

Pipes & Piping

For the first time ever, an exhibition from the National Museum of Ireland was loaned to Muckross House Folk Museum for display. This was an exhibition covering pipes and piping in Ireland and was opened by Mr John O'Leary T.D., Minister of State in the Dept. of the Environment.

The exhibition illustrated the history of pipes and piping in Ireland, and was jointly presented by the National Museum, Na Piobairi Uilleann and Muckross House.

One of the more interesting aspects of the exhibition was the section given over to famous Kerry pipers, of which Gandsey, McCarthy, O'Sullivan and Hannafin are some. Their lives spanned a period from the mid-18th Century to the mid-20th Century.

JAMES GANDSEY, The Killarney Minstrel (1767 - 1857)

James Gandsey, known as the Killarney Minstrel, was born in 1767 to an English father and Killarney mother. His father was at that time attached to Ross Castle and had married a Killarney girl.

His mother went to Gibraltar some years later with her husband, and left James in his grandmother's care. An attack of small pox in his infancy left



Gandsey

him almost blind, but he lived a long life, and only died in 1857 at the age of 90 years.

Gandsey was for many years Lord Headley's piper. And after his death he was interred at Muckross Abbey in Killarney, though no trace of the grave now remains.

Mr and Mrs S.C. Hall, in their book "Hall's Ireland," refer to Gandsey as having an absolute genius for music, and when he was young, turning the reeds off the lake into musical instruments.

Gandsey played a set of Uilleann pipes given to him by his friend and instructor, Thady Connor, who asserted that Gandsey was the only musician in the country worthy to inherit the precious gift.

THOMAS McCARTHY, Ballybunion (1799 - 1904)

Thomas McCarthy, whose life span covered three centuries, being born in 1799 and dying in 1904, at a remarkable age of 105, lived through the era of Gandsey, and may have obtained some instruction and inspiration from him. He was a native of Ballybunion, and lived all his life in this part of the county. He maintained himself as a professional piper up to the time of his death.

"Tom Carthy" as he was familiarly known made Ballybunion his headquarters, and on the Castle Green could be seen playing the pipes. For over 65 years he played here. The instrument on which he has played for generations passed on his death to a man named Sullivan of Ballyheigue. At one time landlords decreed the Castle Green in Ballybunion as private property thus depriving Tom Carthy of his traditional stand, but the local Parish Priest led a fight against this decision, and won the day, so that Tom was able to return to the green where he played out his days.



McCarthy

A NEW GUIDE BOOK

We have just produced a new guide book and short history of Muckross. The history is that which was written by the late Dr. Frank Hilliard in an earlier Guide Book in 1960s and the Guide Book part has, of course, been updated to deal with the present exhibitions in the House. We have been very highly commended on the presentation which is quite attractive and our thanks are due to the Killarney Printing Works for printing the publication.

ROS

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THE PRESENTATION BROTHERS

The 18th century in Ireland saw the destruction of the Gaelic Rulers. The country passed into the hands of English Protestant settlers. A ruthless ascendancy ruled the country and a penal code was enacted with the intention of reducing the people to a state of slavery. It was nevertheless, a century that produced such notable and historic figures as The Liberator Daniel O'Connell, that much loved revolutionary Robert Emmet, whose grandfather had a wholesale business in Killarney and Edmund Ignatius Rice whose spiritual sons the Christian Brothers and the Presentation Brothers are committed to the service of the poor through providing for their educational needs.

Edmund Rice, the fourth of seven sons, was born near Callan, ten miles from Kilkenny City, on June 1st 1762. He received his early education at the local "hedge school" and later went to Burrell Hall, a pay school in Kilkenny city. At the age of seventeen he went to Waterford where he was apprenticed to his uncle who had a shipchandler's and provision store near the Quay. In 1785 he married Mary Elliott, who was later killed in a riding accident, "leaving an only daughter whom the pious father provided for during her life". Edmund, who was deeply spiritual and who devoted much of his time and wealth to alleviating the sufferings of the poor, now considered going to the continent to join a religious order. When it was pointed out to him that he might do for the poor boys of Waterford what the Presentation Sisters were doing for the girls he decided, on reflection, that he would devote himself to the poor and neglected children of his adopted city. And so in 1802 he opened his first school in a stable in New Street in Waterford and thus began the Presentation Brothers. At this time, the early years of the nineteenth century, Killarney was being served by mail coach from Cork and

