

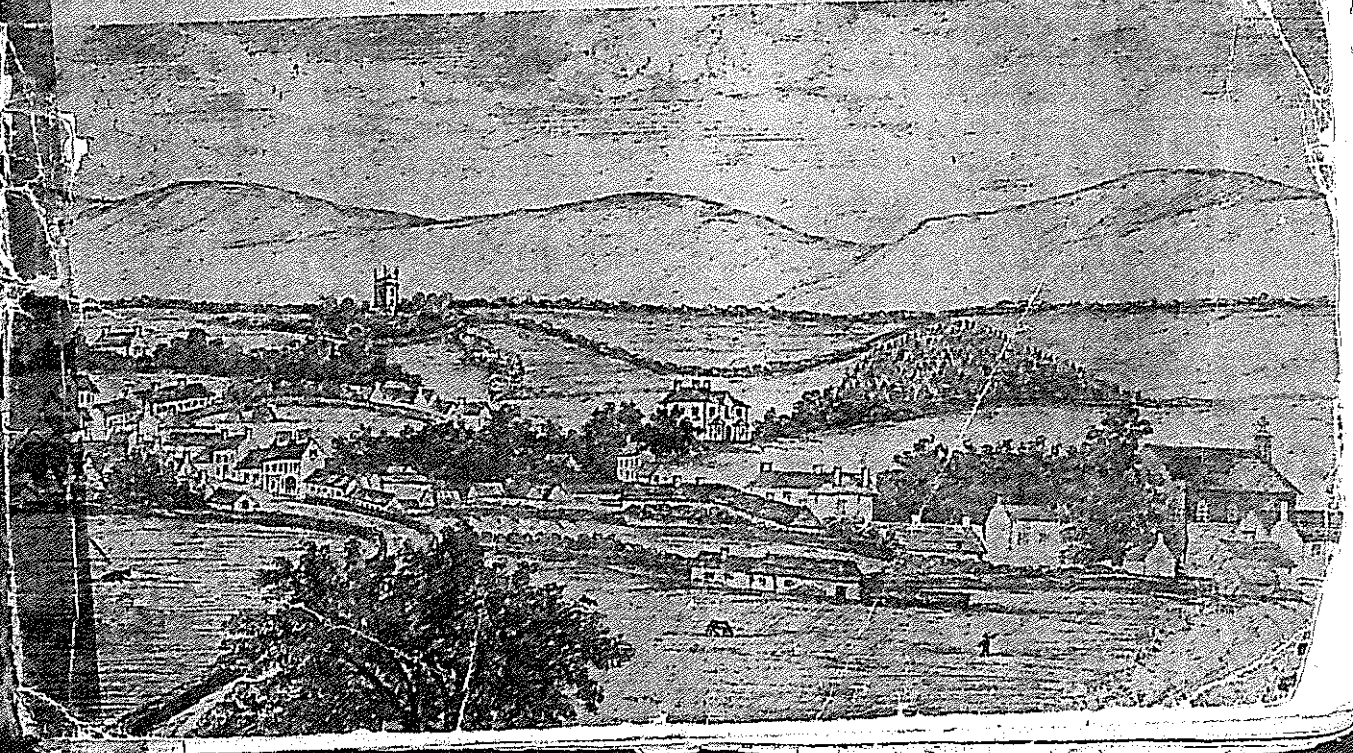
BALLYMORE EUSTACE AND HOLLYWOOD ~~292~~ 292

BALLYMORE EUSTACE  
AND  
HOLLYWOOD

CHRONICLE  
OF AN  
HISTORIC PARISH

1953

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BALLYMORE EUSTACE

AND

HOLLYWOOD

A CHRONICLE

OF AN

HISTORIC PARISH

1953

PRICE . . . 3/6 (by Post 3/9)

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SUNDAY AFTER LAST MASS AT CHURCH OF IMMACULATE CONCEPTION,  
BALLYMORE EUSTACE

# FOREWORD

THE Chronicle of Ballymore-Eustace Parish is humbly presented as a keepsake for parishioners and a source of information to exiles for whom "Memory is the only friend that grief can call its own."

They sometimes ask their friends if the old woollen mills have fallen down. Did the roof of the Church stand up to the fierce gales that whip up from the course of the river? Have the walls of the school crumbled? What's the news about the football team? the handballers? and the Brass Band that half a century ago stepped out so jauntily to the strain of the Punjab March? Do the crowds come on the Dublin and Blessington steam tram to see the Falls at Poulaphouca? Do the lads and lasses still meet at the crossroads for the dances on the Sunday evenings in summertime? And what about the Puchestown Races?

The storms still whirl up from the Liffey as though from the Cave of the Winds. The hills tower over the town as they did a thousand years ago. Puchestown Races flourish like the green baytree. Four generations of boys and girls have worn threadbare the staircase of the National School. But it stands bastion-like; lonely at the thought that a new school will soon decoy its little scholars. The steam trams and tracks have gone to the scrap heap. The waters no longer cascade at Poulaphouca. Vanished is the beauty of the Golden Falls. A warning siren that is like the wail of ten thousand Banshees tells us that the sluice gates of the pent-up waters of the great dam have been opened. Billions of gallons of water have been purified at the filter beds and sent by the pipeline to Dublin. The boys and girls no longer dance at crossroad platforms. They "come and trip it as they go on the light fantastic toe" to negro rhythms on maple floors in ballrooms that look like bowers in fairyland. The Reading Room, for many years a repository for discarded oilcans, has been converted into an attractive clubhouse for the young men who are members of the C.Y.M.S. The young ladies of the parish flash table tennis rackets like blades of lightning. On Friday nights at the Ceilidhe may be heard the strains of "native music beyond comparing." Non-stop draws, bagatelle, radiogram, films, help our young people to forget the swift passage of time. A "condemned" house opposite the church has been converted into a Billiard Room, the table presented by a good neighbour.

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The Church has been repaired and re-decorated. A heating system has been installed. The old buckled windows have been replaced by stain-glass windows, the gifts of generous donors. In the Church grounds are rose-gardens that rival the beauty of "the hanging gardens" of ancient Babylon. The rose-trees were selected by former curates, Father Eugene Crosby and Father Mark Curtis, who has won international fame as a rose grower. Set in the archway on the approach to the Church is a statue of Mary Immaculate. It is floodlit at night: a beacon light for wayfarers; a constant memento of the Faith of our people, whose co-operation in the renovation of the parochial buildings would gladden the heart of any parish priest.

I wish to pay tribute to those who so kindly collaborated in the production of our little book. Father Myles Ronan, the illustrious parish priest of St. Michan's, Dublin, has very kindly sent me the notes which he had compiled relevant to the history of this district.

Father Peadar MacSuibhne, parish priest of Kildare generously contributes the Ballymore story in the native tongue from his usual brilliant pen.

Two former curates of Hollywood—Fathers William Hawkes and Thomas Murphy—have

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sent articles that reveal deep research and historical acumen.

I am proud to have provided the occasion for those brilliant contributions, which, otherwise, might never have seen the light of day.

