime ideals have governed the training and educa-

tion of youth in Blackrock since the arrival of the Ursulines to their present home in 1825. Hence the convent and schools are an essential part of the parochial fabric.

The property acquired by the Ursulines when they transferred from Douglas street had already close links with Nano Nagle. No doubt as part of a plan of concealment Joseph Nagle leased the lands to Christopher Tuckey, who built the nucleus of the present house in 1720. Perhaps the best known of its later occupants was Reuben Harvey, a merchant of Cork. During the American war of independence Harvey gave unremitting care to prisoners of war detained in Cork. When peace was concluded in 1783 the American Congress passed a special vote of thanks to Harvey. General Washington sent the Cork merchant a signet ring with an inset portrait of himself. It is said that Harvey requested a monopoly of the importation into Ireland of Virginian tobacco but Washington replied that such commercial matters did not fall within his competence.

Pleasant Fields, as the property was known, was readily adapted to Ursuline needs. Brother Michael Riordan of the Presentation Brothers, an architect in secular life, designed the community chapel and the extension to the building.

Recent episodes in the United States have given a new relevance to an almost forgotten page of Ursuline history. The explosions of violence at Little Rock and Mississippi are sad evidence of the white man's inhumanity to his coloured brother. The occasion is opportune to recall that one of the first, if not the very first, attempts to admit the coloured children of the Deep South to the courses of elementary education was made by the Ursulines of Blackrock at Charleston, South Carolina, in 1835.

Father John England of Cork was appointed bishop of Charleston in 1820. His great soul was moved by the cruel injustice which made the lot of the coloured population so pitiful. Not for him the path of resignation and retreat from the intolerance of the Southern nativists and Know Nothings. He crossed the Atlantic and pleaded in person with the Ursulines to help alleviate the degradation in which the children of slaves must drag out their young lives. Mother Charles Molony, Mother Borgia MacCarthy, Sister Antonia Hughes and Sister Harriet Woulfe sailed into Charleston to share in the

great educational crusade for coloured children. Ere long eighty negro children were under instruction. But a ruthless intolerance prevailed. To maintain the school against the threats of fire and bloodshed was impossible. Within a year Bishop England was obliged to close the school.

Yet the whirligig of time has brought in its compensations. In 1960 the Ursulines of Blackrock returned to the American Southland with the foundation of a convent and school at Fort Benning, Columbus, Georgia.

DEAN COLLINS

A phenomenal upward surge in population created grave religious and social problems during the first decades of the last century. Under the dominant figure of Daniel O'Connell the still unemancipated masses of the people grew more articulate; religious freedom and social progress must be assured. A census compiled in 1809 by Dr Florence MacCarthy, co-adjutor bishop and parish priest of St. Finbarr's, holds a melancholy picture. Blackrock, which was still part of the South Parish of Cork, claimed Dr MacCarthy's special attention. He noted that in the ring of Blackrock there were 309 houses containing 1610 people. The vast majority was housed in mud-cabins. Ever increasing population aggravated the problems of the time. Thackeray visited Cork in 1842 and grieved that in this fairest and richest land men were suffering and starving by millions. He recorded in his *Irish Sketch-Book* a vivid description of his journey to Blackrock. The river was dark blue under a cloudless sky; sailing craft by the score were dancing on the waters. He saw also rows of dirty cabins and splendid country villas at every turn—evidence of the overwhelming contrast between want and wealth. The cheerful gardens and luscious pastures that ran down to the river Lee could not offset the disturbing picture of disease and poverty. To provide a church for the rapidly growing district of Blackrock was the heavy task which confronted Dr Jeremiah Collins on his appointment in St. Finbarr's parish in 1811.³ The wretched state of the

³ Dr Collins was one of the last students of the diocese of Cork to be ordained in the old Irish College at Bordeaux before that venerable institution was swept away in the torrent of the French revolution. He enjoyed a considerable reputation as educationalist, poet and genealogist. Before his death in 1829 he was appointed dean of Cork. Maguire has a memorable picture of Dean Collins in his *Father Mathew*.



Brother Ml. Riordan

people prevented an appeal for funds. Several years passed before he began the undertaking.

