The Road House/Swan Hotel
Fifty years a passing
Wards of Bagenalstown
Magraths of Bagenalstown
Memorandum
Folklore of Clogrennan
Carlow born Philanthropist
Carlowman - founder of four schools
Fr. Mullen-Carlow's worthy clergyman
Carlow Person of the Century
A gifted scholar and saintly priest

Carlow Corporation
Letters during the Famine
Carlow Past and present
The Aussi Cardinal
From the Chair
Convergent Opposites
Louise Imogene Guiney
Battle for the Courthouse
Michael Farrell - Carlowman
OCS outing to Derry
St. Willibrord

Echternach and its Abbey
Echternach Hopping Procession
Everyday Life in Ireland in 1830s
The Carmelites of Leighlin
Our Heritage
Thomas McDonald Patterson
The Master of the Waters
The Alamo & the Carlowman
G&T Crampton-The Carlow connection
The indenture of Edmund Nolan
Sister Teresa Maher
Editorial

Joshua 24 v27 "Behold this stone shall be a witness". We are told in the Book of Joshua that a stone was erected as a witness to the Covenant made between God, and His people. That stone was to be part of their heritage.

Shakespeare, in his epitaph, says "Good friend, for Jesus' sake forbear, to dig the dust enclosed here, blest be the man that spares these stones, and curst be he that moves my bones".

Stones represent part of our heritage also. Unfortunately past generations were not always so careful about preserving this heritage. Neglect, wanton destruction by developers, civil strife, all played their part. Many valuable Church records were destroyed in the Four Courts fire in the Civil War. These provided a valuable insight into everyday life in communities, both rural, and urban, recording baptisms, marriages, and burials. They are lost forever.

The same applies to our towns, and villages. Developers have not always been sufficiently sensitive to the need to preserve our heritage, contained in charming little streets, and buildings. Much has been lost!

At the turn of the millennium, people took photographs of their towns, and villages to indicate our unique heritage to future generations, and to act as a photographic record of life at that time. It would be interesting to compare these at the turn of this century, and even more interesting to do so as the 21st century draws to its close.

However there seems to be a growing awareness of the importance of preserving our heritage. People are becoming much aware of what might be lost. Charming little villages are suddenly in danger of being turned into small towns, and becoming part of the commuter belt.

There is also a greater interest in Museums which provide a valuable link with everyday life in previous generations. Work, transport, entertainment, communications, and leisure have changed considerably. The use of email, and the internet has made communications fast, and cheaper. Information that once took a week or two, can now reach its destination within minutes. It is important that we do not forget our links with the past.

As we conclude our Jubilee Year, we remember the great blessing that the Lord Jesus has bestowed on us all, not only during this year, but for past years also. He is the same yesterday, today, and forever. He invites us all to turn to him. "Come unto me, all that labour, and are heavy laden, and I will give you rest". St Matthew 11 v28.

The Editors wish all our readers God’s blessings in our lives during the coming year.

Editors’ desk

We acknowledge with grateful thanks the efforts of our contributors written and photographic and sponsors. In especial we thank the Nationalist & Leinster Times for access to its files and allowing helpful extracts to be used.
Alan Doran writes about a part of Leighlin so filled with memories.

For the evening sun descending with its beams behind the Ridge,
Throws its shadow soft and early o'er historic Leighlinbridge.

I have been asked by a friend to write a few lines on the old Swan Hotel which was demolished recently. I suppose it is a fitting gesture to an old place so filled with memories.

It will be sad but I will lighten it a little, here and there, without departing from the truth.

It was built as a Road House, back in the Seventeen thirties or perhaps even farther back. The Swan Hotel was a three storey house of Jacobean style, which stood in Church St., Leighlinbridge. It was purpose built as a wine shop and Inn, with well lit bed rooms, and a dining room with a low ceiling but again well lit and pleasant. The service quarter was poor, badly lit and too small, but it was older than the main building. The Hall door was low set with granite jambs and lintel.

The shop door was also low set, requiring tall people and those with tall hats to stoop as they stepped down on the flagged floor into the shop which had a low ceiling, U shaped counter and shelves all around. The door was flanked by two sixteen pane windows which were square and low set.

I remember in the dark days before electricity came to our village, the same windows were ideal for little children to have a good gawk at the wonderful and unobtainable goodies on the shelves. If you had a penny you could step down into this Alladins Cave and buy a penny coco nut bar and stay as long you dared.

It was then the Post Office and a General store, with powerful kerosene lamps (Tilly lamps) which made hissing noise and cast great shadows out onto the dark street.

Only the commercial streets had light then, the streets and lanes where the poor dwelt in two roomed hovels were left in the dark.

I remember Larry Nolan, once hotelier of the Swan hotel, He lived in two small rooms to the right of the Hall door of the post office. I went there once with a cousin who some years older than I, we were bringing them their milk, his sister Mary lived there also. In the cluttered little room my cousin went with Mary to look at the china and figurines in a corner cabinet, such things always fascinated her. To Mary they were the remnants of the good old days, long past. I was looking at Larry who was moving about the room with his leathery cheeks distended and his mouth tightly closed, I thought he was choking or sick but the others did not take any notice of his antics, after a while he let go quite a good saucer of milk from his mouth, he had been warming it for the cat.

It was a dark time of year, perhaps close to Winter but they had not lit the fire. I have only a vague memory of a pleasant old face as he squatted down to talk to me.

He had come into this world, to the sound of horses hooves and the rumble of coaches.....He was knocked down that winter, in an unlit street by a fast moving horse drawn vehicle and died shortly afterwards, 1925. His sister Mary passed on some time later.

Years later I asked my mother about Larry Nolan. She never lacked words in describing people. Larry was, in his day, a charming man handsome, well educated and always so well dressed that he was the pride of some and the envy of others. The Nolans play a central role in the history of the Swan Hotel.

The Nolans came into possession of the hotel, probably in the late Eighteen thirties, after the death of Hugh Hackett, otherwise known as Kavanagh Hackett, son of the Inn Keeper of the Royal Oak'. Hugh and his
wife Sarah and three of their children were interred in Ballyknockan graveyard.

The Hackett family came into the district in the Seventeen eighties. They were Inn Keepers and keepers of the Mail Post, which came into being at that time. Most of that family were dead and gone by 1850. The coming of the Railway had changed things. The Inn at the Royal Oak was closed and the Georgian Inn, (which still stands) at the end of Main St., which was once the most important Mail Post in South Carlow, had ceased to be an Inn.

John Nolan was a good business man. It is very probable that he was the man who gave the hotel its name. At least, it does not turn up in mention before his time. Certainly it was he or his son Larry who had the facade and the North wall painted white, where in bold black letters four feet high the name Swan Hotel could be clearly seen from the passenger boats on the Barrow and the coaches crossing over the bridge.

More than twenty years ago, after a time of frost and rain a very large area of old cement dash fell away from the North wall of the old building. And there, in sullied splendour, was the name of the Swan Hotel, for all to see, after a lapse of more than one Hundred years.

From what we heard of them, the children of John Nolan were reared in opulence and trained in the best of taste and good manners. The Swan Hotel was the place to go, for many years.

In the Eighteen eighties one Winter was fiercely cold, so much so that the Barrow was frozen over at a place where is broad and still south of the bridge. After several days of heavy frost, the young ventured on the ice. Larry Nolan came along with real skates and gave an exhibition of his skill as a skater. How long this Gala lasted we do not know, perhaps only a few days but it ended in big drama. In describing the Figure of eight Larry broke through the ice at point near the back of his fathers premises ,he was rescued by his admiring spectators with aid of a ladder and rope.

This brought an end to a truly unusual festival.

My uncle John, who was a collector of such things, found four rusty skates in a yard which he rented from Larry Nolan at the turn of the century. I saw them years later, the leather straps rotted away. By the turn of the century, the rumble of regular coaches was but a distant memory and the day coaches from Kilkenny were gone into history.

In the depression which came after the Boar War, the Swan ceased to exist as a hotel but hung on as a shop for some years. Things were so bad then that the shopkeepers of Leighlin came a drastic decision, they would give no Christmas Box.

The upheaval caused by this terrible act would take too long to tell here. Larry set the shop and part of the house to a trader from Co Wexford. This man sold a variety of small, necessary if obscure items such as shirt studs, hairpins, hatpins, bluebags filled starch, he also sold all the salts of different brands, liniments and hair tonic. While he did sell groceries and was the man who introduced the beverage OXO to the natives, he did not get the credit which he deserved. He left after a few years and went to a bigger town where his talent would be better rewarded.

The Nolans of the old hotel were now reduced to penury and too old to try to start up business again.

Then came change, an historic change, Larry set all of the their premises to a newly wed couple who brought the new Telegraph Post Office there. With the first Great War raging in Europe, the new Post Office became the hub of activity in the village. Larry and the very name of his hotel were soon forgotten.

A rear view taken shortly before demolition

O, fond old town! what spells of love around my heart you ever flung. What kindness beamed in every eye. what music fell from every tongue- The kindly clasp, the friendly grasp, the love through fortunes smile or frown! God's dearest blessing rest tonight on every heart in Leighlin town.

You went over or across, up or down to the Post Office, depending on your position above Sea level.

Young ladies came from far and near as apprentices, to learn the Morse Code and other skills from Mr, P. J O'Farrell, husband of the Post Mistress. He was a man of much experience and great talent, who built up a thriving business there in short few years. But again time and death brought change and
decline, even the old house itself, fell slowly to ruin and decay.

Violet McDonnell, niece of the above, P. J who lived there from her youth to old age, was an unchanging person, who harked back to days long past. She was curator of old and forgotten things.

The old place became like a picture which had fallen from the pages of a Dickensian novel. She ushered the Swan Hotel out. The timeless old shutters went up for the last time a few days before she passed away.

The new housing complex will be an ornament to that part of the village, near to the old Bridge and Castle. The people who will live there in the new millennium will make their own history. Perhaps in time the Barrow will freeze over and some ‘Hoary headed old Gentleman’ will be there to tell them the story of Larry Nolan, the man who made history there.

Fifty Years
a Passing

Retrospective Changes from 1948-98 in the Parishes of Drummond, Glynn, St. Mullins. Incomplete listings of local features in 1948 and the changes that have occurred by 1998 at the Second Centenary of the 1798 Rebellion. Some future 2000 speculations. The lists are in no particular order, more are to be added which can be examined in the St. Mullins Heritage Centre.

Going hammer and tongs

Bicycles: Three Speed Strumley Archers, Women’s High Nellies
Sheep dipping troughs in Jeyes Fluid
Cattle, Pig, Hen, Sheep feeding troughs wooden
Hens, ducks, geese, turkeys, guinea hens, owls, pigeons
Rabbits -often snared, or shot for soup or the table
Cows, Bullocks, Sheep, Goats, Horses, Donkeys, Jennets, Ponies
Carts - Iron shod- 40’s, Rubber tired 50’s, Hay Floats, Rick Shifters
Traps, Sidecars, for horses and ponies
Cart Creels for Pigs, bags of meal
Meal, pollard, bran, beet pulp
Fertiliser: basic Slag, Super phosphate, Nitrogen
Kitchen Cranes, and Hooks
Cast Iron Pots, Kettles, frying pans, few saucepans
No indoor plumbing or toilets

Dr. Michael Brennan

Manure pile in haggard, or front of house
Pump in the yard, or well near the house
Styles for crossing walls, ditches
Chickens, for special occasions, and soup to follow
No Electricity
Manure pile at front of house to show ‘prosperity’ and self sufficiency
Green type of organic ecological agricultural farming
Table Model Battery Radios, Wet battery charging, Dry Batteries
Gramophone, Wind up models, wax 78 Records only
Candles, Oil lamps, Storm Lanterns, 50’s Tilley Lamps
Few Battery torches
Carbide Bicycle Lamps, Bicycle Spring Carriers
Cycling to Hurling and Football matches in Croke Park. Two men, often lads set out on one bicycle. One rode it 5 miles, laid the bike in the ditch, and began to walk. The second walked to the bicycle then rode it to catch the other fellow up going another 5 miles ahead, and so they swapped and travelled from Drummond to Croke Park. Carlow featured much in Co. GAA Championships

Cigaretes, Players Wills, Sweet Afton, Woodhines, Tobacco, -plug and cut or shredded
Hay Ropes, Rick Covers made from superphosphate and other fertiliser bags.