The reader may find a certain amount of overlapping in those notes. I shall take the blame. The writers were asked to help in what was for them a labour of love. If more time was at our disposal careful editing would have eliminated this overlapping. In our anxiety to have the Chronicle ready for Christmas, the articles are presented as they came from the pens of the contributors. Moreover, this very repetition will emphasise the salient features of the dramatic story that is unveiled.

Irish place names in the area, with their English translation, have been furnished by Mr. Donal Gallagher, N.T., to whom thanks are due for information that will be of lasting interest.

From the pen of Sir Alfred Beit Bart, the new owner of Russboro' House, we welcome a contribution that deals, in the classic style, with the architecture of this Georgian mansion, the finest of its kind in Ireland.

Artists of the Futurist school give a delicate ginger tint to cows, because cows have yellow souls: the Futurist musician claims that he sees the individual colour of every note he plays. The Futurist must then allow me to say that Mr. Joseph Logan gives a rhapsody in water colours with the same apparent ease as he changes millions of gallons of his favourite drink into thousands of volts of electric current.

Mr. Garry Cremins ladles out as from a Devil's Cauldron spoonfuls of water that are weighed by the tens of thousands of kilogrammes.

You will find through the pages some "Surprise Packets." Two veterans, whose heads are nightly pillowed almost on the big double bank at Punchestown, take us back in memory to exciting scenes. Captain Tom Armstrong and Mr. Peter Keeley tell everything except next year's winners.

Representatives of the various clubs give brief notes of their history and present activities. They are not professional journalists but they have done a workmanlike job.

This has been a vintage year for the footballers. Ballymore has won for the first time ever the senior county championship. This very fact of young blood prevailing has given fresh impetus to the Lily-Whites, once the darlings of the Gaelic Athletic arena. Eddie Whelan tells the story.

The handball court has been repaired: the

walls raised several feet by voluntary labour of club members. The bright sun of the handball champions of Ballymore, famous far and wide, had suffered eclipse. But this year there has been a resurgence. Bill Lawlor won the Junior Championship of Ireland, and in partnership with Paddy Monaghan won the Junior Doubles. Tom Lynch gives the history of the handballers.

Tom, with facile pen, also tells the story of the Ballymore Brass and Reed Band. Caparisoned now in navy-blue uniform with gold piping, they bid fair to be one of the best in the country. A tribute must be paid to the genial instructor, Mr. Thwaites, who comes every Monday and Thursday night to instruct the players. A hopeful sign is the goodly number of boys who attend the practice.

Interest in drama has long been a feature of life in the village. "Melpomene" is our theatrical representative. This year the Dramatic Group competed at the Father Mathew Festival and won the Capuchin Cup for Rural Groups. Their play, "The Black Stranger" was produced by P. J. O'Connor, lately appointed assistant producer to Radio Eireann.

The exploits of the Boxing Club are narrated by the assiduous trainer, Bill Evans, for whom a watching brief is held by Mr. Robert Coonan, solicitor, in his day a University lightweight champion.

For the young we have reserved a corner, Read the Prize Essays submitted by Joe Woulfe and Marie Marshall.

To our advertisers: thanks. To our readers: deal with those who have helped in the production of our Chronicle by buying space.

If ever you feel that you would like to write a book, call in the family doctor. You are probably running a temperature. Should bromides and drawn blinds fail to cure you of the wild notion, I give this advice free: Pick the brains of your friends and acquaintances. When you have them picked, put them in a bag and bring them to Mr. Donaghy of the *Leinster Leader*. His patience and good humour are inexhaustible; his skill with jigsaw puzzles remarkable. It must be, because he put this old crock on the road and made it go.

MAURICE BROWNE, P.P.

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## **BALLYMORE EUSTACE**



# BALLYMORE EUSTACE

by

VERY REV. MYLES RONAN, D.LITT., P.P.

**B**ALIMOR-NA-IUSTASACH was a most important stronghold in early Anglo-Norman times (after 1172), and was dignified with a castle and manor which belonged to the Archbishops of Dublin. The churches and lands here belonged, in Celtic times, to the Abbey of Glendaloch. About 1181, Prince John gave to Archbishop Comyn, the first Anglo-Norman Archbishop of Dublin, that half of the abbey-land of Glendaloch which lay next to the Archbishop's Castle of Ballymore.

Archbishop Comyn, in his charter to the College of St. Patrick's Cathedral, gave the church of Ballymore for the support of the Treasurer of the Cathedral. The Archbishop's Castle, on the border of the country of the O'Tooles and the O'Byrnes, was erected for the protection of his tenants and property. In 1306 the district was laid waste by the Irish. Of the castle not a trace now remains; its very site is forgotten, though tradition has it that it stood on what is now known as "Garrison Hill."

The Fitz-Eustaces were descended from Robert le Poer who was sent into Ireland with a commission in 1176. They succeeded to the le Poer estates in Kildare through Sir Eustace le Poer who died in 1311. So much country did the Eustaces occupy between Naas and Colbinstown that the district became known as "Cry-Eustace" (Criche-na-nIustasach) or the Eustace's Country.

The statement that the Eustace family was descended from St. Eustacius, the Roman martyr of the second century, has no foundation. This saint was probably the patron saint of the le Poer family who adopted his emblems as their crest, namely, a stag's head with a crucifix between the antlers. Hence the crest became that of their descendants, the Fitz-Eustaces. St. Eustacius is venerated on the 20th of September.

## BALLYMORE

According to an Extent taken of the Manor of Ballymore (1326) belonging to the Anglo-

Norman Archbishop of Dublin "the castle contained a hall, then in ruins, a chamber for the Archbishop, a chapel, a little chamber for clerks [clergy], a kitchen roofed with shingles, a stable and a granary thatched, which are of no value as no one wishes to take them and they need great repair."

There were in the Manor 27 acres of arable land, and in the town of Ballimore 4 cottages. In 1326 the Irish had overrun all the lands of Ballimore and the whole country as far north as Tallaght, the lands and cottages of Ballimore were thus waste and worth nothing to the Anglo-Norman Archbishop of Dublin.

The report of 1630 on the churches by the Protestant Archbishop of Dublin (Bulkeley) records—

"**BALLYMORE.** The church and chancel are not in repair. The cure is served by Sylvester Cooley, minister. There are but few Protestants in this parish. The priest's name that sayeth Mass in this parish is Walter Fitzgerald."

## BALLYBOCHT

Near Ballymore (great town) was Ballybocht (poor town). In 1294 it was not worth the services of a chaplain. Near the ruins of Ballymore Castle was the chapel of Ballybocht. In 1837 one gable of the chapel remained with a small stone cross over it. A short distance to the north-west was St. John's Well which was also called Tobar-na-gras (well-of-the-favours).

The lands of Ballybocht were parcel of the possessions of St. Mary's Abbey, Dublin. They were granted by Queen Elizabeth to James Bathe of Dromconragh (Drumcondra), chief baron of the Exchequer, for a knight's service, provided he maintained an able archer of the English nation living in these lands.

Before 1326 there used to be five mills in the parish. In 1531 there were only two.