Limerick; Colonel Herbert's boats were transporting ore by way of the Lakes and down the Laune; the local tannery and linen factory were in a depressed state but Killarney was already becoming more widely known as a tourist resort. A descendant of Sir Valentine Browne, Surveyor General of Ireland in 1559, was the local landlord and had the title Earl of Kenmare. The Diocese was under the Episcopal care of Most Reverend Dr. Egan who had been consecrated Bishop in Tralee in July 1824. The Superioress of the Presentation Sisters in Milltown, Mother Mary Teresa Kelly, who had formerly been superioress in Killarney brought to the notice of the Bishop the work being done by the recently established Institute of Presentation Brothers in Cork. On the invitation of His Lordship and under the auspices of Lord Kenmare the Brothers came to Killarney in 1837.

When the first Brothers came Bro. Paul Townsend and Bro. Aloysius Egan they were given as a residence the house then commonly called "the



Brother Gaynor

contd. page 4

THE PRESENTATION BROTHERS FROM ARRIVAL IN KILLARNEY

On August 18 this year, the old Presentation Monastery and School was formally handed over, by the Presentation Brothers, to the new owners, Kerry Vocational Education Committee. The Monastery and the land attached to it is to be exchanged with the St Brendan's College Authorities, acre for acre, for the old college Sports field on New Road where a new Vocational school will be built. In the meantime, the brothers have moved to their new modern monastery building at Port Road, and we thought it an opportune time to outline the history of the Order since they first came to Killarney. We are indebted to Bro. Conrad who did the research for the article we publish in this issue of Ros.

Guimid Nollaig faoi mhaise is faoi áthas dár léitheoirí uile

MICHAEL O'SULLIVAN, (Mici Cumba) Castlecove (1830s to early 1900s)

Michael Sullivan was born at Castlecove, near Waterville in Kerry, in the eighteen thirties and came of a family of pipers. His claim to having been hereditary piper to Daniel O'Connell's family appears to be chronologically out of joint. Yet, it may be true, although his father or uncle may have had better claims to this distinction.

A blind piper, he emigrated to America early in life and lived at Worcester, Massachusetts, where his wife and daughter continued to live after his death. Patsy Touhey, the great American piper, who also knew Hanafin, met him there and spoke very kindly of him.

A man given to oddities in behaviour he had a fear of evil spirits and continually made the sign of the Cross. Mickey journeyed back to Ireland to inherit an alleged fortune in money and lands, apparently as a result of a hoax perpetrated on him in America.

On his return he travelled under the guardianship of Wayland to Dublin and there tied with Denis Delaney for second prize at the Feis Ceoil in 1899 he blamed "fairy" butter served to him, as the reason for his failure to secure a first prize.

He then travelled to Castlecove but finally returned to Cork. He played his best tunes into an Edison phonograph, but a scowl instead of a smile overspread his handsome features when he heard the machine reproduce the tunes. Evidently, regarding this as another instance of the evil's handiwork, he delivered upon it, several whacks of his cane before he was restrained.



O'Sullivan

His splendid pipes were purchased by Major General Foster, a native of Kilkenny, who was an enthusiastic piper himself. However, transfers to England, and subsequently to Quetta, British Beluchistan, lost to Ireland forever Sullivan's pipes.

He finally took refuge as an old, feeble, friendless eccentric man in the Caheriveen poorhouse where he died.

WILLIAM F. HANAFIN, Callinafercy, Milltown. (1875 - 000)

William F. Hanafin, born on a farm in Callinafercy, Milltown, was best known for his piping in Boston. He learned the tin whistle and fiddle in his native Kerry before emigrating to Boston at the age of 14, in 1889.



Hanafin

He bought a "bag and chanter" from John Harney, an amateur piper in Boston. One Sunday, while practising the scales, a guest at the St Leon Hotel, around the corner from where Hanafin was rooming, hearing a fellow man in evident distress was kind enough to call around. He said he played a little on the pipes himself. He went off to get his pipes and when he returned and harnessed on his pipes he played beautifully. He turned out to be Patsy Touhey, a famous piper, and he gave lessons and tuition to Hanafin. Hanafin came into possession of Harney's set of Taylor's Union Pipes, and got O'Neill's famous book of Irish Music, and found much of the old music in it.