Cover photographs

Front: Coolyhune Star Shaped Fort in the parish of St. Mullins, Co. Carlow.
See articles by Ina Doyle in Carloviana, Nos 35 and 36.
Photograph by Liam Maddock.

Back: Bunahoun bridge where the sweep of the mountain streams join the Barrow at Borris.
I did not become interested in my family history until July 1984 when I went to Reading, in Berkshire, England to attend my father’s funeral. He was Patrick Samuel Ward, youngest of three sons of Samuel Ward and Ellen Genevieve Magrath, of Bagenalstown, Co. Carlow, Ireland.

My interest was sparked by the presence in my parents house an article by Ned Byrne of Bagenalstown in Contact magazine. The article contained information about the funeral of Sam ward and the procession from St. Andrew’s Church to St. Patrick’s Churchyard, Newtown. The funeral procession was five miles long, a noteworthy fact in itself.

Sam died twenty years to the day before I was born, 3rd November, 1919. The article and dates raised enough curiosity for me to make two trips to Bagenalstown, one in 1986 and the other in 1994, as well as many trips to the Genealogical Society of Utah library in Salt Lake City, Utah, U.S.A. which has the world’s best collection of genealogical records on microfilm, fiche and computer. The library is operated by the Church of Jesus Christ of Latter Day Saints or Mormons mainly for the benefit of their members but open to the general public as well. Ireland records are slowly increasing as microfilm becomes more accepted.

Samuel Ward married Ellen Genevieve Magrath on 19th. August, 1908 at St. Andrew’s Church, with Father E Burke, P.P. officiating. Edmund Magrath and Angela Dowling were witnesses. Sam was aged 46 and Ellen just 22 years of age. The following year their first son, William was born, He was later to marry a lady from Scotland, an aunt I saw only in photographs. William spent most of his working life in Tullow where in later years he was a storekeeper. He died in 1983.

Charles John, Sam and Ellen’s second son was born in 1910, he remained a bachelor until his death in 1981 in Reading, England. He lived with my immediate family for as long as I can remember.

William Ward Snr., was born in Bagenalstown in 1823 to Thomas Ward and Mary Johanna McDonnell/McDonald. His baptismal sponsors were Kevin and Sally Lyons. The other children of Thomas and Mary were Thomas born 1824-1884, unmarried, Elizabeth born 1827, Brigid born 1829 and Timothy born 1831. Between them Thomas and William leased properties from Thomas Singelton in 1869, John O’Connor in 1849, Philip Newton in 1849 and Philip Bagnal in 1848. These leases were for periods between 60 and 999 years, all dropped in time as far as can be traced. Land Memoriums between Thomas Ward and Edward George and Maria Cullen dated 1860 and very detailed is registered at the time of fifteen minutes to three pm on 14th of June 1860. Where this property is located is not known to me but is local area I would think.

William Ward married Catherine (Kate) Byrne circa 1848, place unknown. Kate’s parents are unknown, she had one known brother, Mr. C. Byrne and one sister, Jane who married Thomas Bowen. Catherine died
CRRLOVIRNR

Charles John Ward, third from right in back row. Patrick Samuel Ward, first on right (sitting) front row.
Charles and Patrick - sons of Samuel Ward and Ellen Genevieve Magrath.
Taken c1922 in Bagenalstown, Co.Carlow

in 1890. At both William’s and Catherine’s funerals there was a heavy attendance of clergy, all named, but family members were only brief mentions in the reporting.

Thomas Ward, father of William Snr was born circa 1795, his parents and siblings have not yet been found. Thomas married Mary Johanna McDonnell or McDonald in Bagenalstown in 1822, he died in 1855 and Mary died in 1863 aged 65. Both are buried in Newtown Cemetery.

For the longest while, this is as far as I got with Ward family research until two years ago I found the book written by Jimmy O’Toole on the shelves in the Salt Lake City genealogy library on the British Isles Floor. The O’Toole book called Carlow Gentry, has a section of miscellaneous houses and there was a picture of Killenane House, home of the Wards at one time and apparently added because of a different line.

The chapter ‘Rudkin’ of Corries refers to William Ward, a Roman Catholic marrying Ann Rudkin, a Protestant in 1745 by a Catholic Priest. Their marriage was not recognised by the “Established Church” so she was considered to be single up to the time of her death in spite of her six children. In Anne’s will abstract of 1761, it mentions her six children by name William, Matthew, Thomas, Henry, Elizabeth, Mary and Hannah Ward.

Since her marriage was not recognised, William Ward her husband is mentioned as “My good friend” William Ward and his father Richard Ward. These are possibly my 5th and 6th great grandfathers. Church records are so far not available for this period, however Wells and Killenane house seem to be neighbours. The Rudkin family

Ward’s house at Killenane, located 3km from Leighlinbridge on N9, now owned by Mr. John Kelly.
had many law suits over their estates and in 1750 Bernard Rudkin challenged his father's will in Prerogative Court supported by his brothers and sisters, because of their dislike of their mother's second marriage to William Doyle. After eleven years of litigation most of the parties were dead. Mrs. Doyle 1755, William Doyle 1758 and Bernard Rudkin 1760.

Letters of administration were eventually issued to Bernard's younger brother William Rudkin and Ann (Rudkin) Ward. Five days later they issued further proceedings against other family members in the Court of Chancery, the compromise came in June 1764 three years after the death of Ann Ward. She had accepted her husband as being dearly beloved friend in making her will. The Rudkin line is well documented forward but to connect to our family there is likely a son of Anne's sons, likely the eldest, whose son was my Thomas. The book describes Killenane, Wards as a Country House, so when the Ward family inherited or bought, it is a key to our connection, if any to Anne Ward.

Patrick Samuel my father was born 5th May 1912 and he went to England sometime prior to 1937, when he married my mother Maudie McSweeney in London.

I am the eldest of their four children and the only one living outside of England. I married George Bayliss in Gaversham, part of Reading in 1960 and soon after moved to Australia where our son Leonard was born in 1961, followed by our second son Patrick in 1963, both born in Queensland State. We have resided in western Canada since 1967 and currently live in the Okanagan town of Vernon, British Columbia.

The Wards and Magraths were two of the old families of County Carlow. The book describes Killenane, Wards as a Country House, so when the Ward family inherited or bought, it is a key to our connection, if any to Anne Ward.

William Ward was the ninth of ten children and fifth son of William Ward and Catherine Byrne. Other children were Mary Jane, 1849-1867, Martha 1850-1889, Elizabeth 1851-1875, Thomas 1853-?, William 1855-1941, Christopher 1858-?, Margaret Alice 1859-1872, Patrick Augustus 1861-1886, Catherine 1863-?. Except for Thomas, the William and Mary Ward children were all buried in the Newtown Cemetery. Patrick Augustus was drowned in the River Barrow. Thomas was apparently living in Brooklyn, New York, USA when his brother William supposedly died in Boston, Mass, USA.

Sam Ward died in Bagenalstown in 1906 and Sam Ward being the only son left in town, inherited the family assets. This was the Ward's Hotel now called the Leinster Arms Hotel, the coal yard, the flour mill, the jaunting car service, Killenane House and one hundred and sixty acres of land. Sam Ward became the local undertaker and had several shops and houses in Bagenalstown. Sam sold Killenane house and its land in 1914 to the present Mr. John Kelly's grandfather for one thousand pounds. Sam's brothers had received fifty pounds each from their father's estate at his death. Sam, like his father before him was the local Justice of the Peace and was well known for his compassionate nature in dealing with the local people. I have yet to locate any descendants of either William or Thomas Ward in the USA. William's death was noted in the County Carlow newspaper in late 1941, so he likely had family who did this.

The Wards and Magraths were two of the old families of County Carlow, the Wards I have traced positively back to the 1750's and McGrath's to 1800.
Magraths of Bagenalstown family lines

Mrs Pat Bayliss

On the Magrath side of the family, Ellen Genevieve wife of Samuel Ward was born in Bagenalstown in 1886, the second daughter of Charles John Magrath and Jane Christina Magrath. Ellen's baptismal sponsors were Patrick Healy and Maria Agnes Maher, Jane's sister. Ellen was a redhead and the hair colour was passed through the generations to my son Patrick as well as my father, myself and my sister Shielagh. My father was mystified as a young boy because his mother Ellen always seemed to know when he got into mischief away from home.

Ellen's older sister Mary Josephine was born in 1832. She became a Sister of Charity and I think spent some time nursing in central England. In her later years she nursed at Harold's Cross Hospital in Dublin. She was known as Sister Philomena. She died in 1955 and is buried in the nuns section of Kilbarrack Cemetery.

In 1928 Ellen died of Meningitis and Pneumonia at the age of forty two. Her death left my father and his two older brothers orphans in their teen years. Ellen appointed her cousin William Bernard (Barney) Magrath of Bagenalstown and Hugh Murray of Rathmines as guardians of her three sons. Edmund and Daniel Magrath McGrath of 3 Bachelors Walk, Dublin were her executors. Ellen's cousin Vincent William McGrath gave a Mass in London in her memory at Our Lady of Lourdes Church. Ellen is buried in Dunleekney Cemetery.

Ellen's parents were Charles John McGrath and Jane Christina Maher who was born in Dublin in 1858 to John Maher (Brewer) and Maria Agnes Healy. Ellen's cousin Vincent William McGrath was born in 1834 to John Magrath and his unknown to me, wife. William married Margaret Ellen Kehoe in 1865 possibly at the Kehoe residence as was custom with some families at the time. He is not recorded in any church or chapel that I can locate. Margaret was born in 1841 to Paul Kehoe and Elizabeth Hennessy, baptismal sponsors were John Hennessy and Miss Ellen Tierney, the future Mrs. Charles John Magrath. William Rigby and Margaret Ellen Magrath are recorded in the 1881 Census of Leamington Spa., Warwickshire, England and had seven of their nine children by that time. William Rigby was a wine merchant. Their descendants live in various parts of the world. William Rigby was the Colonel of His Majesties Auxiliary Forces at some time. He died in 1914 and his wife in 1920, they and some of their children are buried in Leamington Spa cemetery and I visited their graves in April 2000.

The middle brother Patrick Joseph Magrath married a Kathleen? in London circa 1876, they had three sons, one being the Reverend Vincent William Magrath another son, John Charles Magrath was later to receive the M.B.E. for Public Service. The third son Augustine Magrath married Doris Kathleen O'Loughlin, they had no children.

William Rigby and his brother Joseph Patrick died within three weeks of each other in 1914.

John Magrath, father of William Rigby, Joseph Patrick and Charles John was born in 1801. He was in the salt making business with Charles in Bagenalstown. John died in 1876 and was buried in Dunleekney with his wife Ellen Tierney who died in 1851. This was as far as I got with the Magrath line until November 1999 when Ned Byrne of Bagenalstown found a new Magrath relative for me, John Magrath living in Sussex, England. John Magrath is the Grandson of William Rigby Magrath and Margaret Ellen Kehoe. Over the past few months much correspondence and old photographs have gone between John and I. He was able to link one more generation, noting that Bernard Magrath married Sara Parkinson at Loughall, County Armagh, no marriage date given. Sara Parkinson was the daughter of Major Parkinson who fought with General Wolfe against the French at Quebec in 1759.

Photographs

The photographs of Sam Ward and Ellen Magrath's wedding still raises the question of when the Magrath's cottage seen in the background was built or acquired by the Magrath family. It is located near the Daniel McGrath Memorial Park.

Another question so far unanswered is when did Killinane House and Ward's Hotel become owned or built by the Ward family?. The school photograph I think, was taken about 1922. My father Patrick Ward is in the front row, third from the right. I am not familiar with any others in the photo. Third from the right in the back row is likely Charles Ward.