## HOLYWOOD

In mediaeval times this place was called *do Sancto Bosco*. It is also called *Killinghyen*



INTERIOR OF CHURCH OF THE IMMACULATE CONCEPTION, BALLYMORE-EUSTACE

*justa Ballimore*, namely, St. Kevin's Little Church near Ballimore. The church itself is a small, plain structure, standing on an ancient site. Old as the burial-ground is, there are no monuments in it from Celtic times, and though used by Catholics and Protestants alike, it contains no tombstones of a date earlier than the second half of the 18th century.

The Protestant Archbishop (Bulkely) of Dublin's report on the churches in 1630 stated—

"HOLLIWOOD, WICKLOW. The church and chancel are falling down to the ground. There is in this parish and Donard some sixteen that frequent divine service."

South-west and close to the church are pointed out St. Kevin's Cave, Chair and Bed. His Holy Well is situated in a small field at the back of the houses in Holywood village to the north of the church.

In 1908, in a grassy lane near Holywood, was found a carved stone showing a design of a closely-coiled spiral of cross motif. It seems a Christian carving of a pre-Christian spiral, a pattern that was still familiar at the period of its carving. But, why was the rock here selected for this carving? The lane lies near the road leading from Holywood to Glendaloch, namely, St. Kevin's Road, about three miles from Holywood. It would seem that St. Kevin had made it a place of retreat or visitation during his early years in Glendaloch, namely, between A.D. 525 and 550. The stone may have been carved in that period to celebrate the Saint's coming to Holywood that was portion of the possessions of the Glendaloch monastery, indeed, part of Kevin's patrimony for his monastery.

On the west slope of Church Mountain, about a mile from Holywood main road, are twelve stones in a semicircle which are called the "Pipers' Stones." They point to the importance of the district in pagan times.

My opinion is that Holywood was the centre of a district where pagan and Christian ideas met in St. Patrick's time and was the earliest place of Christian worship in the district. It was the connecting link between

the Monastery of Glendaloch and the chiefs and people of Kildare.

#### OTHER PAGAN STONES

A few words about the other pagan stones may not be out of place.

A short distance to the south of Ballymore lie the Pipers' Stones, 20 large boulders of granite placed in a circle of 31 yards in diameter, in the townland of the Broadleas. Originally they formed a complete circle of closely-placed boulders but now there are gaps in the ring. At the Deerpark, near Blessington, was another of these circles, also called the "Pipers' Stones." The traditional explanation of the name is that bag-pipe music, played by the "good people," has been heard at the spot. It is probable that cromleachs existed inside the circles of stones. Two such cromleachs existed there in 1839 but they are no longer there. In fact, the circle at the Deerpark was demolished many years ago for building purposes.

North-east of the Pipers' Stones, on the Broadleas, are the remains of a pagan sepulchral moat, called Knockshee (Fairy Hill). In pagan times fairs, partly commercial and partly religious, took place at these moats in honour of the dead chiefs. Many of the primitive Christian churches were erected close to these moats to attract the pagans to Christianity. Instances of this action on the part of the Christian Church in the County Kildare are found at Kilkea, Clane, Naas, Rathmore, etc.

There is no trace of a church near the Broadleas moat at present, but the chapel of Lechobhan, mentioned by Archbishop Aken in his MS. of 1531, as near the Sigin stream, and then in ruins, was apparently in the Broadleas and near the moat.

North-west of the Pipers' Stones is a prostrate granite monolith known as the "Long Stone." It formerly stood in a rath-like enclosure but was thrown down about 1836. The Long Stone was a pagan sepulchral monument.

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Leir an

Ádair Deodar MacSuibne, S.P. Cill Dara

Tamallín rúise ó baile Mór Iúrtaráí ar an taob éar tá trí sean-iarrmaí a easann annaí ó amháin na bpazánaí. Siad sean-iarrmaí iad fú na oll-éola an bhobair, móta Éinne Síre agus an Gallán.

Ar Baile Fearann Bpoatear, tá naoi n-oll-éola is ríe agus iad i bhruim ceapail atá riat is tuisceán ar leitead. Anns is amháin fa ceapail tá bearmá na ríe, is dóca, poimé maí éola eile faoi. Is dóca leir gur ceoltead na n-oll-éola fú, agus gur ábairtead ar an áit iad, agus gur bairtead feidm arta éin tuisce agus clárúe do tógant. Tá na Gallán nó na éola fú com mór fú go n-éiread gurú iad na ríe a éir annaí ó na ríe iad.

Mí fíor ead is bunús leir an amháin fú Gallán nó éola an bhobair, ac veiread muntir na n-áite gurú amlár go n-áiríteir plob-éol ríe éir timéall na n-áite faoi. Tá tuairim ann leir go ríe bairte ag na Gallán feo le éiread na n-áiríteir, ac is dócaíse gur i gcumme na maí a ceiread ann iad, agus go bhíil daome eirte in áite feo. B'féir gurú amlár a bí an dá gú feo.

## Móta Éinne Síre

Timéall ceatú míle ar an taob toir ó tuarú de éola an bhobair tá iarrmaí de móta pázánaí ar a dtugtar Cnoc Síre. An éir ba mó ven móta, leasad é, fapaon, agus ceapail é, is dóca, mar amléad ar an dtalam éir timéall. Veiread go bhíil bealac clárúite ón móta fú go dtí éola an bhobair, ac is dóca ná fúil de bunús leir an dtuairim fú ac fú : maí a bí an móta a leasad agus an éir a ceapail éin fúil, is dóca go bhpaatár feompa nó tuamba árra lairtis de, agus is dóca gur ceapail gur bealac gurbead é ag dul ón móta go dtí áit eile.

Faoi fúil, bíil veireanna nó amléad le n-áir na mótaí feo in ónir don taoltead a bí eirte ann. Tóirte na veireanna, na dála

agus na n-áiríteir in éir in i bpaatár a táirte an éiread, agus maí ríe i bpaatár éir teat don bpaatár go n-éir. Táirte an éir agus an t-áir éin an donáir. Ag an donáir bí táirtead agus ríe agus feidm, leirtead agus feidm, maí agus ríe, bíil agus ceannaí, veiread ceannaí agus pórad, bíil agus veir, ceol agus feidm. Ar teat don éiread go n-éir, maítead feidm in áite leir na mótaí fú in a lán áitead. Is dóca go ríe veiread leasad in áite leir an móta fú fa ríe don veir.

## An Gallán

I taob an t-áirtead sean-iarrmaí, timéall teat-míle ó éola an bhobair ar an taob éar ó tuarú tá monolith de gáir-éol ríe ar an dtalam. An Gallán nó an éol feo a dtugtar ar an gceol agus ar an mbaile fearann na bhíil rí. Faoi bí an Gallán na ceapail i lár ríe, ac do leasad an ríe, agus timéall na bhíil 1836 do leasad an Gallán fú ar lár. Tá an Gallán 13½ tóir ar fú agus 10 tóir éir timéall. Tá Gallán eile mar é in áitead eile in éir, agus veiread gur i gcumme na maí a tógad iad, ac b'féir go ríe bairte acu le éiread na bpazánaí leir, agus go mbíil na pázánaí a n-áirte. Tá eir deir na Gallán go bhíil eir ceapail oirra, eir i gáir an Gallán atá i gCill Gabair. Veiread gurú iad na naoi a veir na ceapail fú do ceapail éin ar fúiltead do meallad ón bpaatár ac fú eir eirte don sean-éiread a bí acu. Is amlár atá tá eir ceapail ar an ngallán fa ceapail fú, ac is ó leasad an Gallán a veiread fú. Is dóca gurú iad muntir na n-áite a veir é fú, ar áirteir na sean-naom. Agus eir deir is ar áirteir na sean-naom a bíil agus a bíil muntir na n-áite feo agus muntir an páirte ar fú i gcumme na n-áirte-fú, éin feidm de agus ónra na Maíteir Maíteir agus b'áirteir naomra.