A YOUNG PIPER

Fifteen year old Padraig Buckley of Crohane, Fossa, who played the Uilleann Pipes at the opening of the Pipes and Piping Exhibition at Muckcross House, is living proof that the tradition of piping in Kerry is being maintained. Padraig began his musical education at Fossa National School under Mr Tom Long N.T. At the time Padraig was only 11 years old, and he has now mastered the tin whistle and concert flute.

Now a third year student at St Brendan's College in Killarney, Padraig began to play the Uilleann Pipes almost by accident. His father Pat Buckley was having a drink in Jimmy O'Brien's pub in College St., when the chat drifted to the Uilleann Pipes gathering dust on the walls of Jimmy's pub. They had been bought by Killarney Comhaltas branch but nobody had come forward to use them. Pat showed an interest in them and as a result his son Padraig acquired the pipes on loan and began to learn to play them under the tutelage of Nicholas McAuliffe who also instructs some 80 other musicians for the Killarney C.C.E. branch.

Pipes and Piping

The first reference to the pipes in Ireland is found in a *dinnseanchas* or topographical poem, AONACH CARMAN, the fair of Carman, a composition belonging to the eleventh century found in the Book of Leinster:

PIPAI; FIDLI, FIR CEN GAIL,
CNAMFHIR agus CUSLENNAI;
SLUAG ETIG ENGACH EGAOR,
BACCAIG agus BURDAIG

(Pipes, fiddles, men without weapons, Bone players and pipe blowers;

A host of embroidered, ornamented dress, Screamers and bellows).

The CUSLENNAI or pipe blowers here obviously differ from the players of pipes. Their identification with bagpipers by Grattan Flood and other writers has led to the erroneous belief that the bagpipes and, indeed, pipers bands existed in Ireland as early as the seventh and eighth centuries.

It is not until the 15th century that we meet with a representation of the instrument. A rough wood carving of a piper formerly at Woodstock Castle, Co. Kilkenny, is the earliest known figure of a piper relating to this country. The picture of a youth playing the pipes drawn on a margin of a missal which had belonged to the Abbey of Rosgall, Co. Kildare, cannot be very much later in date. The two pipes depicted in these works are obviously the prototypes of the present-day PÍOB MOR or war pipes.

There is no record of the pipes or any other musical instrument being played on the field of battle in pre-Norman Ireland. In later times the pipes were regarded by foreign commentators as being peculiarly the martial instrument of the Irish. "To its sound this unconquered, fierce and warlike people march their armies and encourage each other to deeds of valour". The Irish kerns engaged as mercenaries in the French wars of Henry VIII had their quota of pipers allotted to them and a contemporary picture showed them returning from a CREACH or cattle raid led by their piper. In 1572 the Lord Deputy in Dublin was writing to Elizabeth in London complaining that Fiach Mac Aodha O Broin and other 'rebels' thought so little of the defences of the Pale that they were accompanied on their raids against it by pipers in daylight, by torch bearers at night time. John Derricke's Image of Irlande (1581) affords a contemporary picture of such a raid.

The pipes had a more peaceful use. Writing in 1698, John Dunton, an English traveller, describes a wedding in Kildare: "After the matrimonial ceremony was over we had a bagpiper and blind harper that dined us with their music, to which there was perpetual dancing". The pipes too led

Already Padraig has made tremendous progress in his playing of the pipes and has become the Munster and Kerry under 14 champion. "At first, I found it difficult to get the basic notes and to co-ordinate my elbows, five fingers and right knee but it is much easier now," he said recently. He is now learning the use of the drones and his eventual ambition is to become a music teacher. Padraig's natural talent is inherited from both sides of his family, and his sister Marie is an exponent of the fiddle and tin whistle as well as being a step dancer and brother Tadg also plays the tin whistle and is learning the pipes and concert flute and the youngest brother Kieran is another tin whistle expert.

By Breandan Breathnach

the victors off the playing pitch as well as drawing crowds for the bull baitings and other forms of public diversion.

The distinctively Irish type of pipes emerged about the beginning of the 18th century. Its distinguishing features are:

- i the bag filled by a bellows, not from a blow pipe;
- ii a chanter or melody pipe with a range of two octaves as compared with a range of nine notes on the older pipes;
- iii the addition of regulators or closed chanters which permit an accompaniment to the melody.