THE NEW CHURCH

Civic records of Cork contain the names of many public benefactors. A deserved primacy must be accorded to the names of Mr William Crawford of Lakelands and Mr William Beamish of Beaumont.⁴

Brother Ml. Riordan was an architect of vision; the church of his design was the most commodious in Cork. Dr Jeremiah Collins, parish priest of St. Finbarr's, had not the resources to meet

⁴ They were the co-founders in 1792 of the brewery which bears their names. John Hogan's statue of William Crawford (d. 1840) is in the Cork School of Art. A memorial to William Beamish (d. 128) also by Hogan is in St. Michael's (C. of I.) church, Blackrock. They also contributed to the extension of St. Finbarr's, Dunbar St. in 1809. William Crawford Jr. presented the Municipal School of Art to the city.

the cost of building. His own personal contribution was one of the earliest subscriptions. All problems were solved when Mr Crawford and Mr Beamish undertook to bear the burden of giving reality to Brother Riordan's plans. Very fittingly, the benefactors were invited to lay the foundation stone. The occasion has been recorded in more than one contemporary source: 17 June 1819 Mr William Beamish of Beaumont and Mr William Crawford of Lakelands, assisted by Mr Charles Barrington, laid the foundation stone of the new Catholic church in Blackrock. The building was completed in 1822 and dedicated under the age-old titular of St Michael by Dr John Murphy, bishop of Cork. At last, the Lord had a home once more amongst His faithful people. Brother Riordan has heavy claims on the veneration of succeeding generations. Present day architects have paid generous tribute to the technical proficiency and artistic skill displayed by Brother Riordan in his work. And his life was dedicated to the teaching of poor children.⁵

There was yet another benefaction. A wealthy Catholic landowner, Thomas Rochfort, Garrettstown House, near Kinsale, under his will dated 18 May 1830, bequeathed £1,100 for the purposes of the new church at Blackrock. The funds were used to instal seating accommodation and other church furniture.

For some years after the completion of the building the church was served by priests from St Finbarr's, Cork. In 1832 Father William Scannell took up residence in Blackrock as priest-in-charge; he was succeeded in 1840 by Father T. Lyons. In 1848, however, the district of Blackrock was formally constituted a parish. The first parish priest was Father Alexander O'Mahony. We add the list, compiled from parochial records, of the parish priests and curates who laboured in the pastoral work for souls from 1832 to the present day.

Parish Priests		Curates	
Rev. Alex. O'Mahony	1848-49	Rev. W. Scannell	1832-40
„ Jas. O'Sullivan	1849-71	„ T. Lyons	1840-48
		„ J. Crowe	
		„ F. MacGrath	
		„ P. O'Neill	

⁵ Brother Riordan was the architect of the parish churches of Kinsale, Dunmanway, Bantry and Millstreet. A feature common to all his churches is the holy water stoups set in the façade at both sides of the main entrance. Brother Paul Townsend, colleague of Brother Riordan, was also an architect. He designed St. Patrick's schools, Greenmount, and the Presentation monastery in Killarney.

„ Canon John Browne	1871-72	„ P. Hurley
„ Canon Wm. O'Sullivan	1872	
„ Canon John Galvin	1872-82	„ J. Collins
„ Archdeacon J. Coughlan	1882-1901	„ W. MacCullagh
„ Archdeacon J. Cotter	1901-14	„ J. Sexton
		„ C. Coakley
		„ D. Scanlon
„ Canon Jas. O'Mahony	1914-23	„ R. Barrett
		„ H. O'Neill
„ Canon Patrick Sexton	1923	„ T. Murphy
„ Canon Thomas Tierney	1923-33	„ W. Hegarty
„ Canon William Murphy	1933-55	„ J. Crowley
„ Canon Denis Ahern	1955-62	„ J. Cummins

The church of Our Lady of Lourdes at Ballinlough was erected in 1938. The parish of Blackrock was reduced in extent with the constitution of Ballinlough as a parish in 1955.

SOME PARISHIONERS OF BLACKROCK

During the last century Blackrock was a well populated residential area. The following is a list of parishioners who achieved distinction in various spheres.

MICHAEL JOSEPH BARRY, barrister, born in Cork 1817; an active member of the Young Ireland movement from which he later broke away; an early contributor with Davis and Duffy to the *Nation*. Edited the *Southern Reporter*, author of *Songs of Ireland*, *The Green Flag*, *Step Together*, *The Kishoge Papers*. Barry died in Cork in 1889. Residence: Highland Cottage.

DENIS BULLEN, M.D., member of a prominent Catholic medical family. With his father Dr William Bullen, he co-operated heroically with the Irish Sisters of Charity and helped towards their establishment in Cork; worked with the Sisters during the cholera and typhoid epidemics in the city. Denis Bullen took an active part in promoting the scheme of a university college for Cork; first professor of surgery in Queen's College. The Bullen family is frequently mentioned by Atkinson in *Mary Aikenhead* (Dublin, 1882). Residence: Ashton.