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# BALLYMORE

in History  
and  
Pre-History

by

REV. WM. HAWKES C.C., DUN LAOGHAIRE

BEFORE the dawn of history, this district, extending from the lowland plain to the junction of the Liffey and King's rivers in the mountains, was inhabited by a people who have left no written account of themselves. They did leave, however, some enduring memorials of another kind. In the high places they raised large burial mounds such as the megalithic cairns on Slieve-corragh and Church Mountains, and the smaller tumulus on Broughal's Hill. On the lower ground they carefully buried their dead in stone cists, as at the foot of the Dallon, or "long-stone" at Punchestown, at Silverhills, at Humphreystown, and in what appears to be a prehistoric cemetery near Mullaghboden. The two latter sites are on sandhills, the first having been unearthed during the progress of the Liffey Scheme, while the tumulus at Silverhills has been cut through in comparatively recent times and partially destroyed by a local gold-digger. His act of desecration profited him nothing. The long-stone in the adjoining townland may have served a similar purpose to that at Punchestown.

Nearby, in the townland of Broadleas, is a fine specimen of another type of rude-stone monument which these pre-historic peoples erected. This is the stone-circle consisting of a large ring of heavy monoliths all of which at one time stood upright. Across the border at Athgreany we have still another, perhaps one of the most perfect specimens in the whole country. There is reason to think that, while these circles may have sometimes served as burial monuments, they were intended more especially for ritual or ceremonial use.

For protective and defensive purposes these peoples frequently housed themselves and their stock within circular forts or raised "moats" which are found throughout the district, particularly on the higher ground. They had implements and weapons of stone, copper, bronze and, in later times, of iron, while people of the higher social grades at

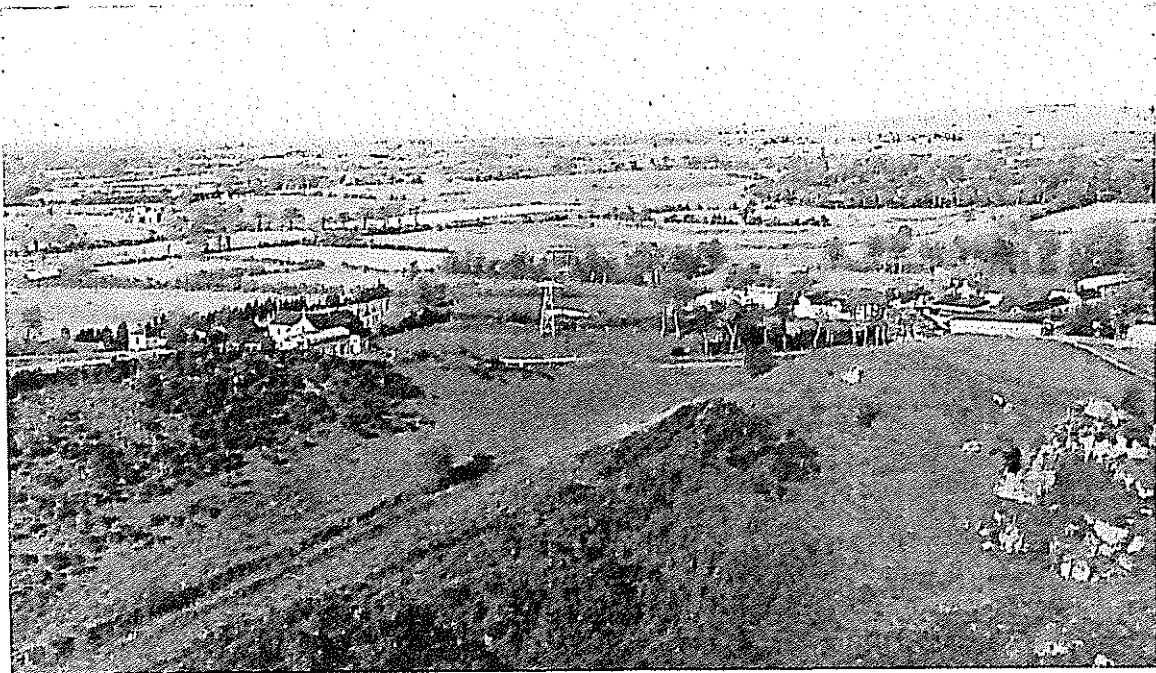
least decorated themselves with ornaments often of gold, as the finds near Poulaphouca would indicate.

So far, however, it has not been clearly shown to what race or races these people belonged. When the Goidelic conquerors arrived here from the Continent about 150 B.C. they found most probably a Brythonic people speaking a language akin to their own and not so far removed linguistically as Welsh would be from modern Irish. The Goidels may well have found also pockets of still older races who may not have been Celts at all. In the event, the conquerors reduced these to the status of subject peoples living for the most part in the less fertile areas where they continued for long to preserve their separate identity, some till as late as about 750 A.D. The comparative absence of Goidelic family-names in this district, till about the eleventh century, gives ground for thinking that some of the subject races in the Wicklow area lived also west of the mountains, where they were neighbours of the Ui Faelain, Ui Failighe and Ui Muiredaig. Part of their territory was known to the Goidels as Coilleach (perhaps wooded place), and was included in the larger area called in Goidelic Magh Liffé (the Liffey Plain). Curiously enough this territory, including Ballymore-Eustace was part of Co. Dublin in the seventeenth century and remained so till well into the nineteenth.

Some of our place-names also echo memories of two thousand or more years ago. *Sliabh Nechtain*, now called Church Mountain, recalls the pre-Goidelic pagan Sun-God, Nechtan. At its foot Athgreany, where stands the stone circle, is the ford (or field) of the sun. Knockshee is the Otherworld hill, and Poulaphouca and Tonaphuca refer to the hobgoblin of Irish legend.

## EARLY CHRISTIAN MISSIONARIES

In the fifth century of our era there came to Magh Liffé Christian missionaries intent



VIEW OF HOLLYWOOD



on overthrowing the idols of these people and of replacing their shadowy mysteries with the message of the Gospel of Christ. The first was Palladius who had with him Silvester and Solinus. From the neighbourhood of what is now Wicklow town, they went westwards towards the mountains founding three Churches on the way. Thereafter, the account of their missionary labours became in the course of time confused with those of the great apostle, St. Patrick, who continued and crowned with success their work. We do find, however, a Silvester associated with the ancient Church of Brannockstown, otherwise called Vesterstown. Probably also he and Solinus founded from Donard other Churches in the district. In later years their relics were transferred to Ennisboync on the Wicklow coast near where they had landed one hundred and fifty years before.