The standing stone on Corcoran's farm at Knockindrane. Known locally as the 'scratching post' it was brought to the attention of the editor by Mr. Tommy Spruhan of Rathnaheera. According to his brother, Mr. Jimmy Spruhan, who resides in Borris, it appears that there was writing on it when he was going to school. Encircled cup marks can still be seen on it.
The following article is an exact copy of the hand-written account of the assassination of William P. Kennedy and Michael O’Dempsey which took place in Ballymurphy, County Carlow on 15th March, 1921.

It was in 1985 when some repairs were being carried out on the mirror shown above that two manuscripts fell out. Written by Michael O’Dempsey and secreted by him in a cavity behind the mirror of his dressing table a short time before his death.

They had remained there for sixty-four years unknown to any living person.

The article ‘The Kennedy/O’Dempsey Tragedy’, Carloviana, 1998 by John Joyce should be read in conjunction with this account.

At 9.30 Monday morning 3rd Inst., started from Graig in hired motor car driven by Patrick Doyle, Upper Main Street, Graig. At Skeough cross, 2 miles from Graig, picked up my damage Tamplin, and towed it, myself steering it. At Ballymurphy stopped and got extra tow rope at Joyce’s. Almost a mile from Ballymurphy, in Coonogue townland, at about 10.30am, we were stopped by two men, one tall one short, lower faces masked with neckerchiefs, pointing revolvers at driver. The driver stopped rather suddenly, and I ran Tamplin into his rear, damaging near wing and steering gear of my car and back number plate of driver’s Ford. A tall and a short man, both young, stopped us.

The tall man sent the short one on some message, telling us to wait. We waited a while, Doyle and myself trying to repair my car’s steering gear. After perhaps twenty minutes the small man came back. The tall man told us we would have to come with him. I sat in my car to steer it, the two men in the Ford with the driver. Before we started an old man and woman, neither of whom I knew, with a donkey-cart passed. The old man whom I do not know, gave me time of day, calling my name. The tall man stepped over to him and said “Mind, you have seen nothing.”. Both men kept their revolvers out all the time. We drove about a mile and a half further, turned up a lane and headland to an empty, dilapidated farm house, formerly occupied by Rose, in townland of ______, side of Blackstairs. Left the cars in field; went into the house; told by the tall man that we must wait for a gentleman from Dublin who had to consider a charge against this gentleman (indicating myself).

They searched the driver and myself; they took from me a pocket note book containing (inter alia) copy telegram sent from Graig that Monday morning to my town agent Harris, 43 Dame St, to enter appearance in a case of Edward Hogan V Wm P. Kennedy my letter to him of Saturday having been reported raider. At their request I opened my bag, showed them the endorsement in various files and documents; came to the Original Writ, dated 9 December, 1920, king’s Bench No.10379, William P. Kennedy versus Edward Dundon, and others; with affidavit dated 1st January, 1921, of William P. Kennedy as to service on defendants Rice, Dundon, Joseph Hogan and Patrick Hogan and unexecuted copy of same. I said These are what you want and only at the point of the revolver I must submit to your taking them. They took these papers. They kept looking through my bag, and came across a case in which Wm. P. Kennedy had sworn an affidavit of an account in summary, with vouchers; They took the vouchers; I asked that they take care of them. They then stopped searching; asked me was that all about Kennedy’s case and I said I think you’ve got the papers you want. The tall man then sent the small man on a message. He and the driver lit a fire. The tall man wandered about and left us on and off to go to other rooms, (two other rooms and a loft). While he was so engaged, I took from my bag -

(1) a copy of case written on by Counsel, 11th November, in the proposed action of Dundon & others, with further instructions penciled in the folds thereof, and put it into an envelope with an original Will, which envelope was endorsed on the outside “Original Will of ____________ dated ________

(2) a detailed note of instructions taken on 1st January, 1921 as to the recent facts bearing on above case which I fastened in the midst of a file of comparatively unimportant matter.

At about 1.30pm the small boy came with a basket of tea and bread and butter divided among the four of us. At about 2.30pm the small boy being with us in the house I went out of the front door to pump. I saw 4 or 5 masked men talking to the tall man; they made a move to me, I waved my hand and was prepared for that if need be. After blindfolding me he asked for contents of my pocket. I handed him pocket book and pocket diary; He asked me had I any fear of the money in my pocket book. I said no. He
then went out, leaving myself, driver and small boy there. After a while I stood up to look under the bandage to see was my bag where I had left it and I could see that it was not. After perhaps twenty minutes the tall man (as I judged by his voice) came back and gave me my pocket book and diary and asked me would I like to check the money, £17-S? in various papers in it. I said I was quite content to take his word for it. Some three or more other persons passed through the kitchen to the parlour. The tall man took my arm and led me after them. I heard them tell Pat Doyle to come out for a while with them.

When I got into the parlour I became aware of two or three other people being there besides my escort. I heard someone speaking in tones so disguised that I could not immediately realize that it was a question addressed to me; I said I beg your pardon. The questioner repeated You are a solicitor for a man named Kennedy. I said I am, but what is the charge against me. The same man in very different tones of passionate anger said You are charged with joining Kennedy in bringing the black and tans upon the Republicans in Borris. said that I deny that absolutely. The questioner said We have documentary evidence that shows that you deserve to be hanged. You have urged Kennedy on to do this. You have urged him to find out evidence implicating the parties. We have got your instructions to Counsel. You are worse than Kennedy. I said I took the ordinary responsibility of duties to his client should be liable to the public against taking cases to the English Courts when ?????. that in Kennedy's case my view was that Arthur Griffith's statement about Lord Mayor of Cork's death and consequent closing was a request, not a mandatory law and that if Kennedy had broken the law, which was doubtful, and that Dail Eireann had sanctioned proceedings against him he should have been tried before punishment, not punished before trial. The man who had threatened me interrupted but was silenced by another.

The questioner said that request was a law; that it was approved not exactly by Dail Eireann but by the Home Office of the I.R.A.; that the Competent Military Authority, a General of Division, had authorized him to do this investigation; that his friend came from Tipperary, and he came from Dublin and they had been going among the people of Carlow, cautioning them, not intimidating them, as to what their duties to the Republic were; and We have no doubt about its being the law; that I would have an opportunity of defending myself and disproving the charges. He then said that I deserved to be shot out of hand but that if I gave an undertaking to have nothing more to do with this case now or hereafter I would be let go for the present; that it would be no trouble for them to get me any time they wanted; with a good deal of flummery which left no impression in my memory; ending up with a repetition that unless I would give the undertaking that I would have nothing more to do with this case here or hereafter I would be kept the night and have to be brought before other authority. I said I might as well be shot as give such an undertaking. The questioner said All right. I then said that I wished to say, without any warmth, that if it was the law that a solicitor carrying out his duties to his client should be liable to the penalties they suggested it would not be sanctioned by any morality, human or otherwise. There was sort of breaking-up then. The questioner said something to the effect that he was sorry they could not find me more comfortable quarters for the night, but that I would get better treated than the British soldiers gave. I said the treatment had been all right.

I was then left in the parlour with my friend of the threats; I stepped about a little. He said stay where you are and gave me a shove. Meanwhile, I heard a voice saying I'm sorry for ODempsey. Shortly after I was brought back to the kitchen and the bandage removed. I was left alone in the kitchen for perhaps a quarter of an hour and got out unseen. My bag was then back in the place I had left it. I had a look through the papers. I felt a bit shaken; began to consider preparations for the night. Got cigarette from youngster. Brought in Pat Doyle with his eyes bandaged. Made preparations to go. I began to realize that I must go. [They got us out.] Two other masked men came in. The tall man said to me I did my best to get you off. I said I had no personal animosity to him. He was doing what he thought his duty and I would do mine. It was a chance only that I was on the opposite side. Going out he said he supposed I would not report any names, as I did not know him. I said I didn't intend to report at all. He said anyhow he supposed I would report no names. I repeated that I would not report at all, as it concerned only myself.

He shook hands with me. Our car was down the lane. We got off and reached Enniscorthy without further incident, arriving 5.15pm. Doyle agreed to say nothing to anybody about this. He knew, without my telling him, that it was about Kennedy's case. The times are approximate, my watch being stopped. Arrived at Enniscorthy office was informed by my typist, Miss Geraldine Crane, that at about 11.30 that morning three men unmasked called, asked was I in, and where was I?. She said I had left for my branch office on Friday evening and she knew nothing about me since. Where was clerk?, Away too. They edged in towards my study when she began to suspect them. Asked where were Kennedy's papers. She said she did not know. They then drew revolvers said they would do her no harm. Put her sitting in inner office. Also a client who called: After a while one man came into study, began searching steel deed box; another came in and said don't mind I've got what we want. Told Miss Crane they were getting the papers in Dublin too and to tell me that if I had any more to do with the case I would be shot; she was not now in danger but might be; and that one of them was from Dublin.

There's a breath of spring around this place.
The farmer's at the plough,
To try and make a livelihood
A problem queries "How"
The crops perplex the rustic brain,
There's barley, oats and wheat,
But which will lend the greatest grain-
The farmer's at the plough,
To try and make a livelyhood
A problem queries "How"

From the writings of Tommy Lynch
The Folklore of Clogrennane

Introduction.

From the mid - fourteenth century the Barony of Idrone West (The Dullough) had been in the hands of the Kavanaghs who had taken absolute possession of it after the death of Sir Peter Carew in 1370. They had held the land before the conquest and parts of it on and off ever since. James Butler the ninth Earl of Ormonde bought The Dullough from the Kavanaghs and around 1490 the Castle at Clogrennane was built on the bank of the Barrow to defend a pass on it and to protect the territory from the O Moors of Laois. In 1689 Robert Rochfort bought Clogrennane Castle and the estate of three thousand acres from the Butlers for his second son John. The tenant of the castle at this time was Sir John Da Valiere and he remained in residence until the 1690's. The Rochforts lived in a small house behind the castle. In 1806 John Staunton Rochfort started to build Clogrennane House. John himself was the architect and it took nine years to build the house at the cost of £32,000. On the 33rd January 1922 the last great ball was held in the huge ballroom and later that year the Rochforts departed for England. In 1945 the house was partially demolished. The castle was in part blown down in a storm in 1931 and being unsafe was then further demolished by the County Council.

The Rochfort family was responsible for the development of Clogrennane as a centre of limestone mining. From 1782 - 1800. The Lime - works in the house was partially demolished. The Rochforts departed for England. In 1945 the house was partially demolished. The castle was in part blown down in a storm in 1931 and being unsafe was then further demolished by the County Council.

The Folklore

2nd Millennium.

Mr. Rochfort was the owner of the Clogrennane estate and it stretched from the Barrow up to a place they call the "Canopy" beyond Bilboa. The boundary ditch can be seen on the Raheendoran side of Hughes' house and on the Carlow town side the estate stretched to the Fuisseog, a tributary of the Barrow, with a small amount of land in Co. Laois.

The following excerpts are taken from a taped recording in the house of Mrs. Mary McDonald by Mr. Tom Lawlor.

There was a big metal doorman inside the entrance door of Clogrennane House and when you walked on a big iron sheet going in, he reached for the door with a swing, opened it and let you in. When you went inside the door, you walked on another sheet of iron, which was covered with a bit of a carpet and the metal man closed the door. He was the size of an ordinary man with big lead boots without laces. A local topic of conversation at the time was "Wasn't it a pity that he had no laces in his boots". The local blacksmith at the time was Johnny Purcell, and a great one he was, and so the time came when Johnny said he'd lace the boots. Johnny got real light iron and got the metal man brought down to his forge and there he laced his boots. Some time afterwards Johnny met Mr. Rochfort and on this day Johnny was beery and vexed about something and he shouted at Mr. Rochfort "I put laces in your doorman's boots".