The present full set comprises bag, bellows and chanter drones and regulators. The treble or a small regulator was added to the set in the last quarter of the 18th century. It is spoken of as a recent addition, not yet in general use, in 1790 and it was the only one referred to by O'Farrell in his tutor for this instrument which was published about 1800. The middle and bass regulators were added in the first quarter of the last century. The correct name for the instrument is 'union pipes', the name deriving, according to the older pipers from the union of the treble regulator with the chanter. The name 'UILLEANN pipes' by which the instrument is now universally known was foisted on the public in 1904 by Grattan Flood who then proceeded to equate the name with the 'woolen pipes' of Shakespeare, thus providing it spuriously with an origin as far back as the 16th century.

Piping was at its height in pre-Famine Ireland. Thereafter the old dances began to give way to the newly introduced sets and half-sets and the instrument itself was being superseded by the melodeon and the concertina. Towards the end of the century the few remaining professional pipers were finding refuge in the poorhouse and it seemed as if the pipe were destined to meet the same fate as the harp.

With the national revival initiated by the Gaelic League at the end of the last century, the different aspects of the national culture began once more to be cultivated. Piper's clubs were founded in Cork (1898) and in Dublin (1900). Competitions were organised for the instrument by newly founded Feis Cheoil and An t-Oireachtas, and the old pipers were assisted to attend and compete at these events. The Dublin Pipers Club petered out in 1913, the Cork Club had predeceased it, and a later club formed in Dublin was helped to extinction by the Black and Tans. A third club, CUMANN NA bPIOBAIRI UILLEANN, founded in 1936, admitted, some years after its foundation, other musicians to membership. It was responsible for the establishment of COMHALTAS CEOLTOIRI EIREANN and it is active now as a branch of that organisation. In 1968, NA PIOBAIRI UILLEANN was founded. Active membership is restricted to playing members who now number over 160 and are spread throughout Ireland, Scotland, England, the United States, Canada, Spain, Sweden and Holland. Classes in reed making as well as in piping are held regularly. A bi-monthly bulletin, AN PIOBAIRE, is issued to members and an archive of sound and documents is being steadily enlarged.

Old Killarney

Continued from last issue, Vol. 8 No. 2.

64. Fanny O'Sullivan was Mrs. Coopers mother. She sold fruit, vegetables and flowers at the market cross. The stall was left to Mrs. Cooper and she passed it on to her daughter Nora Cooper (Mrs. McKenna), whose stall remained at the Market cross until the late 1950's when she moved the "sales" outlet to her house before she eventually packed up the business.
"The street in front (in front of the Old town hall) generally showed a very animated appearance with its twin vegetable, fruit & flower open air markets presided over by mother O'Shea and Fanny O'Sullivan. In their heyday, especially in summer, they presented an extremely gay and festive appearance". (quote from old newspapers).
71. Flynn Family and later Michael Ryan and family.
72. Miss Chris Gleeson. She had a stand at the Market Cross. She sold Irish handmade socks, tweeds and Red flannel for petticoats. It is not known whether any of the yarn was spun or cloth handwoven. But it was felt that handweaving and handspinning was done by the Gleeson family in earlier times.
"Close by the market cross water pump was also the outdoor market for tweeds, homespuns and flannels. Originally it was a very big feature of market days, but has long ceased its activities" (quoted from old newspapers).
73. Dan Casey—stone mason.
74. John O'Leary Baker.
77. Back of No. 78.
78. Other names involved with the house (should read) Timmy & Mrs. Sweeney, Paddy & Mrs. Daly—John O'Connor present owner.
Willie Fitzgerald was originally from Cahirciveen.
79. Miss Hannah Fitzgerald—fish-monger. After her, then occupied by her brother Willie and family, Tim & Mrs. Ryan, Healy family, Lane family—Miss O'Connor.
81. Mr. & Mrs. John O'Connor, several other families lived here afterwards. A Miss O'Shea who may have been a dress maker is connected with the house, also a Fleming and Jimmy ("digger").
82. Mike & Mrs. O'Sullivan and their sons John, Jimmy and daughter Hannah. (Nicknamed the "Scotch" Sullivans). When they died the house was reconstructed and now owned by Mrs. Margaret O'Donoghue.
85. Casey (Railwayman) wife and son, the Bowler sisters, Paddy Sexton. Present owner Mrs. Annie O'Donoghue. Her husband Paddy was a blacksmith he worked in Jimmy O'Shea's forge High Street.
The Bowler sisters were working with gentry in summer houses in England. Bowlers moved from this house when they bought No. 33 and used it as a cook-house.
88. Daly Family ("giggery"), Bill ("sweep") and Mrs. Roche.
- 89/90/91. Around the 1920's and 30's vegetable markets were frequently held in this area. Butt loads of turnips, cabbage, potatoes, oats and barley were sold on market day, which was usually a Saturday. Stalls down along the laneway selling their goods. Butter was kept cool wrapped in cabbage leaves. The slaughter house was in service at this time.
92. John Joe Fleming also here. He was the gate keeper of the Market.
- 99/100. Teddy O'Connor—two houses there. Formerly Bob Slatterys and Matt Cahills, Teddy Connor married Matt Cahills daughter.
101. George McGee and family. (tailor). Healy's carpenter shop—now dry cleaners.
102. Matthew Horgan. Now O'Sullivan's repair shop. The Horgan's worked a tan yard up High St. where Counihan's have their stables.
103. Patrick Fleming and an O'Sullivan family had a butcher shop there.
104. Miss Janie Flynn and Miss Mary Jane Doherty—they sold tripe and drisheen. After them a Mr. Doyle.
105. Nan Foley, Grandmother of late Jim Foley, Woodlawn. Her daughter Minnie, later Mrs. Roche. Her niece Maggie Foley married the late Paddy O'Donoghue and lived here. She converted 105 and 106 into one large house and now it is occupied by Mr. Dan Connor.
106. Ned Sweeney—Butcher. Patrick O'Brien (Peachie) and family.