When St. Patrick himself came he found, most likely, that in our neighbourhood quite a few Church foundations had already been established. There was in mediaeval times a Church of Patrick, Kilpatrick, in the neighbourhood of Burgage, and there is some reason for thinking that Yago (Gaganstown), formerly called Donaghmore, dates back to Patrickian times. The *Lives* tell us that Patrick placed his disciple Auxilius over a Church nearer Naas and now called Killashee, while at Kilcullen he first placed Bishop Iserninus and afterwards Bishop MacTúil. Burgage, however, has the distinction of being the first to find mention in Irish records. As *Domnach Imleach* (the boundary church) it is named between 700 and 800 A.D. The cemetery was moved to a new site in 1940 owing to the flooding of the Liffey valley. Of special interest too is the ancient site of Killerk, Ere's Church, beside the old highway south of the Horsepass bridge and showing now little else than a seventh or eighth century cross on a slight, oval-shaped mound. This foundation was dealt with by the present writer in the *Journal* of the Royal Society of Antiquaries of Ireland for 1938, and has since been scheduled as a national monument. Other early Church foundations are at Dunboyke and, at the opposite end of the district, at what is called in the Ordnance Survey map Kill saintlucan on the Loughouse-Blackhall boundary. It is known to the local people as "Killshillohan"

or "Kelsh." This is, quite likely, the "Lech-ohan" of the records.

#### SAINTE KEVIN'S FOUNDATIONS

There are at least three foundations in our district associated with or under the patronage of St. Kevin. All lie on the old highway from "the Seven Churches" to Naas, *via* St. Kevin's Road over the Wicklow Gap to Hollywood (otherwise Killeen Kevin) where, besides St. Kevin's Church, we have also his bed and well. Passing by Ballymore, we reach Tober Kevin, and the Church nearby. Further on we meet Tipper, otherwise Kilkevin, on the border of the Diocese of Kildare, and quite close to Naas na Riogh. There is also a probability that Dunboyke, near Hollywood, was under his patronage. The cult of St. Kevin has continued in West Wicklow and East Kildare till our time, and a pilgrimage to the Seven Churches around his Feast Day was regarded as a kind of annual obligation.

About the year 620 A.D. Glendalough became a Bishopric under St. Kevin's nephew and successor, the Abbot Molibba. Five hundred years later its jurisdiction extended from Begery Island in Wexford to Greenoge in the County Meath, and from Naas to Lambay Island, including, therefore, our district. About the same time the Abbey of Glendaloch owned half a cantred of land in Ballymore.

By this time there had been some further movements of the population. The *Ui Faelain* as well as, perhaps, other families, had extended their settlements along the Liffey by Coghlanstown. This eastern movement to the hills and beyond became accelerated in later years under Anglo-Norman pressure, and Wicklow rather than Kildare was soon to become the homeland of the O'Tooles and O'Byrnes.

The Anglo-Norman occupation of Dublin in 1170 brought important changes in the affairs both of Church and State. In the course of the next fifty years, the Diocese of Glendaloch became united with that of Dublin under the Norman Archbishops. The Dublin See, in the person of Archbishop John Comyn, was granted the site of a Castle at Ballymore and an adjoining strip of hilly land, formerly a possession of the Abbey of Glendaloch. After reserving certain rights to himself, the Archbishop in turn gave these lands for the upkeep of the College of St. Patrick's Cathedral, Dublin. During the centuries which



VERY REV. MAURICE BROWNE, P.P.  
AND REV. CHARLES SCANLAN, O.C.  
WITH GROUP OF ALTAR SERVERS

followed, he and his successors continued to maintain here manorial rights and jurisdiction. The place-names Bisboplane, Bishop Hill and Bishopsland come down to us from those days.

#### THE NORMAN SETTLEMENTS

The Norman knights by virtue of their leader's arrangement with McMurrough had long since made settlements in the area. To Naas had come Maurice Fitzgerald, to Donnagh Imleach, Walter Conyn, whose family changed the district-name to Comenstown (later Blessington). To Hollywood later came Geoffrey de Marisco. The first Eustaces settled also in the vicinity of Naas and Kilcullen and soon became extensive landowners, holding baronial titles at Castlemartin, Harristown and Portlester. One of the family, Almaric FitzEustace was for a time Constable of the Castle at Ballymore. Another founded the Dominican Monastery at Naas. Yet another, Sir Edward FitzEustace, was Lord Deputy in the middle of the fifteenth century, while shortly afterwards his cousin, Sir Rowland Eustace of Harristown was created Baron of Portlester and later Lord Chancellor and Treasurer of Ireland. He founded in 1462 the Franciscan New Abbey near Kilcullen, and also built in St. Audeon's, Dublin, the very beautiful Portlester Chapel. His name, surmounted by the family arms, is found on a slab at Coghlanstown, "Eustace, Lord Portlester, 1462."

Whatever else may be said of these early Norman barons, we must admit that they brought with them to this country an advanced knowledge of Law and Administration, as well as of Architecture and Building. The old-type Irish Church was enlarged or rebuilt as at Coghlanstown, and ecclesiastical administration became more centralised and effective. The first surviving list of Churches in our district comes to us from about the year 1280. It shows that, in addition to Hollywood (Sanctus Bobeus or Sanctum Nemus), there were Churches at Gaganstown (Yago) and Burgage (Donnagh Imleach), besides Chapels at Brannockstown, Ballybought and Lechohan. The association of St. James (Yago) with Gaganstown and Coghlanstown, and of SS. Matthew and Mark with Burgage seems to have been due to Norman influence. Elsewhere the patronage of local saints continued to prevail, except at Ballymore where the Church was dedicated

to the Blessed Virgin. Holy wells continued to be held in popular reverence by Irish and Norman alike, as those of St. Kevin at Hollywood and Tipperkevin, that of St. James at Coghlanstown, of St. John at Ballybought and of SS. Matthew and Mark at Burgage. People afflicted with head or tooth ache took the water of St. Matthew, those with stomach ache favoured St. Mark.

The two tall High Crosses at Burgage and the one at Ballymore are in the Irish manner, but may date to the early years of the Norman supremacy.

The new Norman settlers and their retainers set up their homes usually within an earthen mote fortified with a wooden stockade and having at one side a semi-circular bailey similarly protected. There is a good example of this at Donode. Nearby, at Sillagh, is an enormous though incomplete enclosure possibly of earlier date. The Irish Tuath now became a Manor and was held according to Norman feudal Law. Later the more important landowners or Lords of the Manor, erected stone castles as at Ballymore, Hollywood, Harristown, Burgage and elsewhere. The castle at Ballymore was quarried away in the early years of the last century although traces of it still remained in 1846.

The Manor of Hollywood passed from de Marisco, who had rebelled and was outlawed, to Sir Edmund Butler by lease from the Archbishop. This Butler was afterwards Viceroy, Earl of Carrick, and father of the first Earl of Ormond. In 1528 it was the property of the Earl of Kildare. Later it was forfeited after the rebellion of Silken Thomas, leased to John Travers of Monkstown Castle, thence to his cousin Robert Piphoe, Seneshal of the country west of the mountains. After Piphoe's death in 1623 the Manor passed to his daughter Ruth, who married John le Poer, Lord Curraghmore, thence to the Poer-Beresfords, Lords Waterford, who were in possession till recent times and still have some interests in the mountains.