Mr. & Mrs. Rochfort were great horsey people and enjoyed competing against each other. One day the hunt was in progress on the east side of the Barrow. The fox crossed the Barrow and headed for Clogrennane Wood. Mr. & Mrs. Rochfort followed but the rest of the hunters turned and headed back for Graiguecullen to cross there. The Rochforts called into their home at Clogrennane, got a change of clothes and continued the hunt, well ahead of the main party.

Begor, in the latter end she bet him and the way she bet him was, there was a big bow went out of a tree in the horse farm and it turned up. She use to ride side saddle. He wasn't that way, he was the other way. So she jumped the horse through the bow and she'd be sitting at the right side, so she'd couldn't be caught in the tree. He couldn't go because his leg would get caught in the tree. She got a right laugh out of it.

One time after returning from a hunt in Kildare Mrs. Rochfort's horse "Nelson" died in the stable at Clogrennane. The horse was buried in the garden and a tombstone erected over him with the following inscription "You were too fast and free to ride, you were my bold Nelson, you never left me behind". The lady referred to here was the first wife of Mr. Rochfort and he and Mrs. Rochfort had two girls, Miss Henry and another - two big ginger hair girls and the mother and father also had ginger hair.

Farmers came in convoys from far and near during spring and autumn to Clogrennane Lime - works at Raheendoran. Each farmer drove a horse and cart followed by another horse and cart.

For many it was too long a journey to complete in one day and so many of the homes in Raheendoran became lodging houses and the horses would be set free to graze. The following are a couple of verses from a song composed by a Mrs. Langtry and sung in the locality at this time:

In the summer season,
You'll see the dove and pleasant,
And the lovely lark and linnet,
Down by Clogrennane Wood.

Go down a little farther,
You'll see something more pleasing,
You'll see nine lime kilns blazing,
And nine horses grazing.

There is a Castlerick,
I'll also give us merit,
That's fit for any lord,
Down by Clogrennane Wood.

A horse and cart,
They came from Tinahely,
And they graze their horses freely,
Down by Clogrennane Wood.

At one time up to forty horses were working at the Lime - works transporting limestone and to the railway station at Milford. Coke was transported from the station to the Lime - works. Stones for the building of the Sugar factory in Carlow came from Clogrennane. The stones were transported by horse and cart to the factory site. The Sugar Company
Folklore from America.

Some years ago a pamphlet came into my possession and it had the following address on it: Houston, Texas. this family obviously has some connection with Carlow. I reproduce here the tales contained in the original pamphlet.

The heavy Texas rains had driven the children, Frances Padraig, Anne, Kathleen and Jane Brigid indoors and back on their own resources for entertainment. Father was away on a business trip and mother was busy with records of the next Legion meeting.

At the what - shall - we - do - now council immediately held in the back bedroom Frank and Anne had to agree on the next course of procedure: Jane had just reached the me - to - age. After much cogitation and discussion, disagreement and dismissal Frank suggested " why not play explorers ? " " But we 'll have to climb up instead of down into mystic caves", said Anne. "Well", said Jane "Let's go up the attic stairs back - wards and we'll seem to climb down instead of up".

They tried Jane's idea and with just a little stretch of the imagination seemed to back down into a cave of mystery.

Once in the attic they peered around in the half - light that came from the louver windows to see what treasure awaited their discovery. After a moment of intent scrutiny Frank spoke up with all the masculinity he could put into his treble voice. " Fellow explorers behold the object of our search: a pirates strong box". The relic of misdeeds on the family side, sure it was a search for the Mulrian shanachy put me on oath in 1649. Heaven help me I couldn't 'a' done it for the Mulrian shanachy put me on oath never to reveale it to any wan till after the Sassenachs were all driven out o' the country.

"Twas th ' obstinate wan he was in me promises o'gold, silver and precious stones. I even promised to show him, not tell him, mind ye, but show him where the family treasure o' the Mulrians was buried again the comin' o' Cromwell an' his cut - throats in 1649. Heaven help me I couldn't 'a' done it for the Mulrian shanachy put me on oath never to reveale it to any wan till after the Sassenachs were all driven out o' the country.

"With nothing to eat"? asked Jane in wide eyed wonder. " Arent you awfully hungry"?

"No alanna. I belong to the good people, the shees of Eire. Sure we have no human appetites at all. Whin Lucifer's rebellion took place his defate an' judgment took place in the flash av an eyelid so that while we were on God's side, we were slow in followin' Michael - for our seeming sloth we were situated for the Mulrian treasure was buried. Wid that he stuck me in his pocket took me home an' put me in his trunk where I've been iver since".

" Without nothing to eat?" asked Jane in wide eyed wonder. " Arent you awfully hungry?"

"No alanna. I belong to the good people, the shees of Eire. Sure we have no human appetites at all. Whin Lucifer's rebellion took place his defate an' judgment took place in the flash av an eyelid so that while we were on God's side, we were slow in followin' Michael - for our seeming sloth we were banished from Heaven to the green hills av Eire where we have to ride our time till Judgment Day, until the last human soul is judged. So you see alanna deeleesh (dear
child) we don't know hunger or thirst or fatigue or time itself. We only suffer when we remember the joys av happiness we had before. But I see yer feelin' sorry for me so be a good paucheen (little child) an' take off this rosary an' I'll be free to fly back to the green hills where I belong".

"No Jane , don't do it ", said Frank , "since he's Daddy's prisoner only Daddy can free him".

"A wierra ( Mary ) , wierra , wierra will I never see Graise - na - Spinhogue agin"?

"We do feel sorry for you and when Daddy comes back we'll ask him to let you go".

"Will ye now ? If ye do I'll be forever grateful to ye".

"And we can come back and see you every day".

"That ye can .That ye can".

"And will you tell us some stories ? I bet you could tell us some good ones".

"Ah now ye've hit me soft spot. In the good old days I was that good at story tellin' that even the Mulrian shanachy himself used to beg me for a tale ivery washt in a while. An' him the best shanachy in the land. Av course I'll tell ye stories an' I'll have wan ready iver time you come to see me".

Then to quell the tumult of laughter and clapping hands.

"Now put back the tray an' close the lid an' be off wid ye. An' mind ye not a word o' this to anybody till your father comes home".

"Yes sir . We'll do it And we'll be back tomorrow".

The trunk closed our explorers tip - toed down stairs, closed the attic stair - way and dwelt in heavy mystery the rest of the day. Needless to relate , their dreams that night were full of leprechauns, cowslips, shanachies and treasure in green hills.

The next day and each day thereafter our intrepid explorers went to their secret cave of wonders for an exciting half hour of story - telling from the mouth of Timothy McGillicuddy , story - teller par excellence and self - admitted shanachy to the shanachies of the Mulrians ,Lords of Idrone.

A Clogrennanne Tale
1st Millennium.

Nahach, son of Crimmin Cass McMurrough, King of Leinster, was baptised, as a child by St. Patrick himself at Rathvilly with his father about the year 448 as Christians count the time. Nahach was the first of the Mulrian line although it does not bear his name. He ruled as King of Leinster for about ten years. As he grew in manhood he grew also in ivery good quality befittin' a wise chieftain and just King. I must tell ye that , wanst he had kindled his Pascall Fire on the Hill o' Slane on Easter Eve in the year 433 in full view of the Hill o' Tara, to the consternation o' King Leary, High King of Eire an' his court assembled there to light their own Drudical Fire while all other fires were extinguished under pain o' death, and wanst he had put down the arguments o' the royal Druids after his arrest an' had converted some o' the King's Court. St. Patrick had only begun his work. He still had to trudge over the land av Eire mile be mile for many years an' although he had converted many o' the Chieftains and their clans at the time he died over thirty years later, there was still many an obstinate Druid an' Chief that he couldn't reach. King Leary himself died pagan even though he had given Patrick lave to preach the Gospel throughout the land and breadth av his kingdom.

That is how it came to pass that , in Nahach's day there were still some Druids (magicians) and Druidesses (witches) too , abroad in the hills and woods av Eire practicing their black magic. That was true even though while Nahach was still a prince his father Crimmin had forbidden the practice o' the black magic an' had commanded his christianised Druids to use their powers through both white and black magic to banish the evil wans from his kingdom. He could 'a had them kilt , ivery wan o' thin but he was satisfied with banishment.

'Tis a remarkable thing that in all the history o' the Gaels there is no instance av a Gaelic Chieftain or King killin' min for their religion or lack av it. In laether times they , themselves were to get a taste o' that peculiar Christian virtue during long centuries at the hands o' the Sassenachs and their transplant- ed mercenaries. No , instid they began to send out missionaries shortly after Patrick's death an', from that day to this they have sint thousands o' their sons an' daughters to the four corners o' the world carryin' the light o' the true Gospel to all min.

Well ! now for our story ----

Eileen.

On the banks of the Barrow at the edge of the Clogrennane Woods there lived a wood - cutter and his wife and little daughter named Eileen as fair a collyeen as ever traipsed Clogrennane Woods before the King's order and as good as she was fair. She was the very vein o' their hearts.

Her parents were now Christians , but they well remembered the evil once practiced in Clogrennane Woods before the King's order of banishment and they never stopped cautioning her against setting her foot inside the woods , banishment or no banishment.

As I told you she was a good collyeen and minded her parents well and never once set foot inside the woods until the day I'm telling you about. On that day she was playing on the clearing in front of her father's house which was built on the edge of the woods , the better for him to get his work of wood-cutting. She had a red rag ball and she was having grand fun clouting it in the air with a stick and running after it. All went well until, in a moment of excess vigor, she gave the ball a father of a clout and away it sailed into the woods, but not too far, she could see a little bit of red, too big and round to be a flower, about five or six trees deep in the woods.

She there was torn between conscience and pleasure. She wanted with all her heart to mind her parents, but there was the ball where she could see it and it only a step or two into the woods. Well! as with many a daughter of Eve before and since, pleasure overcame conscience and into the woods she tiptoed looking out for danger to the right and the left as she went. She spotted the red object and reached down for it, all the time looking right and left and over her shoulder as she stooped. She grabbed it carefully and firmly but froze still at the murder that all at once broke loose around her.

There in front of her stood a wrathful heap of bones with the fire in her one baleful eye flashing at Ellen out over a red nose. "How does it come to pass"?, said a dry cracking voice "that a poor old woman (Shane van avocet - as she put it) can't take a peaceful sleep without having all the imps of the land coming and pulling the nose off her head? and me tired and weary of traveling over land and sea to get back after twenty years of banishment. Well don't stand there rooted to the ground! Can't you say a word? Well I'll fix you so you'll tremble at the look of your own shadow the rest of your days and not be going around pulling peoples noses off. I'll make a rabbit of you. That'll teach you to be so bold!".

With that she made some quick movements with her hands while muttering some queer magic words and off she went through the woods ,cackling her evil laughter and leaving behind a poor little frightened rabbit where Ellen had stood a moment before.

All that day and that night, all the next day and night and into the next day the poor little rabbit hid in a hole under the root of a tree only darting out now and then for a nibble of clover when hunger drove her to it. She could here her parents calling for her in their anxiety, but in her present shape she dared not show herself. In that fix we'll have to leave her while we go look in at the palace of King Nahach. So come back tomorrow and I'll tell you what we found there.

"Be off with you now".