125,000 PEOPLE

New records for admission to Muckcross House Folk Museum were set this year, when not only the 100,000 figure was reached, but when over 125,000 people visited the house up to the end of November.



Since the museum was first opened in June of 1964, the figure of 100,000 visitors to the house in any one year has been eagerly sought after. In the very first year of 19,500 visitors came through the house, which was then only open for 16 weeks, representing little more than 1,000 visitors a week. This year during the months of July and August there was an average admission to the house of just over 1,000 people per day.
One of the very pleasing aspects of the rising figures over the years has been the constant support given to the house by Killarney and Kerry people who have continued to return to the house at every opportunity. In fact Kerry people are now using the house as

one of the places to bring visitors and relatives home on holidays.
American visitors Mr and Mrs Okrant of Woodridge, Illinois, U.S.A., their daughter, Rence and Mr Okrants mother, Ethyle, were very surprised when they were stopped in the entrance foyer recently and made a big fuss of. They were the 125,000th visitors to the house and to mark the occasion Chairman of the Directors, Sean O'Keeffe with some of his co-Directors Sean O'Connor and Tadhg O'Sullivan and Manager Ned Myers presented these guests with some pottery made in the house. Our picture shows the directors and the Okrants after the presentation.

A Young Piper



Padraig Buckley

CRAFT WORKSHOPS AT MUCKCROSS HOUSE:

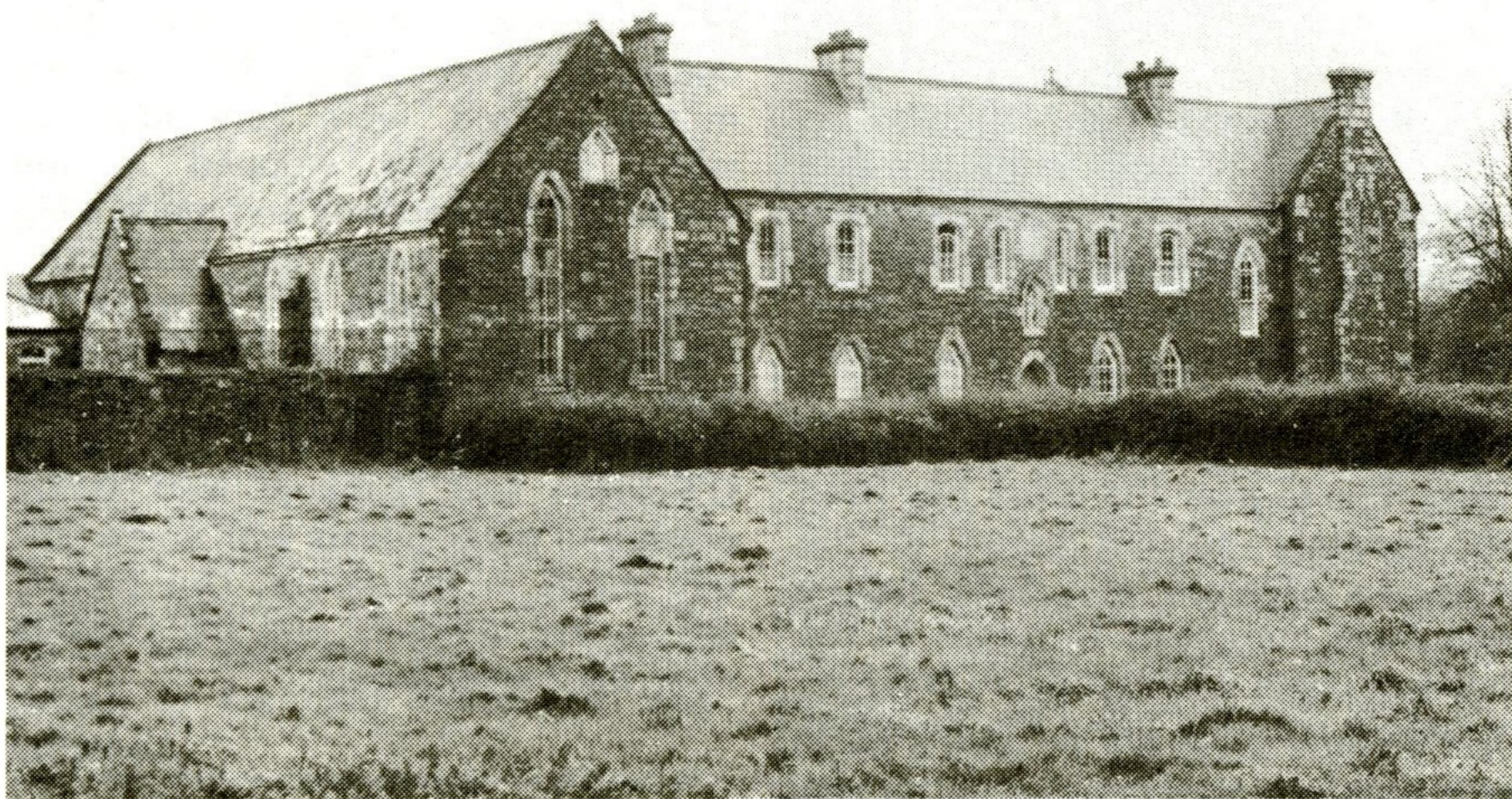
The Trustees are at present trying to devise a scheme for the long term organisation of the Craft Workshops here. There are two problems, viz. firstly the question of getting master craftworkers and or training young people in crafts, and secondly the question of space. We will be dealing with the second one separately over the next year or so but we thought it might be interesting to get the opinion of readers of ROS on the availability of master craftworkers or on the interest of young people in training to become craftworkers.

Lodge" at the entrance to the old college. Here at No. 22 College St. the Brothers commenced to conduct their school on 1st February 1838. They remained here until 1860 when at the request of Dr. Moriarty, Bishop of the Diocese, who wrote to Br. Gaynor "I think it would be a good plan for you to exchange houses with the Franciscans Kenmare Place is crowded with people to hear Mass" the Brothers went to live in Kenmare Place in "one of Mr. John Dunn's four houses the west one". By 1839 when the schools came under the direction of the National Board they were already overcrowded and the idea of building a new school and Monastery was being mooted. The Right Hon. Valentine Browne, who took a deep interest in the Brothers offered two sites one at the corner of the road at Ross Island and the other called the 'Spa' field near the Deenagh Bridge. Both proved to be unsuitable.



Edmund Rice

the land and marked out the site. This was but the beginning of many years of



The Old Monastery and School

Eventually Bro. Paul Townsend, the Local Superior, secured five acres called "Falvey's Inch" from Mrs. Honoria Maria Raymond who was the legal owner though at the time the land was in the possession of her relatives. After protracted and tiresome negotiations and with the help of Rev. W.M.O Meara O.S.F., chaplain to Mrs. Raymond, a lease was drawn up in favour of the Brothers and signed on November 3rd 1841. As the Falveys were still in possession, Bro. Paul had to institute legal proceedings. The case was to be tried at the Spring Assizes of 1842 but a compromise was proposed and agreement was reached. Br. Paul must have been a man of great fortitude and unlimited patience for now that he had, at last, gained possession of the land, trouble and annoyance was to come from quite unexpected sources.