SIR THOMAS DEANE belonged to a family of architects whose work in Cork was most extensive. He designed the Queen's College; Commercial Buildings, South Mall; Cork Savings Bank; with his brother Kearns Deane he was joint architect of St Mary's, Pope's Quay. Residence: Dundanion House, which was built to his design.

WILLIAM TRANT FAGAN, son of Stephen Fagan, Killarney; the family of Fagans gave many distinguished soldiers to French military service. William Fagan was a strong supporter of O'Connell, of whom he wrote the first *Life*. Elected M.P. for Cork five times between 1847-59; edited *Southern Reporter*. Count de Fagan, first cousin of Stephen Fagan, through his marriage with the Marchioness Marie Thérèse Lawoestine formed an alliance with the Bourbon family. Residence: Feltrim, named after the ancestral home of the Fagans at Feltrim and Castle Fagan, Co. Dublin. William Fagan died in 1859; tomb is in St Joseph's cemetery.

JOHN LINDSAY, barrister; one of the most eminent numismatists of his time; author of several classic treatises on the subject, including *View of the Coinage of Ireland* (Cork, 1839). Residence: Maryville.

JAMES MURPHY, 1769-1855, senior member of a family which was pre-eminent in the religious, industrial and political life in Cork. His brothers were: John, bishop of Cork, 1815-47; Jeremiah of Hyde Park, Montenotte (d. 1833); Daniel of Belleville, Montenotte (d. 1856); Nicholas of Clifton, Montenotte (d. 1852). Residence: Ringmahon.

DEAN HENRY NEVILLE, born in Cork in 1822; nephew of the poet J. J. Callanan; professor of theology in Maynooth and later rector of the Catholic University of Ireland. In 1875 Neville published *Comments*, a refutation of Gladstone's *Expostulation*, a heavy attack on the Vatican Council of 1870. *Comments* went through three editions and was given the highest praise by Newman. Neville died in 1889 when he was parish priest of St Finbarr's. Residence: Sans Souci, now the convent of the Franciscan Missionaries of St Joseph.

MICHAEL O'SULLIVAN, barrister-at-law, born in Cork 1794; attended Dr Maginn's famed academy in Marlboro' St.; with Prout, Crofton Croker, Griffin and Maclise, O'Sullivan was a contributor to *Fraser's Magazine*. In 1846, a year after his death, O'Sullivan's collected lyrics were printed in Cork with a memoir. Residence: Blackrock.

CARDEN TERRY, one of the most skilled silversmiths in Cork; specimens of his work are highly valued by collectors. Residence: Prospect.

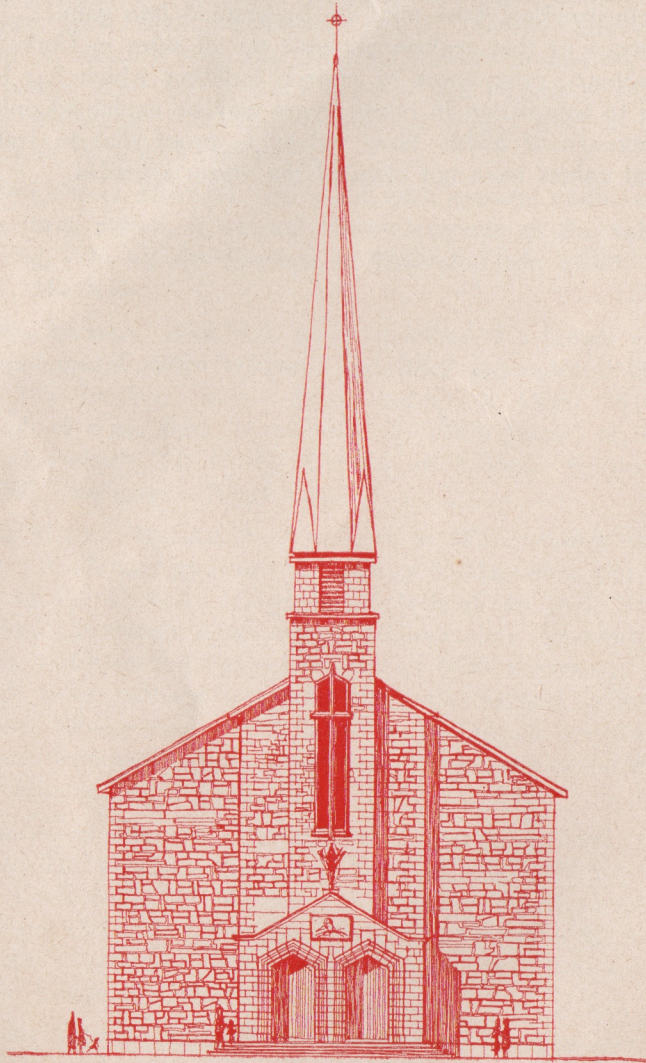
LOSS AND GAIN

There was a numbing sense of loss in the parish of Blackrock on Wednesday, 31st January, 1962. Almost within an hour the church of St. Michael was a smouldering ruin. Yet the sense of loss was short-lived; it was replaced with a realism intent on re-construction. Loss must be transmuted into gain.