On the second day after Eileen was turned into a rabbit, the King's only daughter Princess Aulna (beautiful) presented herself to her royal parent to ask his leave to go riding into the Clogrennane Woods for some hazel nuts, the woods were famous for them. Of course she got his leave, for it's many a
time she'd had it before, to go into the
woods. So off she galloped on her cop­
paleen(pony) Tinyagal (bright fire) with her
small creels, for her pickings of hazel nuts,
slung over the cop pallene's neck. She had
been into these woods so often that she knew
every tree in them and above all where were
the ones that grew the biggest, fullest
nuts with the best flavour. With the sun high
over the trees which told her it was about mid-day
she had filled one creel and half the other
one when she grew thirsty. She hadn't
brought any water with her for she knew that
on a small clearing not far from the Barrow
there was a wood-cutter's house where she
had often quenched her thirst before and had
left a small token befitting her royal rank. So
turning the cop pallene's head in the direction
of the wood-cutter's house she gave him his
head and let him walk at his own pace in the
way she showed him. He was light-footed
and hardly snapped a twig as he made his
way between the trees. Just as she came
within sight of the clearing she reined him in
and he stood still as a statue. For she was
after spying a beautiful white rabbit busy
nibbling at some clover. Getting down off
her cop pallene she stepped lightly up behind
the rabbit and took quick hold of it ever so
gently. After its first fright the little quiver­ing
bundle of white fur grew calm and its lit­
tle cree(heart) didn't beat quite so fast. Then
Aulna stroked it gently and put its quivering
soft nose against her own soft cheek and said
"There now, pretty little fluff, don't be
alarmed. Sure I wouldn't harm a hair of your
beautiful white fur. I only want you for a pet
and I'll take you to my father the King and have him look to the undoing of
this rabbit. Sure 'tis not a rabbit at all but Eileen
the King's heart melted like butter.
"Faith now", said she" 'tis plain to see your
cheeks paler. "Oh no, no, no father", said
Aulna while grooms led the coppaleen away. The
King was sitting with his brehons (judges) in
the King's Rath (palace grounds) at Dinnree,
past the guard (sure no pass-word was need­
ed he was that well known the length and
breadth of Leinster). He pulled up short
before the Royal door-way and Aulna was
through the door in the twinkling of an eye
while grooms led the coppaleen away. The
King sitting with his brehons (judges) in
judgment on the cases of that day, when
Aulna dashed in unannounced holding the
rabbit in front of her. "alanna mo chree"(child of my heart) said the King, and
the brehons sitting there with their eyes and
mouths opening wider all the time, "Sure 'tis
the decorum of my court of justice you are
after disturbing. It must be a powerful seri­
ous matter that drove you to it. If it is my
admiration for that uncommon beautiful rab­
bit you want or my permission to keep it,
sure you have that without further ado. Or if
it's that you want leave to give it to the royal
cook to make you a fine pot of stew you have
that too"
At this Aulna's eyes grew suddenly wider
and her cheeks paler. "Oh no, no , no father", said she.
"Not that; I'd starve to death before I'd eat
this rabbit. Sure 'tis not a rabbit at all but Eileen
colleen to the wood-cutter of Clogrennane Woods that I'm holding in my arms".
You could have heard a thranyeen(blade of
grass) drop in the silence that followed. And
the brehons eyes already wide-open seemed
ready to pop and fall into their mouths now
open from ear to ear. But Nahone wanted
reassurance. He loved his colleen dearly,
Nahach roared: "What word of explanation abroad in my land after these twenty years of have you for the Back Magic that's now hands on their claymores itching to be after King and his brehons glowering at them fit head to what you are about to hear". Then bit again". That she did and when it was over about getting here" roared the King. "Stand now and not a peep out of you till you there now and not a peep out of you till Can you in your present shape make the sign of the cross"? The head nodded "I can". "Well do it in the name of all that's holy". Slowly and with apparent great effort, the right snowy paw went to the head, then to the breast, then to the left shoulder, then to the right shoulder and at last came down to join the left paw as if to say "Amen". The cloud of wrath and indignation that crept over the faces of the King and his brehons seemed to drive all the sunlight from the Royal Court till it seemed as black as the black magic itself. When he came back to his senses the King roared for Finn, the captain of his kerns(soldiers) "Hahnig a Fionn", (come here Finn). In dashed Finn with a couple of kerns at his heels, claymores(great swords) drawn, ready to defend their King,for they noted a powerful queer emotion in his voice. "Cod thaw ooath a ree"? (What do you wish O King?) said Finn. "Go fetch me my chief swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to defend their swords) drawn, ready to define their..."
ready. The whirlers took their places and Donogh the eagle eye his. When all was ready Dahy intoned the first word and then the rest took it up and got faster and faster with their eyes on the rabbit which at first did not seem to get smaller but which all at once began to diminish as the whirl and the chant grew faster and the coloured lights grew brighter. When the whirlers seemed like a whirling rainbow and the chant sound ed like "Whirl, whirl" and they could no longer see the speck that was the rabbit and even Donogh had to put his nose down on the pillow to see it, they heard him roar "Turn". The chanters kept up the chant, 'twas hard put the whirlers to turn and go the other way without kicking over the table and all, but, by a wee bit of good luck they kept their feet and turned back, in time. Then as they slowed down little by little Donogh noticed the speck take on the form of a little girl, and first thing you know the rest of them saw it and only the thunder of Dahy's brow kept them from yelling their delight and breaking the rhythm. At last they were down to a slow walk when Eileen, who seemed asleep till then, opened her eyes and said "Thanks be to God and his Holy Mother". Then they stopped, picked her up and raced out of the room with her. When they reached the yard they saw that the sun was very low and did not slow them any, I needn't tell you. Into the palace they raced and reached the Royal Court just as the Angelus began to ring. "Your Majesty" said Dahy, when he was given permission to speak, "Here she is safe and sound" and him that out of breath that he could hardly get the words out. "Tis a good thing for you that she is safe and sound", said Nahach.

And leaving the Druids standing there like amadawns, he motioned Eileen to him, held her in his arms a minute in pity, then called Aulna. "Eileen" said he "you've been through a terrible trial. Stay here at the rath a while".

At the Magic House Dahy called his men around him and told them who it was they were after. So they spent the evening till bedtime laying plans for the morrow. They were to start out at day-break to the very middle of Clogrennane Woods. There Dahy would divide them into four bands of ten and give each man a tiny magic whistle and a tiny magic yoke for his ear to hear the whistle. Then one would start north, another south, another east and another west for half a mile. Then each band would split in two and send five men off 'half-way in the direction of the band to the right of them and in another half mile they would split again and send two men to the right and so on each half mile till they covered the woods in a wide circle with only one man at each point. But the minute Carrabafrfy was sighted the band finding her would blow the signal given them, one long peep north, two peeps east, three south and four west. North-east, one long and one short, North-east by north one long and two short. North-east by east one long and three short and so on for the other bands. Oh, they had it all arranged down to the last peep.

When then the others heard the signal they were to turn back and come to the middle where they started and then start out again in direction of the call which would keep comming in. When they had caught up with the one that had called they would have to hold council to see what to do next. For they couldn't tell beforehand whether she would be asleep and helpless or awake and fighting with all her magic weapons. Well after all was arranged for the next day they went to bed for a good night's rest.

And off you go and come back tomorrow to follow the Druids into the woods. The next day at the crack of dawn the Druids were up and after eating breakfast were ready to set out with a copall (horse) to carry Dahy, the chief Druid. He said he'd just as soon walk with the rest but it was more dig nified and in keeping with his high rank to ride. But the men knew better and said nothing. But they went to the middle of the woods, hoping they wouldn't run across Carrabafrfy before they got there. Faith no mothers son among them, not Dahy himself, relished the idea of being turned into a goat, or a horse-fly, a dark loker or a God's cow for the rest of their born days. But they came to the middle of the woods without trouble and then without more ado split into bands, got their whistles and their ear-yokes and started off to the four winds.

In the band that started north was Donogh, the eagle-eyed and after the second split he was among the three going straight north. All at once his quick eye caught sight of a green linnet flying from tree to tree and going around in rings and acting powerful queer for a bird. Donogh held up his hand and stopped the other men while he pointed to the linnet. As they stood still as stones the bird flew and hopped up to them, looked them over a minute and then flew to Donogh's shoulder, pecked the butt of his lug (ear) and then flew over to the next tree to the north and waited for them. When they came to that tree she flew to the next and waited and led them that way until at last it friz (froze) still on a twig and looked straight ahead, Donogh followed its gaze and his sharp eye caught sight of a little red ball peeping up out of the grass, under a hazel nut tree, too big and too round to be a flower. He signaled the other men to hide behind a tree each and he hid beside another tree where he could keep a sharp eye on the red spot without being seen. Then he pulled out his whistle and blew one long peep. One by one he heard the other bands blow one long peep to show they heard. And then he waited to give them time to get back to the starting point and to come north. Every few minutes he'd blow his signal and they'd answer and him wishing they'd get some life in their leaden legs and not be letting him stand there to face the wrathful magic of
Carrabaffry single handed (he didn't count the other two men of much help) in case she woke up and spied him.

The sun had barely moved in the sky, but it seemed like a lifetime to him, when the main body of the Druids came into sight. 'Tis true the moved careful like so as not to make the least sound, but it seemed to him, so much closer to her he was that each one was walking backward so as to give the other one a chance to get there first. Dahy was behind them all on his coppal urging them on. But I'll spare you what Donogh thought of that.

At last Dahy stopped them, signaled to Donogh to stay where he was and to keep his eye on the evil one and signaled the other two to come over to the council they were about to hold. I can't say that Donogh relished his post of honor, he would have swapped places with any of them that minute, eagle-eye or no eagle-eye.

Back in the council Dahy named two of the youngest, strongest and quickest to stand ready to grab her right leg, two the left leg, two the right arm, two the left arm and one the nimblest, swiftest of them all to stand by suggan (scarf) in hand to clap her mouth the moment the signal was given so that she wouldn't have the chance to get one magic word out of her. The rest o them were to stand ready to meet her magic with their magic in case the suggan missed her mouth and she could speak a spell. If she turned into a bird one was set aside to turn into a hawk. If she made herself a hawk, another an eagle. If an eagle another was to be a swift flying dart to pierce it. If she turned into fire another was to turn into water to quench it, and so on until each knew what he was to do.

After an eternity Donogh could see them moving up beside him, out of the corner of his eye, for he dared not turn his head and lose sight of the red spot. When Day came up beside him Donogh pointed to the red spot and Dahy signaled the men to creep forward and take their appointed places. In any other such case Dahy could have cast a spell to deepen sleep on the one to be taken but Carrabaffry, was that powerful she'd have felt the spell and would only have woke up and then there would have been the devil to pay.

When all had their places taken Dahy gave the signal. In the tenth part of a flash the suggan was in place and the legs and arms were pegged to the ground. Themit was when she couldn't speak a spell to spoil it, that Dahy pulled out some magic liquor, poured some over the suggan to harden it into place like iron and some of her arms and legs and back to stiffen them. Then the men turned loose and there she was stiff as a wooden image and only her eye flashing and her round red nose getting redder all the time. You never heard such a shout of joy and relief as then went up in the Clogrennane Woods that day, and Dahy roared as loud as the next one.

Up Dahy got on his coppal and the men lifted up the evil one and put her across the coppal in front of him and off they started chanting the songs of joy and the relief of their hearts, the greater the relief the greater the song. At night they rested and took turns standing guard and dropping a few drops of Dahy's potion on her to keep her stiff. At the close of the second day they reached Dinreer just as the Angelus bell rang and after saying the Angelus ferventer than ever this time, they entered the court-yard and Dahy got off the coppal to go in to report to the King. His men dragged Carrabaffry off the coppal and carried her in behind him to lay her on the ground in front of the King.

Nahach was overjoyed to see her and to hear Dahy's story of the capture. You can depend on it he did not leave out one bit of the wisdom and learning and cunning it took to plan it all and the powerful courage and hardihood it took to grab and bind her. He even slipped in a few extra remarkable deeds that didn't take place at all, but the others didn't mind and it only made the story better anyway. After all was said Nahach called From, the kern, and told him to fetch his chief cook. When the cook came Nahach told him to prepare the finest feast the royal kitchens could provide and he ordered a special table of honour set for Dahy and his valiant Druids.