Since 1828 Dr. Egan had been considering the building of a Cathedral in Killarney and prospective sites such as (1) Christopher Gallwey's field at the top of High Street and (2) the Old Orchard in New Street were being examined. Both were considered unsuitable. Now in 1842 one of the local priests, Rev. Thomas Joseph O Sullivan, suggested the land recently acquired by the Brothers after so much trouble as a site for the Cathedral. Both the Bishop and Lord Kenmare reacted favourably and without more ado and indeed without consulting Bro. Paul the enthusiastic cleric and Mr. Pugin's assistant, Mr. Pierce, entered

interference and annoyance. Eleven years later Br. Paul was to write from Cork to his solicitor in Killarney, Mr. T.W. Murphy "I am so disgusted with the whole of their proceedings, from the very commencement, that I am determined to have no more to do in the affair, nor to be a party to any of their measures" The land in question was under hay which was cut down on Fr. O Sullivan's orders. As a consequence the tenant, Mr. O Connell, sued Bro. Paul and got a decree. In settlement of further disputes Br. Paul was given a plot of ground on which "the ruin of a house or shed is now standing". The plot alluded to is now under shrubs at the entrance to the Bishop's House.

The time was now (1844) at hand for seeking plans for the proposed new Monastery and Schools, Lord Kenmare had already drawn up a set of plans and Mr. Hurley, the builder of what was then known as the 'workhouse' also submitted a plan. Because of its proximity to the Cathedral it was decided to build it in the Gothic style and to engage Mr Augustus Welby Pugin as architect. It is, I believe, the only Monastery in Ireland designed by the great reviver of Gothic Architecture. Subscriptions were solicited for the new building and the first to subscribe was the Earl of Kenmare who gave £300. "A legacy of £30 was left by an old servant who lived with the late Mrs. Lawlor, Castlough and a bequest of £50 per the late T. Wm. Murphy, left by his brother James,

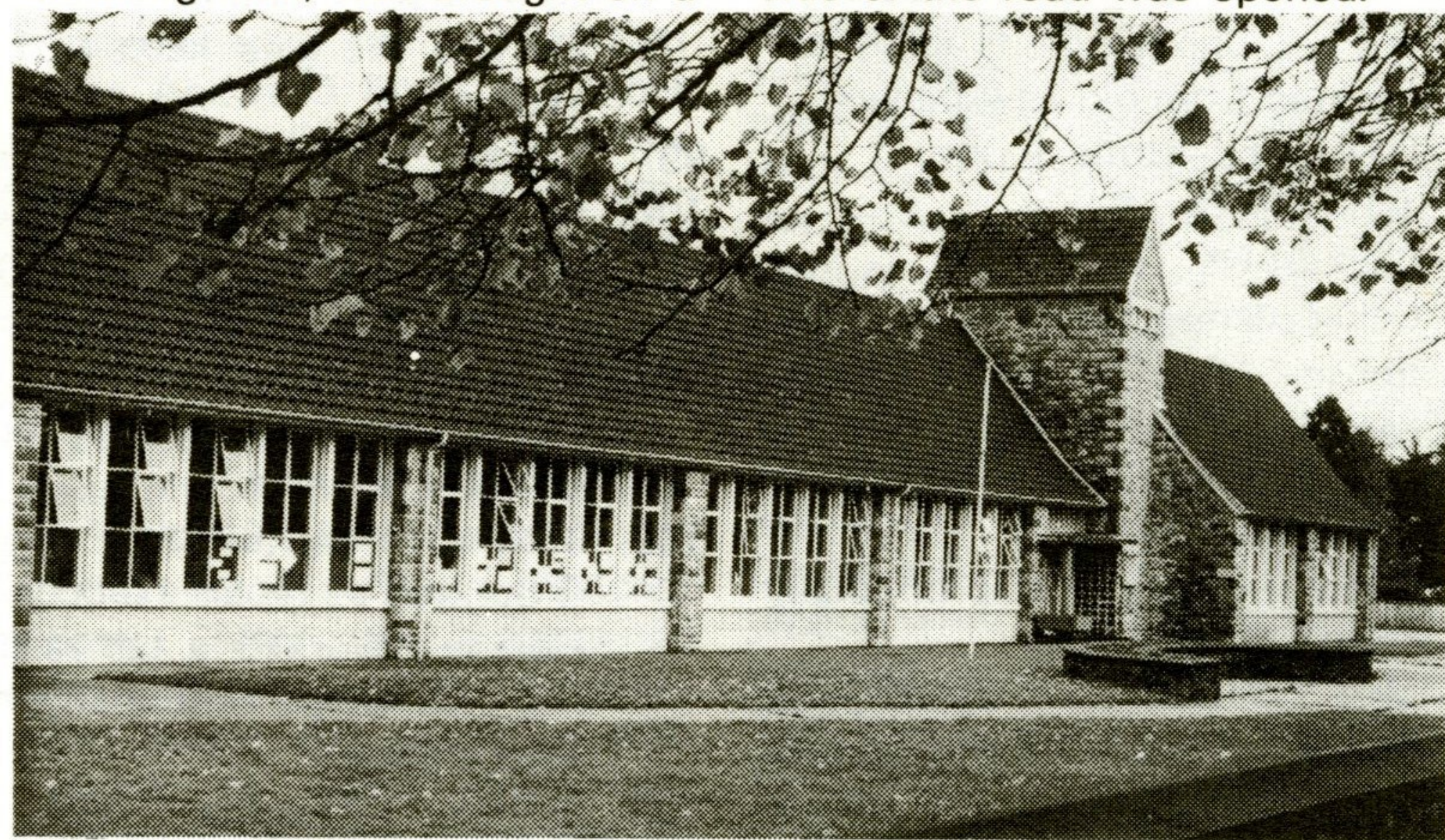
Apothecary, who died of cholera in 1832." In 1848 Br. Paul left for Cork and by that time he had collected £1026. The recall of Br. Paul to Cork was the cause of yet another crisis but due to the intervention of Fr. Denis Cotter Adm. "the most amiable and kindhearted of priests" the problem was solved and Bro. John Joseph Egan was accepted by the Bishop as successor to Br. Paul.