Evidence of that realism abounds on all sides in Cork. The extraordinary programme of church building which has been carried to completion in recent years may be explained only in the language of Faith. Here indeed is proof that in Ireland material values have not clouded the vision splendid.



The fane of St Michael, now arising anew, will have the same lineage, the same transcending symbolism in the hearts and minds of our people. And is it not always a gain to demonstrate to ourselves and to others that in Cork at least Faith like Charity never falleth away?



The New Church, an artist's impression

The new Church of St Michael has been designed in a dignified manner to accommodate about 1100 people. The old site has been retained for practical and sentimental reasons, and so as to provide a more open approach the old hall at the side of the existing entrance will be demolished and a spacious approach constructed.

The Church will consist of a nave and two side aisles. The structural design consists of slender reinforced concrete piers—30' high with reinforced concrete arches which support the roof and carry the ceiling. The ceiling in the nave and aisles will be vaulted. The roof will be covered with Spanish pattern tiles. The concrete columns will have decorative finish with moulded caps and the outlines of the ceiling will be kept simple.

The general effect internally will be of lightness and grace with the High Altar dominating. The sanctuary will be particularly spacious with side altars, the floor broken by a line of steps so as to give the necessary elevation. The windows will have warm and bright coloured glass.

The confessionals will be built-in and there will be a side porch, mortuary, baptistry and sacristies.

Externally, the Church will be expressed by a slender pre-stressed concrete spire which will rise to a height of 150'. The front wall will be faced with stone, having limestone dressings at the entrance doors, centre window and tower. The main face of the wall will be in rock-faced granite. The other walls will be faced with bes-stone and the windows and doors will have pre-cast concrete dressings.

The interior width of the new Church will be 60', the length 154' and the height in the centre 45'.

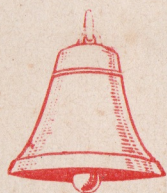
Simplicity and restraint are dominant factors of the design and there will be little applied decoration.



of the Catholic place of worship. The Catholic Church is intended to provide a suitable dwelling-place for Jesus Christ, the Son of God, who appears 'truly, really and substantially' in the Mass, renews His Sacrifice and remains present in the Eucharist. Here the divine Highpriest is active day after day in the performance of such acts as are productive of the greatest graces. From very ancient times the Church was called the Lord's House. In the office for the feast of the dedication of a church, it is called 'a holy place,' 'the house of God and the gate of heaven.' . . . In comparison with the workshops and dwelling-places of men, this must be sublime, calmly majestic and still of a public nature; on the one hand it must inspire reverence for the Son of God who is active therein, and the other hand it must encourage all to draw near to Him. The exterior is probably more adapted to accomplish the former, the interior the latter. The entire structure, however, exterior and interior, should be so arranged that it brings into special prominence and directs attention to that part wherein the most important act of the liturgy, the Sacrifice of the Mass, is celebrated day after day."—*Catholic Liturgies*, Stapper-Baier.

* * *

"When the priest celebrates, he honours God—he rejoices the angels—he edifies the church—he helps the living—he obtains rest for the dead—and makes himself partaker of all good things."—*Imitation of Christ*.



The Church Bell

What an expressive word the Latin liturgy uses to describe the church bell—*tintinnabulum*. There is a musical cadence in the sound; if we did not know we might guess the meaning of the word. Do we know the liturgical significance of the bell? It is the signal, the voice of God. Only a bishop may bless a

bell. Its sacred function calls for a solemn anointing with the Holy Oils—"that this signal of God may be sanctified and consecrated in the name of the Father and of the Son and of the Holy Ghost."

The *clogarán cléireach* or Mass bell looms largely in ancient Irish lore. Someone has described the saint's *clogarán* as a little cow-bell of iron dipped in bronze but deemed worthy to be enclosed in an exquisitely ornamented Celtic shrine. There are a hundred references to the *cloigtheach* or belfry and a hundred tales of the *clog easpartan* or vesper bell. Little wonder that the *tintinnabulum* of St Patrick is our most prized national relic. What a message of joy and hope it once told.