So off flew Proshack, the cook, with light steps for nothing pleased him better than to show Nahach and his court what a devil he was at cooking meats and dishes that would melt in their mouths and make them forget they had a care in the world and the mead (fermented honey and milk) he'd serve them would raise their minds to the highest levels of fancy. In no time after he reached his kitchen the place was a bee-hive of preparations and the king and the Brehons would be standing guard and dropping a few drops of Dahy's potion on her to keep her stiff. Needless to say the Queen and the collycouns were moved to pity at her plight, but not the King. He called to his chief Brehon and told him to have his Court of Law assembled and ready to pass judgment on her the first thing in the morning. Then calling From and cautioning him to keep a couple of wide-awake kems as guard all night and telling Dahy to have a Druid handy all night with his stiffening drops, he passed out of the hall and on to his sleeping room.

Now put down the lid and let you pass to your sleeping room. Tomorrow we'll sit at the judgment of Carrabaffry.

In the morning Nahach and his Brehons were sitting in judgment on Carrabaffry at a early hour. They had her laid out stiff as a board on the floor under the judgment seat a kern on guard on each side and a Druid ready to put on the stiffening drops. First one Brehon spoke up, gave his judgment and backed it all with the depth of his great learning, then sat down, and the king and the Brehons would pick it to pieces downing what was unsound and setting aside what was sound till they heard the next Brehon. They kept that up for a couple of hours and after hearing each Brehon's judgment and putting together that was in all of them and making one complete judgment they could still not satisfy the King. And they were still wrangling and arguing in rings when in walks Aulna with Eileen by the hand. The King was too murdered with the arguments by that time to be surprised so all he said was "What is it Aulna?"

"O Father", said Aulna, "since Eileen heard..."
would you let her lay before you the judg-
ment that has come to her mind?"

King Nahach's fist came down so hard on the
bench before him that the Bretons eyes and
mouths all opened at the same time and Aulna and Eileen leapt a foot in the air.

"That's the solution", he roared "To the
victim the judgment. Now Eileen what is
your judgment?" "Oh King Nahach" said Eileen "it will not be unifying a Christian
King and it may save some soul from
damnation". "Speak up alanna, I'll give
you my word it'll be carried out" said
Nahach. "Well , then" said Eileen "let
Carrabaffry be turned into a sweet tem-
pered kindly little old granny with a house
and a plot of her own with enough ducks
and geese and fowl to keep her busy and
happy and a couple of cows to milk , and
love in her heart for all mankind and the
power to forget all the evil she did before".

You could have sliced the silence with a
knife it was that thick and heavy when she
finished. The collyeen's judgment stupe-
fied them it was that simple. But the more
they thought of it the more they liked it.
Some had been for banishment; but since
twenty years was the best the Druids could
do that was dropped. Some were for
killing the witch and burying her in lime,
but the King had not killed anyone except
in battle and didn't want to start now. This
plan of Eileen's was new and well worth
trying. And after all the King had given his
word so why talk about it anymore. "It's so
new I can't weigh it or measure it " said
Nahach, "but I've given you my word, so it
will be done".

He sent Fionn, the kern to fetch Dahy the
Druid and when Dahy stood before him he
said "This court has reached a judgment on
Carrabaffry and you are to carry out the
sentence. "Not banishment", said Dahy
"sure our magic is not that strong in her
case. "No not banishment". "Then if it's
death, sure Fionn, the kern, should have
the job". "No it's not death. But listen care-
fully and I'll tell you. You are to change
her into a sweet-tempered kindly old
granny with a house and a couple of cows
to milk and a plot of her own with enough
ducks and geese and fowl to keep her busy
and happy and a couple of cows to milk, and
love in her heart for all mankind and the
power to forget all the evil she did before".

They found out they could do one part of
the body at a time if they wanted to. So
they thought it a wise thing to leave her
head till the last and not be risking the sug-
gan till they saw how the rest of her turned
out first. Since they'd had a good day's rest
since the grand banquet of the night before
they agreed to lose no time, but to work on
her all night.

So they started one part at a time and not
seeing any change until they came to the
heart. After they had softened that, they
noticed the fire die down in her and the eye
getting softer all the time. Colour began to
change into her withered face and lo and
behold, her round red nose began to
change shape and get pale and small. Still
they wouldn't take off the suggan, they
were that frightened of her. But when they
saw a great tear form on her one good eye
they knew their work was done. But they
couldn't have a one-eyed granny for the
King so they poured a drop of magic
restoring water on her other eye socket and
watched if it fill up little by little with an eye-
ball to match her good one. Then and only
then did they take off the suggan and were
glad to hear her say, "Thank you kindly for
mending my sore eye and now please let me
go home to my bonnyeens (little pigs) I've
not been home in days and they must be fam-
ished".

Then they took her by the hand and led her
over to the King's house, and there pre-
vented her to the Court. The King could
hardly believe his eyes at the change, for
there before him stood a meek gentle little
wisp of a woman you'd swear never done
anything but go to Mass and feed her
chickens and bonnyeens, all her life.Eileen
ran up to her and said she hoped the
granny would be happy with her fowl and
bonnyeens. At the word bonnyeens the lit-
tle woman curtseyed and said, "May I be
after having your leave to go now? 'Tis a
week I've not been home and me poor bon-
nyeens must be famished". So the King
said "You may not only go but I'll send
some of my kerns to lead you to your
house". You see the house was got ready
and stocked with provisions and with the
fowl and creatures Eileen had asked for.
And the kerns he sent with her knew where
it was, only a stones throw from Eileen's
house on the banks of the Barrow by
Cloghennane Woods.

After she had left, the King said to Eileen,
"'Tis a grand lesson alanna, you're after giv-
ing me in Christian compassion and for-
giveness. I promise you it will not be lost
on me or my line forever. I'd like to keep
you here as my second daughter and com-
panion to Aulna but more of that later. 'Tis
dying your father and mother must be to
laying their eyes on you. So without more
delay we'll send you home today. Aulna will
pick a coppsaleen for you and you'll ride
with her and Tinyagal with Fionn and six of
his best kerns as guard. "Go now and tell
your father I'll be at his house very soon to
see him about making you companion to
Aulna at the Court here"

I could tell you all about the ride back
home through Cloghennane Woods, about
the joy at Eileen's house, about Eileen's
days at Court with Aulna and their fre-
quent visits to the granny that was
Carrabaffry but my story would be too
long.

So close the lid and be off with you.
Tomorrow we'll have to start another story.

Fifty Years
a Passing

Dr. Michael Brennan

- Cont. from P.3

Thatching of Hay ricks with Straw or rushes,
Hay and Corn :stands: ie rocks laid out in
rectangles upon which were put furze bush-

Threshing Engine, Steam Engines, coal or
wood burning, Lifter, Threshing Drum,

Haggards, either earth or sometimes cobbles
Hen Houses
Egg testing,
Horse Sheds
Barns
Shovels, Spades, corn shovels
Short trousers for boys
Turnips, mangles, turnip cutter
Pig meals, boiled potatoes for pigs
Bluestone and Washing Powder for blight
Caps, Hats, Sou' wester hats
Ploughs, scuffles, harrows, pin, chain,
spring,
graders, stone, metal?
Bread - shop bread, brown and white (home
made) Soda Bread
Sports bicycles 60's
Auto cycles, motor cycles
Blue stone and Washing Soda - potatoes
blight
potato sewing, spraying, digging, potato bas-
kets, potato pits

- Cont. on p.21
Once described as "the conscience of the city"

Deirdre Kelly
(1938-2000)

The Carlow link
Deirdre Kelly was born on the 15th May 1938, she was the eldest daughter of Molly and the late Tom McMahon. Deirdre's mother was formally Molly Kenna of Leighlinbridge, Co. Carlow and her grandparents on her mothers side were James Kenna and Mary Kenna (nee Conoran) both of whom lived in Leighlinbridge. Indeed Deirdre's mother and grandmother were both born in Leighlinbridge, her mother in 1918, and her grandmother in 1879. Even further back her great grand-parents John Conoran and Anastatia (nee Jordan) also lived in Leighlinbridge. These grandparents and great-grandparents are buried in Ballyknockan churchyard, Leighlinbridge, and in Old Leighlin. Over the years Deirdre visited her relatives sometimes cycling to Leighlinbridge to visit her Aunt and cousins (Kenna and Byrne) or to her Kilkenny relatives (McEvoy/Dunphy) or by boat to Graignamanagh (Conorans).

Her mother lived in Ballyknockan Leighlinbridge before moving away and getting married, eventually living in Upper Lesson Street where Deirdre grew up attending Scoil Bride and the Holy Faith Convent in Haddington Road. She studied in the College of Commerce in Rathmines and the National College of Art before taking up a job at the National Museum doing pen and ink drawings of archeological objects; later she studied in archaeology at U.C.D. Deirdre married Aidan Kelly, a graduate of the School of Architecture in Bolton Street. They had 4 children Maeve, Diarmuid Mahon and Hughie. Living first in Fitzwilliam Street it was from here that she ran the Living City Group and it campaigns against the depopulation of the inner city. Moving to Old Mount Pleasant in Ranelagh she did a survey and found not a single child left in the entire southside Georgian core.

Between 1979 and 1982 she publish City Views a lively newsletter highlighting dash­ tally plans for the city. In the same period she wrote Hands off Dublin, which documented & denounced the corporations road plans also she published They're All Outta Step but our Corpo, which showed what other cities were doing. She was radical in the truest sense as her ideas and stances she took were way ahead of her time. Twenty years ago she was talking about cycle lanes, traffic calming, better public transport. There was little response at the time but all of these things have since become part of public pol­ icy. She was the guiding light of the Dublin Crises Conference in 1986, the agenda it set in a time of bleak depression ultimately led to the repopulation of the inner city.

In 1996 Deirdre was appointed to the architecture committee of the Heritage Council, which she attended without missing a meeting until her recent illness. There she took a strong interest in all matters relating to planning. She especially fought for grants to be given to save Ireland's vernacular buildings. She was also pleased with the geographical spread of grants given by the heritage council.

As a person Deirdre was unconcerned with image but was guided by a clear goal of pro­ tecting heritage and its historical integrity. She believed in good design and craftsmanship.

Deirdre's views on the new Planning Act were on the whole favourable, but she felt strongly about the proposed £20 fee which would be imposed on members of the public who wished to make a comment or objection on a planning application.

She felt that to comment, free of charge, on planning matters was a fundamental and basic citizen's right.

In 1995, O'Brien Press published Four Roads to Dublin, her illuminating history of her beloved Ranelagh, Rathmines and Lesson Street. She was close to finishing another book, dealing with the escapades of her uncle, when she was stricken by cancer. Her family hope to complete it.

There's a woeful change of features in the nag that pulls the car, Since the photo-finish-plate appeared of priceless Tulyar: Every four-year-old and over’s going to try a beauty course On a chance of coming second to the handsome figured horse. There's no use in saying their dander’s up, it wouldn’t meet the case When you'd see the widened nostrils on a farm horse's face. And the turn away at dinner time from hay and oats and bran, To day-dream of a Derby, and his Lordship th'Aga Khan. Of course the mules and jennets know the Government was wise In bidding strong for Tulyar - to blazes with the price. When the Budget comes it will be grand to have him in the stable To carry all the taxes, 'cause the people won't be able!

From the writings of Tommy Lynch, Old Leighlin
**Former Justices of the Peace for the County.**

Under the District Justices (Temporary Provisions Act, 1923, the Justices of the Peace ceased to perform any judicial functions.

Note: Marked (*) have served the office of High Sheriff of the county.

Adair, John Olphert, Ballynoe, Tullow.
Alexander, Major John, Milford, co. Carlow.

Bagenal, Beauchamp Fredk., D.L., Benekerry House, Carlow.
Bennett, William Henry, Royal Oak-road, Bagenalstown.
Briggs, Col. George Ewbank, Eastwood, Bagenalstown.
Bruen, Henry (J.P. co. Wexford), Oak Park, Carlow.
Butler, Sir Richard Pierce, Bt., D.L., Ballintemple, Tullow.
Carter, Samuel R. (J.P., Queens Co.), Monz Balickmoyler, Queen's Co.


Fenton, John, Butler's Grange, Tullow.
Fitzmaurice, William, Kelvin Grove, Carlow.
Foley, Michael, Old Leighlin.
Forbes, Commander William Ballfour, R.N, Rathwade, Bagenalstown.
Forbes-Gordon, Captain Arthur Newton, Rathwade, Bagenalstown.