In April 1849 Bro. P.A. Gaynor, a man who was to have a profound influence on the Brothers in Kerry made his religious vows in Killarney. At this time, the years immediately following the Great Famine, the Brothers were under much stress and in very straitened circumstances. Because of the prevailing conditions no further efforts were then made to construct the new Monastery and School. During the next few years the lease of the Cathedral ground was again under discussion and the arrival on the scene of the Rev. M.J. McDonnell, one of the local curates, did not apparently help matters. However in 1854 an event occurred which in time would help to ease the lot of the Brothers.

In February of that year Dr. Moriarty was appointed coadjutor to Dr. Egan and was consecrated in Dublin on April 25th by Most Rev. Dr. Cullen. On one of his visits to Killarney the new coadjutor Bishop discussed with Bro. Gaynor, who had been appointed Superior, the situation regarding the schools and other kindred matters. He paid a visit "to the miserable residence of the Brothers and the old school on the Fair Hill." He advised Bro. Gaynor to resume "the work of the building and trust to Providence for the future". With £171. 10. 0 on hand the building of the Monastery and schools was restarted, after a lapse of eight years, and continued as long as funds lasted. In the meantime the building of the Cathedral continued and on the day before it was consecrated Dr. Egan, now an ailing man, was brought on a

last visit to it. He died in July 1856 after an episcopate of thirty two years. In a final effort to complete the Monastery and schools Bro. Gaynor, with the good wishes of Dr. Moriarty, travelled all over the country making collections. In 1859 he went to London where he was received with great kindness by Lord Kenmare's brother, the Hon. William Browne. While there the Bishop wrote to him asking to inquire about an order of nuns he wished to introduce into the Diocese. He did so but on his way home he called on Mrs. Ball, Superioress of the Loreto Nuns, Rathfarnham, and in the following year yet another Order of nuns made a foundation in Killarney. The Sisters of the Presentation and the Sisters of Mercy had already been here for some years. Seventeen years after the laying down of the foundations the new Monastery schools were blessed and opened on January 7th 1861 by His Lordship, Most Rev. Dr. Moriarty. As the Monastery itself was still incomplete the Brothers continued to live in Kenmare Place. However in November of that year they moved to the Monastery though the cloister was unroofed and the chapel consisted merely of four walls. Renewed efforts were made to collect both money and material. When the flour mill in the vicinity was knocked down the limestone blocks at the sides of the water wheel were brought to the Monastery and were used to build the buttresses to the Monastery chapel. By 1867 the work was finally completed and the Brothers continued to live there until November 1977.

The original school block consisted of the two extra large rooms which were used as a public church during the recent renovations to the Cathedral. The two smaller rooms were added in 1916. This building, which is now the property of Kerry V.E.C., continued to serve the educational needs of the male population of Killarney until 1958 when the new school at the opposite side of the road was opened.



The New Monastery School

Believed to be no. 22 College Street.