#### NOTABLE EUSTACE FAMILY

In the Ballymore district three Eustace families suffered for their part in the Geraldine rebellion. They were again in rebellion on the side of the oppressed Kavanaghs, O'Byrnes and O'Tooles in 1580. On this occasion, James, Viscount Baltinglass, rejected the supremacy of Queen Elizabeth, joined forces with Fiach McHugh O'Byrne and routed the cruel terrorist Lord Grey at Glenmalur.

He had finally to surrender and like many another Catholic Irishman, had to seek refuge in Spain where he died. The Norman Eustaces had become more Irish than the Irish themselves.

By this time the dark night of repression and persecution had descended on the Irish Church and the Irish nation. Ninety years after the introduction of Protestantism into the country, the only Church in the district which was in good repair was Coghlanstown. Ballymore was "not in repair"; Yago was "ruinous", while Hollywood, Tipperkevin, Burgage and Ballybought had "fallen to the ground." Two priests are mentioned as living in the area, Fathers Walter Fitzgerald and Nicholas Casey. For more than another century this state of affairs continued. In 1697, Fathers Owen Fee (or MacFee), Francis Flood and James Eustace lived in or near the district, while Father Patrick Kiernan attended from Oldmill the whole area from Hollywood to Glen Imaal. In 1714, Father James Eustace was in Naas gaol awaiting transportation, while two years later, the Parish Priest, Father MacFee, now an old man of seventy-one, was charged at Wicklow Assizes for saying Mass in the county and was also sentenced to transportation. The next P.P. of whom we have any record is Rev. William Balfe. His mortal remains lie at Ballyboys in his native district, and the simple inscription on a humble stone records: "Rev. Will Balfe d. Oct. 8th, 1770, aged 80 years."

During these two centuries of penal persecution the laity, Norman and Irish, remained on the whole, loyal to the Church. In 1580 James Eustace, Viscount Baltinglass, had refused in very definite terms to accept Elizabeth as Head of the Church. In 1630 Alexander Eustace of Dowdenstown, Sir Robert Oglethorpe, Knight, and Donnogh McDonnell Oge, a gallowglass of Tulfarris, are reported as "great abettors and maintainers of priests." Mass was regularly celebrated in Donnogh's house. Even in

1655 the great majority of the landholders of Co. Kildare were still Catholic, in spite of the many inducements to the contrary. Two years later, Oliver, Anne and Jane Eustace, Ballymore; Alexander Eustace of Dowdenstown; Morris Eustace of Castlemartin; Walter and Nicholas Eustace, Elverstown; Oliver and Roland Eustace, Blackhall and Thomas Eustace, Tipperkevin, along with many others of their name in Co. Kildare, were all declared to have forfeited their lands to the Cromwellians. At the same time, Lord Baltinglass was a transplanted person in Connaught. Few of these were restored. Only one bearing this family name is recorded as having conformed to Protestantism. He was rewarded by being elected Speaker of the Commons, and in time Lord Chancellor of Ireland. In the last years of the century, Lt.-Col. Richard Eustace still lived in the Parish, where he had Father James Eustace, P.P. of Cradockstown, living with him. In 1714 Father James was transported. In 1720 the estates of one of the last of this notable family were sold, and only remnants even of the name now survive.

But even as the Church and the Nation seemed to be at the point of death, a revival began to take place. Once the strangling bonds of the Penal Laws began to be loosened, they came slowly back to life and activity and then the work of restoration began. As early at least as 1784 there was a Chapel at Broadleas outside the town. There was another at Hollywood before 1705. When the Rev. Michael Devoy became P.P. in 1784 he resumed the long-abandoned practice of keeping regular written records, for he could do so now with comparative safety. He boldly begins in Latin and Irish where perhaps some predecessor of his had left off two and a half centuries before:

*"Leabhar irse phobal Bhroileith agus an Chilin ar na thionsgna re Michil O Diobhríde buachal don phobal reamhráite, an bliaghan daois ar Thiagharna, 1784."*



# THIS ANCIENT TOWN

BY—VERY REV. MAURICE BROWNE, P.P.

THOUGH Ballymore-Eustace was at one time the great town of the Eustace territory, it is in latter days neither large enough to be styled a town nor small enough to be reckoned as a village. In former times it must have been of no mean status for in the year 1234 an edict of Henry III, King of England, confirmed the right of the Archbishop of Dublin to hold an eight day fair in the town: the fair to commence on the Eve of the Assumption of the Blessed Virgin, to whom Ballymore Church was dedicated.

Ballymore is situated at the north-east corner of the County Kildare, close to the foothills of the Wicklow mountains. One is constantly reminded of its propinquity to the mountains. The town is flayed by the tail-end of every gale: mantled by the last flakes of every snowstorm. The parting rays of sunset that empurple the mountains also suffuse Ballymore in the purple glow. Sheep from the hill-country are ever passing through the town as through a gateway leading to the pasture-land on the Curagh and the other great plains of Kildare. Ballymore is a recognised resting place, reminiscent of Biblical scenes. The sheep recline on the great square, guarded by the vigilant dog, while the shepherd refreshes his weary spirit.

One descends to Ballymore from every point of approach. Viewed from a height, it looks like the base of a vast sugar bowl, scooped out by a glacier in the Ice Age. Living in Ballymore one gets the impression that the place was once clawed and scarred by a mad giant, whose fingers had the power of thousand-ton bulldozers: a confusion of dents and seams and hillocks. For its own good fortune it is not resting on the lowest stratum of the giant's bowl. Even when torrential rains pour down from every side, threatening to engulf all living things, in a few minutes the place is as dry as a bone. Anna Liffey, the swiftly flowing river, carries the flood away and contains it within her banks. Moreover, the sub-soil is sandy and quickly absorbs the surface water.

Ballymore is one of the most picturesquely situated spots in Ireland. The Liffey Scheme eliminated the beautiful Golden Falls; but the town is still girded by hills, shaded by trees, laved by rivulets. Under the old bridge the Liffey flows placidly by. The thought will sometimes occur that perhaps it was in this valley the Voice of God called as "He walked in the afternoon air."

## DAYS OF STRIFE AND TURMOIL

Though it seems to slumber in quiet contentment, Ballymore has known turbulent days down the centuries. Situated on the verge of the Pale it was turned into an embattled fortress to guard against the inroads of the O'Byrnes and the O'Tooles who were once the rightful owners of the territory. The town has heard the fierce clash of arms: has witnessed the march and counter-march of opposing armies. History records the repeated alarms and excursions on its borders.

*The Annals of Ireland* (Grace and Dowling) state that in 1306 it was burned to the ground by the "Irishmen making war on the English and the Irish of Leinster." In 1419 *Henry Marleborough's Chronicle* relates that:

"O'Toole took 400 cows belonging to Ballymore, breaking the peace contrary to his oath." A "smoke-tax" of one half-penny on every hamlet was levied to keep the place defended against the assaults of the O'Tooles and the O'Byrnes.