Haughton. William John, Burrin House, Carlow.
Heard, George Bennett, Coolmain Castle, Kilbrittan Co. Cork.

Lecky, Col. F.B., Ballykealey, Tullow.
M'CInt.ock, Arthur (J.P. cos. Down, King's, Kildare and Wicklow), Rathvinden, Leighlinbridge.

Nolan, William Francis, 6 Cowper Gardens, Rathmines, Dublin.
Norton, Charles Rochford, Erindale, Carlow.

---

**The Leighlin Meteorite**

---

**Fifty Years a Passing**

*Cont. from P.18*

Bulls, Cows, Bullocks, calves, lambs, sheep, hoggets, withers, ewes, rams

Apples, red and black currants, gooseberries, raspberries, plums, damsons, sloes, elderberries, blackberries

Field mushrooms

Bullock manure - flat cakes, Cow manure scattering from grass, solid horse and sheep droppings

Hay and straw on hedges
Hedges uncut
Roadsides overgrown
No road markings
Few direction signs
Wooden gates or scheaghs in gaps, some handmade (forge) Metal Gates

Heavy overcoats and Mackintoshes
Reapers and Binders
Mowing Machines
Widows black dresses
Women and girls flowery skirts
Silk stockings, nylons
Hats and scarfs at church

Hay cocks, and Corn stooks, and Stacks
Butter wrapping paper, brown parcel paper, paper bags, bicycle and other shopping baskets

Masses on Sunday, Missions, First Communions, Confirmations, Benediction, Organs and Choirs
Dance Platforms
Auto cycles
Hedge clippers - hand
Grains, oats, wheat, barley, malting barley, rye

*Cont. on p.23*
Brother Joseph Ignatius Doorley (1878-1963) was the recipient of an honorary Doctor of Laws from Iona College, New York. The year was 1954. The citation for the man from Cloneen, Nurney, County Carlow read: For over fifty years a distinguished member of the congregation of the Christian Brothers of Ireland, he has been entrusted with offices of great responsibility, having been adviser successively to the Provincial of the American Province and to the Superior General of the Congregation. He has founded in America four schools, whose success testifies to the vision of their founder.

Joseph Doorley was born into farming stock on March 28, 1878. It was not surprising that he elected for a religious life rather than that of farming, his uncle, Brother James Calasanctius Whitty, a native of Milltown, Borris was for a long number of years Superior General of the Order i.e the world wide head of the Congregation.

The man after whom Iona’s Doorley Hall is named entered the the Irish Christian Brothers in 1895. He studied at the Christian Brothers Houses of Study, Dublin, and attended the National University of Ireland, Royal College of Science, Dublin and the Schools of Art, Dublin and Cork. He graduated from N.U.I. with a B.A. degree.

His first teaching appointment was in O’Connell Schools, Dublin. In 1904 he was transferred to Cork where he coached the college Rugby teams up to 1909. His teams had much success, winning the the Junior Schools’ Cup in 1907, and the Senior Schools’ Cup and Munster Schools’ Cup in 1909. It was a matter of great joy to Brother Doorley that four members of his teams went on to play for Ireland.

In 1909 he left Cork for America and at the request of his uncle, the then Superior General of the Order, he founded All Hallows Institute in All Saints parish on West 124th Street, N Y. It is now located in the Bronx, on 164th Street and the Grand Concourse.

Under his leadership as the first Superior of All Hallows High School its reputation grew. It was not long until the clergy and influential families in Westchester County petitioned Bro. Doorley to establish a school in that county. In 1916, Iona Christian Brothers School became a reality on Webster Avenue, at Colonial Place in New Rochelle. Today there are two separate schools on North Avenue - Iona Grammar and Iona Preparatory. He was the very first to envisage an Irish Christian Brothers College in America, however it was not until 1940 that his dream came true when the brothers established Iona College.

In 1952, Bro. Doorley was honoured by having a college building named after him to commemorate his outstanding work as an Irish Christian Brother, but especially for
being the founder of Iona Preparatory school which Doorley Hall once housed.

The man from Cloneen in the heart of County Carlow applied for and became an American citizen in 1920. He was Provincial Consultant to the American Province from 1922 until 1939. During this period, as a result of a request of George Cardinal Mundelein (1872-1939), Bro. Doorley founded Leo High School in Chicago (1926).

While in America he took time off for further study. He received his M.A. and Ph.D from Fordham University. Bro. Doorley was the author of many books, was a skilled communicator and could be heard frequently on American radio.

Much to the regret of his colleagues in America who assumed that Bro. Doorley would be the next Provincial, he left for Ireland in the late thirties to take up an appointment as assistant to the Brother Superior General at Marino, where his uncle, Bro. Whitty had been Superior General for thirty years. He remained in the post until 1947 during which time he travelled widely, visiting many houses of the Order in Ireland, England, Australia, Tasmania, and South Africa.

On completion of his assignment in Marino, Bro. Doorley now 69 years of age went to Buenos Aires, Argentina for what was to be his last mission as an Irish Christian Brother. In Buenos Aires, he and Bro. Pakenham opened the Cardinal Newman College High School, the first Christian Brothers' house in South America. Bro. Pakenham returned to America but Bro. Joseph Ignatius Doorley remained on as treasurer of the school until his death. He passed to his heavenly reward on the 5th January, 1963 and is buried in buenos Aires.

Br. Doorley contributed much to the cause of education by his foundations and also by his years in the class room.

He visited Ireland for the last time in 1961

Ref:
*The Encyclopedia of the Irish in America*, University of Notre Dame Press, Edited by Michael Glazier, 1999
*The Standard-Star* New Rochelle, N.Y., Monday, June 7, 1954
*Vocation News* Vol. XI. No. 7, March, 1963

The researcher would like express thanks to Mrs. Marie Hayden, Castle Hill, Carlow for giving access to the information from which the above was compiled, and to Mr. Joseph Doorley, Oak Park, Carlow for his help and assistance.

---

**Fifty Years a Passing** Dr. Michael Brennan

- **Cont. from P.21**
- Parish priest and a Curate
- The Bridge at Drummond
- Mrs. Ryan’s Shop
- The Railway line and railway bridge to Drummond
- The Pattern
- Postmen on bicycles
- Fairs - cattle, sheep, pigs, pig to Factory 50’s
- Killing the Pig Autumn Salting for Winter Spring

---

**Telegrams**
- Thatched Houses
- Shelbourne Co-op
- The Forge
- Seed sewing machines
- Horse drawn twin bladed ploughs
- Sugar Beet growing
- Deaths from old age, accidents, childbirth, TB in early 40’s

1998 - the changes, many of the earlier features have disappeared, some remain, most are lost for ever, lie rusting like horsedrawn ploughs in dykes, and on ditches:
- Bales of hay and straw, 2x 2’s, to four by 4’s, round bales

---

**Electricity supply schemes**
- Mopeds 50’s
- plastic wraps, aluminium foil
- Bathrooms, showers 60-80’s
- Double glazing 90’s
- Portable radios
- Car and tractor radios
- Television 60’s
- Videos 90’s
- Parish Hall
- New Schools 70-90’s
- Community Centres
- Community Alert Programme 80’s
- House painting

- **Cont. on p.35**
Fr. Mullen &
Carlow’s worthy clergyman

FR ANDREW MULLEN was born in Daingean, Co. Offaly, in 1790, and died just twenty-eight years later. But his short, saintly life has left an indelible mark on hearts and minds, and his last resting place in Old Killaderry churchyard, is still a hallowed place of pilgrimage for many.

Andrew Mullen grew up the son of a publican, in the town then known as Philipstown. Times were hard and money was scarce, but his widowed mother made every sacrifice for the welfare and well-being of her son. He received his primary education in one of the town’s four Roman Catholic schools. He was a quiet, studious boy, whose piety marked him out from the rest, and it was no surprise when he evinced a desire to study for the priesthood.

In his late teens, he entered St. Patrick’s College, Carlow, and then, in the autumn of 1810, went on to study Theology at Maynooth. His studies were interrupted by poor health, but his strength of will and the depth his vocation propelled him toward the longed-for day of his ordination. He entered the priesthood in 1813 and, after a term of further study at the Dunboyne Foundation in Maynooth, he received his first appointment as curate in the parish of Clonmore, in County Carlow.

There, his zeal for the priestly ministry, together with a compassion for the suffering and sickness of others, endeared him to his parishioners. Word of the sanctity of Fr. Mullen soon spread throughout the Diocese of Kildare & Leighlin. People who were sick and infirm came from far and near in hope and expectation of being cured by the saintly priest.

MANY who came to visit him were healed in body and spirit. To some, he even gave the clothes from his back. The chill he contracted as a result of one such selfless act of charity, led to his death-bed and, early in January, 1818, just a handful of years after his ordination to the priesthood, Andrew Mullen passed away.

Amid much grief and mourning, he was laid to rest in the priests' plot of the churchyard at Clonmore. Shortly after-wards, the death of a man named Whitfield, in the neighbouring parish of Edenderry, began a strange sequence of events. For some obscure reason, he was brought to Clonmore, and interred in the priests' sector, above the coffin of Fr. Mullen.

When the late curate's parishioners heard of this, they at once removed Whitfield's coffin from the grave, and left it standing above ground. It became a police matter. Whitfield's coffin was re-interred in Fr. Mullen's grave, and a police guard placed on the churchyard. But to no avail. Next morning, and the morning after that, the coffin was found to be mysteriously ejected from the grave. When this happened a third time, it was too much for the Whitfield people. They gave up and took the coffin to another cemetery for burial.

But just five weeks later, Fr. Mullen's mortal remains were disturbed again. His relatives in County Offaly came under cover of darkness, and spirited the coffin back for reburial in his native parish, sixty miles away. The dispute that followed was resolved amicably, and the body of the saintly priest remained at rest in the little churchyard of Killaderry, near his home town of Daingean.

The parishioners of Clonmore, where the much-loved priest had ministered, were crestfallen, but recognised the rights of the people of his home place in Co. Offaly, and there the matter rested. But, during these events, a curious fact came to light. On opening his grave, it was discovered that the body of Fr. Mullen was largely in-corrupt.

Fr. Mullen's remains lay in state for a night and a day in the sanctuary of the newly-erected parish church of Daingean. Years later, one old woman recalled how people crowded in to pay homage, kissing the still-flexible hand of the dead priest, and remarking upon the sweet aroma of flowers that filled the church where he lay.

His burial, in the old churchyard of Killaderry, less than a mile away, was attended by a huge throng of people, all anxious to pay their last respects to a well-loved pastor. His last resting place became a place of pilgrimage for many who sought to bring his saintly influence to bear upon their ills.

One of the earliest recorded cures occurred when a woman brought her crippled, eighteen year old son, and placed him under the raised table-stone on Fr. Mullen's grave. There he lay throughout that Holy Thursday night of 1850. Next morning, he was able to walk from the churchyard. The practice of lying beneath the stone continued to this day, as pilgrims visit Killaderry to seek the intercession of the saintly Fr. Mullen.

For many years, his hat and biretta were much in demand locally, to be worn as a cure for headaches. A poem was composed in his memory and recited round local firesides. The memory of Fr. Mullen and his saintly influence upon the lives of those with whom he briefly shared the parish of Clonmore, is still strong to this day, and a case is being made for his beatification.
Carlow Person of the Century

I am a much Blessed Man

This is a wonderful occasion which began 95 years ago when I was born on a farm in Linkardstown, in the parish of Tinryland. I am pleased to say that my old home is still in the family. I had a happy childhood there, among good neighbours and friends. Many of their descendants still live in the area. My father had inherited the farm, though he was the youngest son. He also worked with the Land Commission, travelling widely around the country. I was tutored at home by a Mr. Tom Bennett until, aged 7, I was sent to the local national school, which had a constant battle to keep its numbers up to the magic 40 pupils. The headmaster was Mr. Shine, the assistant was Mr. Brophy. Mr. Brophy had a very good voice, trained us all in singing, and started a choir in the parish church. Mrs. Shine, I think, played the harmonium. We had an excellent parish priest, Fr. John Cullen, who brought my father to eye specialists in England and Germany, and later to Lourdes, in the hope that his blindness would be cured. Fr. Cullen visited us weekly.