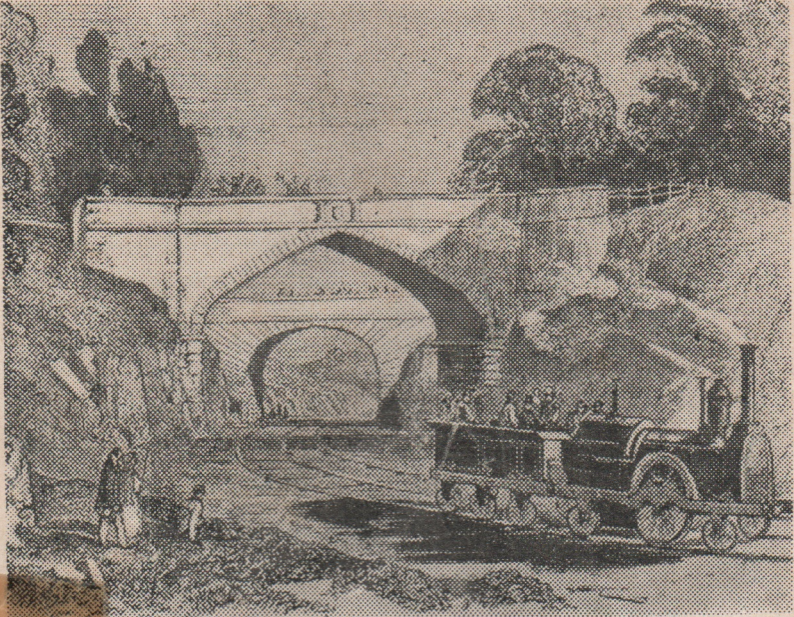
With the same motif is the story of Colum Cille. In his agony of soul after the bloody battle of Cuil Dremne, Colum Cille sought comfort of the holy hermit Cruimtheir Fraech. The grieving saint was greeted by the hermit with—"Welcome. O Colum of the Bells."

There was no departure from ancient tradition when the people of Blackrock asked urgently after the great fire of January 1962—"Was the bell saved?" Yes, the venerable bell of the destroyed church was saved—to proclaim in the mission-fields the message once told by the bell of Patrick.

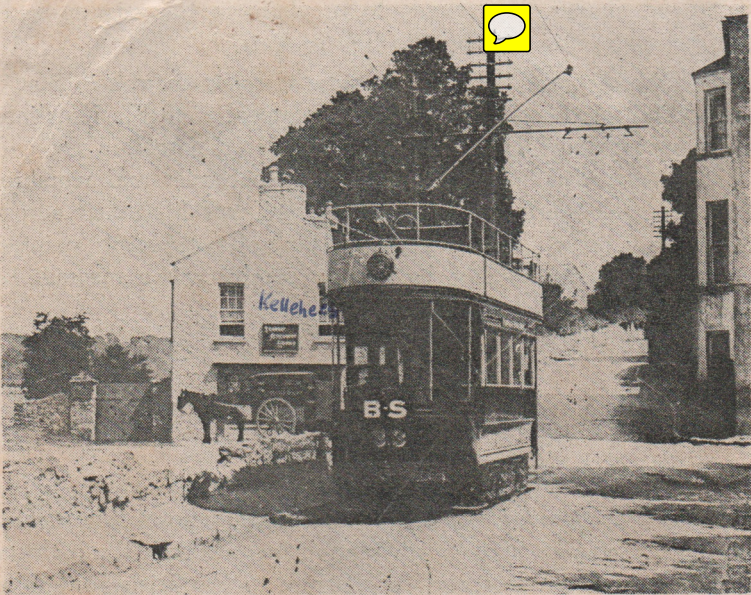
A chime of bells will ring out from the new church in Blackrock. What of the old bell? Came an appeal from the Ursulines of Blackrock now labouring for Christ in Georgia. They had no bell; they did not hear a summons to prayer and worship. Soon a crate bearing a precious burden was in transit across the Atlantic ocean. The crate had nothing of anonymity: painted on the outside to be seen by all and sundry was a message of goodwill:

To the Ursulines and all in Georgia greetings and good wishes from the Mother House and all in Blackrock.

Today the *tintinnabulum* of Blackrock whose tones rang loudly and clearly over Lough Mahon for a hundred and thirty years vibrates the message of Patrick to the Irish—but now across the grass lands of Columbus, Georgia.



A big day in the history of Blackrock over 100 years ago. The first train, bearing the Directors of the Cork, Blackrock and Passage Railway, steams under Dundanion bridge, June, 1850. The railway lasted until 1932.



THE ELECTRIC TRAM which for 30 years carried parishioners resident in Ballintemple to and from Mass at St. Michael's. This photograph was taken at the Blackrock terminus 60 years ago.