In 1203 King John of England commanded the Justiciary of Ireland to grant John Comyn, Archbishop of Dublin, "seisin of the Castle of Balimore as well as so much of the Forest of Coillach as he ought to have by the King's Charter." Not a trace of this castle now remains, but the contiguous townlands of Bishophill, Bishopland, Bishoplane bear witness that the town and neighbourhood were once the perquisite of the Archbishop of Dublin.

In 1373, according to Allen's *Liber Niger*, Thomas Minst, Archbishop of Dublin, appointed Thomas Fitzoliver FitzEustace as

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### Ballymore-Eustace

PHONE 22

constable of the Castle of Balimore with a salary of £10 per annum provided "he should reside there with his family and govern the tenants without extortion and guard and maintain the fortress." This is the origin of the name of the town, Ballymore-Eustace.

The founders of the Irish branch of the Eustace family came to Ireland at the time of the Norman invasion. De Burgo, giving the history of the Dominican Convent of Naas, established by the Eustace family, says that this *laudata familia* traces back to St. Eustachius, Roman Martyr. It may be said of at least some branches from the family tree that they became *Hibernioes Hibernicis*—more Irish than the Irish themselves.

By an Act of the Parliament held in Drogheda it was decreed that castles within the Pale should not be entrusted to an Irish constable. Robert FitzEustace is reprimanded for handing over the custody of the castle at Balimore to one Laurence O'Rogan, an Irishman, "who would by nature discover the secrets of the English."

#### JOINED IN MUNSTER REBELLION

Lord Baltinglass, a member of the Eustace family, threw in his lot with Gerald, Earl of Desmond, when he went into open rebellion in Munster. "For the sake of his religion," writes Holinshed, "he did join the Earl of Desmond in the hope of placing Mary, Queen of Scotland, on the throne of these kingdoms." He joined forces with Feagh McHugh. "With other rebels they secured themselves in the fastnesses of Glendalough and did daily increase both in number and mischief." When the rebellion failed, Lord Baltinglass fled to Spain. He died in Lisbon 1594.

Several of those who had taken part with him in the rising were executed, among them we find the names Thomas Eustace and John Eustace.

The family espoused the Jacobite cause. Ten companies under the command of Maurice Eustace fought against King William. They were mentioned with honour at the siege of Derry.

De Burgo says of the Eustaces of Yeomanstown: *Etiam nunc floret domus de Yeomanstown, Catholica religione et exemplari probitate clara* ("Even now there flourishes the family of the Eustaces of Yeomanstown. Of the Catholic Faith, they are distinguished by their exemplary goodness.").

When in 1704 an Act "for registering the Popish clergy" was passed in Parliament, the annals record that in the County Kildare "Maurice Eustace of Lepstown, gentleman, was surety for Nicholas Eustace, parish priest of Itaharaine, Killmago, Facully, Tully and Morristown; and also for James Eustace, parish priest of Old Connill, Ladystowne, Morristowne and Biller."

In Cotlandstown churchyard (parish of Ballymore) a broken column commemorates the Eustace family. The column seems to have been the base of a memorial cross.

The crest of the Eustace family was a stag's head with a crucifix impaled on the antlers. Their motto was *Quid me persequeris* ("Why persecutest thou me."), Our Blessed Lord's reproach to Saul as he journeyed to Damascus for the arrest of Christians. Their war-cry was *Pocerach Abu*, a fact which lends weight to an argument advanced by some historians that the Eustaces were an offshoot of the family of de la Poer.

#### COMPLIMENTS TO

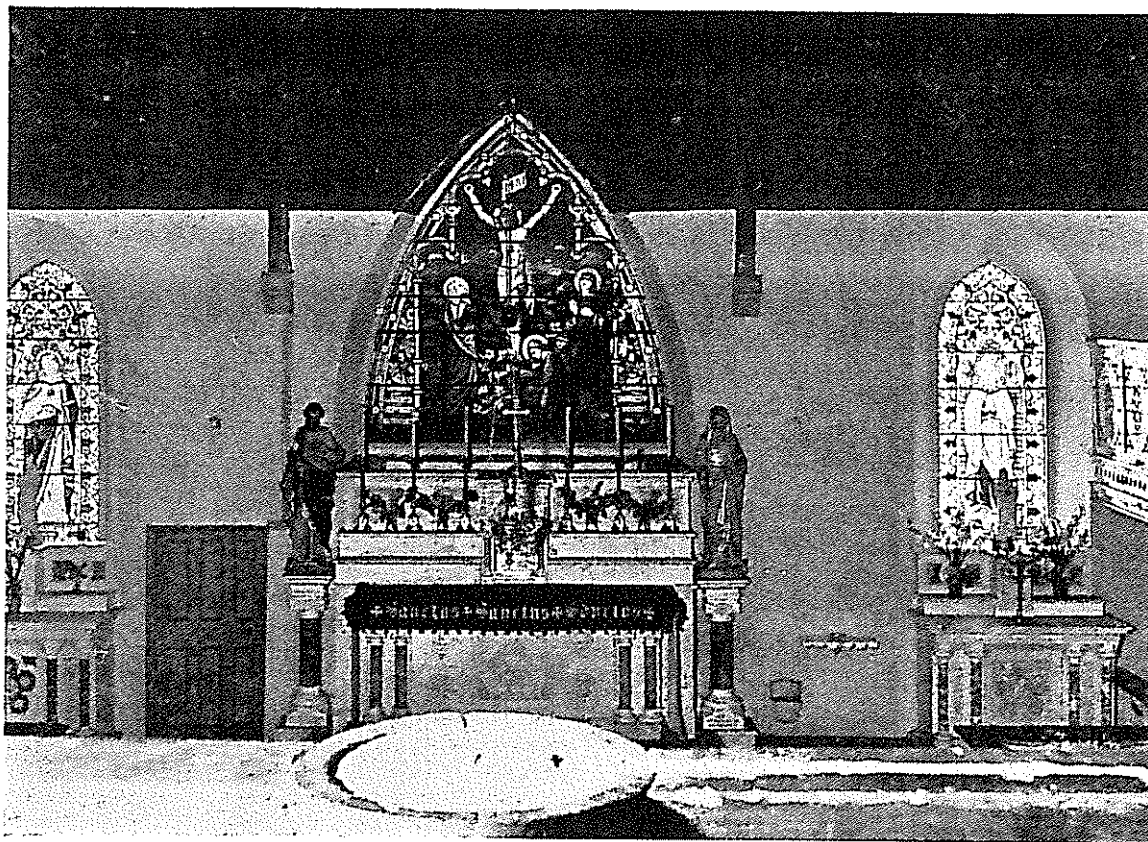
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SANCTUARY OF ST. KEVIN'S CHURCH, HOLLYWOOD



# HOLLYWOOD

by

REV. THOMAS MURPHY C.C., SUTTON

## THE NAME

THERE is no doubt whatever that the present name of Hollywood should be Holywood. John Comyn, who was Archbishop of Dublin (1182-1212), refers to the Church at Hollywood as *Ecclesia de Sancto Bosco*—The Church of the Holy Wood. There is a similar reference in the grant made by Pope Innocent III (1198-1216) to Henri de Londres, the succeeding Archbishop. Another early name, referred to in John Comyn's grant of the Manor of Hollywood to his nephew, is Killenkeynin, almost certainly Killen Keyvin, a corruption of Killeen Kevin or St. Kevin's little Church. There is also a very interesting inscription in Irish on the title page of the earliest Baptismal Register, 1784, in Ballymore-Eustace Church where the Irish equivalent of Hollywood is given as "An Cilín"—The Little Church.

## THE PATRON OF HOLLYWOOD

A very ancient tradition associates St. Kevin of Glendalough with Hollywood. In the 13th century it was known as St. Kevin's little Church. Local tradition still points to his chair, his bed, his cave, and his well. The original Church of St. Kevin is said to have stood on the site of the present Protestant Church.

## THE HISTORY OF HOLLYWOOD

Ballymore-Eustace was one of the Archiepiscopal Manors of the Archbishops of Dublin. The Archbishop was the feudal lord of the Manor and Hollywood was part of the Ballymore Manor. So we find John Comyn, the Archbishop of Dublin granting the Manor of Hollywood to his nephew in 1192, and the Church of Hollywood to the Augustinian

Nuns at Timolin with the right of perpetual vicarage. To his nephew, Sir Geoffrey de Marisco, he granted also the Castle of Hollywood which stood on the natural ridge still called the Castle Bank.

Dunboyke (Dun Bocht—the poor fort) belonged originally to the Cathedral of Glendalough. When in 1216 the Sees of Dublin and Glendalough were united, the Archbishop of Dublin, Henri de Londres, gave Dunboyke also "to the noble Geoffrey de Marisco." The Church of Dunboyke was likewise granted to the nuns of Timolin.

The fortunes of Dunboyke now became identified with those of Hollywood for the next couple of hundred years. At times the Manors went back into possession of the Archbishops, at times they were granted to other families, at times they were engaged in a life and death struggle with the Irish clans of O'Tooles and O'Byrnes from the Wicklow Hills. Before 1528 they were seized to the House of Kildare and at that time were in the possession of Gerald, 9th Earl of Kildare. When his son, Silken Thomas, rebelled the lands and Castle were forfeited to the Crown in 1534. After passing through the possession of various peoples and families, they eventually came into possession of the Waterford family. The Marquis of Waterford, who was also Earl of Tyrone, built Tyrone Lodge in Hollywood desmesne. This was burned down in 1798 and never rebuilt.

The Church of Hollywood fell into Protestant hands and the Protestant Archbishop Buckley of Dublin made a visitation of Hollywood in 1630 and reported that the "Church and Chauncell have fallen down to the grounde."

During the Penal Days the people heard Mass where they could. A very well authenticated Mass Rock is situated in Corrough. A local tradition refers also to an improvised shelter of stone on the top of Church Mountain where Mass was said in Penal times. Yet

another tradition points to a small glen in Toor as a Mass centre—a place still known as the Chapel Park. On October 28th 1770 Rev. William Ba'fe, parish priest of Ballymore-Eustace, died. An extract from a contemporary newspaper quoted in *Archivium Hibernicum* Vol. 17, 1952, says: "6th Nov. 1770. Died at Ballymore-Eustace aged 110 the Rev. William Balfe, a clergyman of the Church of Rome who retained his sense and sight to the last." He was buried in Baltiboys cemetery then in Ballymore-Eustace parish. Shortly after his death we do know that there existed in Hollywood, as the Registers in Ballymore testify (1790-1) a chapel—"the chapple in Hollywood." Is this chapel the present church or not? The date on the gable of the church is 1830; yet tombstones in the surrounding cemetery carry dates of 1821 and even 1811. Given the very unsymmetrical design of the Church, the lack of ruins of a former church, the lack of tradition of the existence of an earlier church, and the fact that family burial places were available in the cemetery at the Protestant Church, and in the cemetery at Dunboyke, (so accounting for the lack of burials prior to 1811), one is inclined to identify the present church in Hollywood with the chapel mentioned in 1790-1.

The date on the School house is 1844 and there is no evidence to contradict this.

The bridge at Poulaphouca was built in 1820 at a cost of £4,074. Previous to this the Liffey was crossed at Horse Pass Ford, half a mile farther up. In the older Registers *c.g.*, 4th April 1781, reference is made to Horsepass as a townland. The old road crossed the Liffey at Horsepass, came down by Blakestown, crossed the desmesne and ran down straight into Hollywood village.

In 1830 a change was made in the boundary of the parish. Up to this the King's river had been the northern boundary of the parish. The Liffey was now made the boundary, and so Baltiboys and Tulfarris were taken from Ballymore and given to Valley-mount parish.

In 1840 or so Father Patrick Black became a curate in the parish and lived in what is now Michael Farrington's house in Athgarvan. While he was curate troubles fell upon the people of Hollywood. In one of the Parochial Registers there is recorded a list of 271 families whose "cabins were levelled in the entire parish since 1840." In this list the townlands of the Hollywood end of the

parish are included except for Toor and Mullica, and the total number of families removed comes to 129. Some idea of the population of Hollywood a century ago can be obtained when one realises that in spite of the loss to the district of Hollywood of these 129 families the school roll for Hollywood school for 1852 was 90 boys and 66 girls, making a total of 156. In 1952 the number totalled 75.

In March 1875 Father Thomas Heffernan was assigned as the first resident curate in Hollywood. Up to this, one curate served the whole parish. Father Heffernan lived for a while in Rathattan House and later moved to Burke's in Hollywood (now Mr. A. Corrigan's house) and took a room there, still known as the priest's room. Lord Waterford in 1880 leased additional land to the parish at Hollywood to extend the cemetery and build a curate's house. Though the house was built in Father Heffernan's time he never lived in it. Father Henry Hearne succeeded him in November 1897 and was the first to occupy the house. Father Patrick Kavanagh succeeded him in May 1902. He died there in March 1936 and was followed by Father Wm. Hawkes. During his time in Hollywood the parochial hall was built and finished in 1940 and the cemetery was extended by the acquisition of half an acre of land. The late Father Kelly succeeded him in 1941 followed by Father Richard Quigley, till 1947; by Father Thomas Murphy, till 1952, and by Father Thomas Randles.

#### LIST OF CURATES IN BALLYMORE AND HOLLYWOOD

##### BALLYMORE

- 1782-1787—Rev. William O'Neill.
- 1787-1790— ?
- 1790-1796—Rev. Bartholomew Walsh.
- 1796-1798—Rev. Fr. Doyle.
- 1799-1800—No curate.
- 1801-1804—Rev. Fr. Nall.
- 1805-1808—No curate.
- 1809-1810—Rev. Thomas Martin, O.S.F.
- 1811-1812— ?
- 1813-1814—Rev. Fr. Gavan.
- 1815-1826—Rev. James Barry.
- 1826-1827—Rev. A. Murphy.
- 1827-1829—Rev. Ml. O'Donoghue.
- 1829- —Rev. P. O'Reilly.
- 1832—Rev. Edward O'Brien.
- 1832- —?
- ? -1838—Rev. Chris. Burke.