In 1916, when I was 12, I was sent to Clongowes Wood College. My name had been put down earlier in the year, and there was great discussion when the Easter Rebellion broke out as to whether it would be safe to send me, Clongowes being so near the city. However, I spent six years there. In those days, if you won a prize in the Intermediate exam., you sat at a special table and were given special puddings and I was one of the privileged! Academic achievement was prized but on the other hand, nobody ever asked me if I could sing, so all Mr. Brophy's singing lessons went to waste!

The next milestone in my life was the choice of a career. I had always been curious about how things worked and loved mathematics. I vividly remember Mr. Shine in the national school getting us to measure the gradient of the hill from Tinryland to Kane's Cross with a spirit level and ruler. My two uncles were mathematicians. Uncle Eddie, who went to Louvain to further his studies, became a Professor of Mathematics in the old Royal University. Uncle Paddy was a Professor in, and later became Registrar of, the Royal College of Science of Ireland. When I asked Uncle Paddy where I should go to study engineering, he said, "Where else would you go but the Royal College of Science?"

There were students from all over Ireland in my class, including many from Belfast. To show you how times have changed, the old Royal College of Science could only award associateship of the college but came to an arrangement with London University about awarding us a B.Sc. degree. We had to sit those exams in London. In 1922, when I went to Dublin, at 18 years of age, the Civil War was raging. In my digs in Baggot St. at night, I could hear the lorries patrolling the streets and gunmen running along the roofs. When I finished my degree, George Ring invited me to take a job in the Royal College of Science, which I did. It was 1926.

In 1925, construction of the Shannon scheme had started and in September 1927, the gov-
were not noted for it was literally liquid in the speech. One week later, the E.S.B. Commerce and fortunately was listening to E.S.B. and asked the minister about the position, he spoke in the Dail debate on the to have electricity on his farm. His reply to come up in the Dail and it happened that a possibility of a supply to rural areas. Mr. Sean Carlowman, of course, was Shadow Minister by marriage, Jim Hughes, a good cousin by marriage, Julie Kilkelly and Eva Montgomery, lady typists P.J. Dempsey, Secretary and six junior engineers, including me.

My salary in the Royal College had been £5 per week, in the E.S.B. it was only £4.

Our first priority was to organise a supply of electricity to all those towns and villages which did not have one. About half of the towns and villages of Ireland did have their own supply but the characteristics of it varied from place to place, there was no uniformity. If for example, you moved from one town to another, you might find that you had to change your appliances. However, I am very proud of the fact that Carlow was the first inland town to have an electricity supply in either Ireland or Great Britain, dating from 1891. It was generated hydro-electrically by the Alexander family, who still supply into the National Grid. Would you believe that neither Waterford nor Kilkenny had a supply until they got it from the Shannon scheme?

Coming as I did from a farming background, I was always interested in bringing supply to rural areas. E.S.B. Acts were regularly presented to the Dail, to enable it to borrow money, etc. In 1938, I knew that one such Act was listed to come up in the Dail and it happened that a cousin by marriage, Jim Hughes, a good Carlowman, of course, was Shadow Minister for Agriculture. I asked him if he would like to have electricity on his farm. His reply was, "What do you think?" At my suggestion, he spoke in the Dail debate on the E.S.B. and asked the minister about the possibility of a supply to rural areas. Mr. Sean Lemass was then Minister for Industry and Commerce and fortunately was listening to the speech. One week later, the E.S.B. received a letter from Lemass, asking them how they proposed to bring supply to rural Ireland. I should tell you that the Board of the E.S.B. at the time, all of whom were appointed by the Govt., were not noted for their progressive thinking and one of them, who shall be nameless, actually asked, "Who wants to bring electricity to rural slums?"

Sean Lemass's letter was exactly what our small group in the E.S.B. wanted. We set to and made out a plan as to how we thought it should be done. But before we could send in our report, September 1939 intervened and our magnificent plan was locked away in a press. However, in December 1942, when the Germans were just outside Stalingrad, we had a letter from the Dept. of Industry and Commerce, asking us when the report would be ready! We duly sent it off, but apart from discussing details of finance etc., nothing else could be done at that time.

The war years were very trying for everyone, not least the E.S.B., which had great difficulty in maintaining supply. We had to take coal from any source willing to supply it. On one occasion, the Pigeon House power station sent in a sample of the coal it was using to the Board in a jam jar - it was literally liquid! However, one advantage of the war days was that it did give us time to make detailed plans for rural electrification.

When the war was over, the most exciting and challenging period of my life began. I was made assistant to Mr. Bill Roe, and, when he moved on, was put in complete charge of rural electrification. One of my inspirations was to base the scheme on the parish because I knew, coming from a farming background myself that the local parish was a basic rural entity. Initially, we enlisted the help of parochial leaders, but very soon, villages and towns were approaching us, asking for supply. The big difficulty was deciding which village should be done first. I am not ashamed to say that my home parish, Tinryland, was the very first to be chosen in Co.Carlow, but it was for economic, not sentimental, reasons! Annual expected revenue had to be balanced against estimated capital costs and the go-ahead denizens of Tinryland had almost all signed up!

The main rural electrification scheme took about 10 years to complete, though small pockets were still being done into the 1960s. One million poles had to be imported from Finland and local industries were set up in Ireland to manufacture small transformers, conductors, etc. Local people taken on by the E.S.B. for erecting the network, were able to finance the electrification of their own farms, through their earnings. In his admirable book, Michael Shiel rightly called the scheme "The Quiet Revolution" but I suppose only those of us old enough realise what a revolution it all was.

This is a very proud occasion for me, to be so honoured by the people of a county I love. Though I left it for school in 1916, I can never forget my roots or the good people from whom I spring. There are many illustrious Carlow people who would be more worthy of this honour than I. However, I accept it in all humility and gratitude, and in doing so, would like to pay tribute to all who were part of that quiet revolution, including Jack Stratton, Anne Joy and Michael Shiel and others, who are with us this evening. I should like to say too, that the E.S.B. were wonderful employers who gave people like me opportunities unheard of before then. I know I was extremely lucky to have been in...
Lastly, I should like to thank sincerely Mr. Martin Nevin, as Chairperson, and the Old Carlow Society itself, for granting me this signal honour and Mr. Ken O’Hara, Chief Executive, and the E.S.B., for co-hosting this wonderful occasion in such a generous way.

Old Carlow Society’s Chairperson’s Address

I would like to add my words of welcome to each and everyone here this evening. I would like to extend a particularly warm welcome to Paddy Dowling, the recipient of the award, Carlow Person of the Century.

The coming together of the Old Carlow Society and the ESB on this occasion to honour Paddy might at first appear to be an unusual combination;

On one hand the Old Carlow Society which is mainly concerned with encouraging and promoting the history, folklore and antiquities of the county, with a particular interest in its people who have distinguished themselves either at home or abroad, and the ESB, the energy powerhouse of the Nation for over 70 years.

But let us remember that both bodies share a deep interest and affection for the person on whom this Award is being bestowed. Paddy Dowling, the recipient of the award, Carlow Person of the Century.

And ever since the publication of Michael Shiel’s book The Quiet Revolution back in 1984 which outlines in detail the history of the Electrification of Rural Ireland, the greatest undertaking this century and the one which brought about, quietly, the most stupendous revolution in the history of this Island.

To pay this well deserved honour to Paddy, the Old Carlow Society was convinced that it would be necessary to involve the ESB.

We pushed an open door and we are extremely grateful for their help, participation, and sponsorship of this event without whom it would not be possible on this scale. The Old Carlow Society is delighted that the making of this award here this evening is in association with the ESB.

I don’t think it would out of place this evening to give a little of the history of the Old Carlow Society and the county it represents.

Over half a century after its foundation, the aims and objectives of the Society are still pursued with vigour and enthusiasm. Through its yearly series of lectures and outings, public interest in the history, folklore and antiquities of the county have been encouraged and promoted. In various ways research into the archaeology, and genealogy has been fostered.

The recording of history is a very important part of any community.

One of the aims of the Old Carlow Society has been to preserve and to make available in book form the history of the county. To this end, the Old Carlow Society has contributed to preserving a permanent record of Carlow’s history. Many fine articles have graced the pages of this magazine and items of local history have preserved the history of nearly every locality in the county. Much would have been lost to posterity but for the time and dedication of its members and local historians. Many students of history from the area have benefited from the deeply researched articles spread through the pages of its fifty-two volumes deposited in the County Library and also in the County Museum.

Museum

An aspiration of every committee since the foundation of the Society, the Carlow museum became a reality almost thirty years ago. A modest venture at the beginning, it is now the repository of many antiquities associated with this county. Described by one American as a delightfully disorganised museum. Many objects that survived the vicissitudes of time are within its confines and much can be gleaned about the lives of our forefathers, their dwellings, furniture, domestic utensils, dress, trade occupations, games, religious lives, etc from these exhibits.

Greatest exiles

Carlow has produced many remarkable people. Among its greatest exiles were John Tyndall, founder of a number of sciences and successor to Michael Faraday (the man who gave the world electricity) as superintendent of the prestigious Royal Institution of London; Patrick Moran who left an indelible mark on the history of the Catholic
Church in three countries and became Australia's first cardinal; Peter Fenlon Collier of Collier's magazine, introduced hire purchase; Myles W. Keogh, who fought at the conquest of Algiers, was decorated by the Pope as one of the great defenders of the Papal States, and who later in life became second in command to General George Custer and fought and died at the Battle of the Little Big Horn; William J. Onahan was among the pioneers who built Chicago, financial controller to the great World's Fair of 1893, the chief organiser of the first Catholic Congress of America and was named the leading Catholic layman of America.

Pierce Butler, born at Garryhunden was one of the four Irish men to sign the American Constitution.

Immortalised

A number of Carlovians have been immortalised by having towns, places, peaks, rivers, bays, islands and forts called after them throughout the world.

It is to be regretted that, once again, proposals to establish an Irish honours system has been abandoned.

It now appears that it will be left to other countries and organisations to honour those who have made outstanding contributions.

The last century of this millennium has, perhaps been the greatest for world development, advancement and changes. Among the major advancements, we have seen the geography of the planet earth utterly vanquished. The progress in science and technology that brought about this advancement has helped to shrink the globe beyond the imagination of our 19th century ancestors.

We began the 20th century in steam trains, horse-drawn appliances, and we end it in fast cars and in even faster jet planes. Following this advancement in transportation many words have crept into our everyday vocabulary such as, airports, jet lag, motorways, bye-pasises, dual carriage ways, green lights, pedestrians crossings, not to mention back-seat-driver, and more.

Many changes have taken place since that first General Meeting of the Old Carlow Society on the 1st. April, 1946 in what was up to quite recently the County Library, a building bequeathed to Carlow by none other than George Bernard Shaw. Around the same time, scientists at the University of Pennsylvania turned on the world's first large-scale, general purpose electronic computer. Today the fourth and most recent generation of computers link people in global networks. Not only has this added a whole new vocabulary with such words as internet, P.C.s., World Wide Web, modems, e-mail, search engines, down loading etc. but is contributing to a seismic change in lifestyle.

There are 200 million people using the internet at the moment and it's believed by the experts that by the year 2003 the number will have grown to over 500 million.

I suppose it's not too far distant until virtually all of us will be carrying out all our business, from shopping to banking to leisure activities on the superhighway. Just a couple of mouse jumps away.

Rural Ireland today is well and truly on this superhighway. Thanks to the ESB and men like Dr. Thomas McLoughlin, Paddy Dowling, J P McManus, Bill Roe and the legion of workers dedicated to the development of this country.

But like our 19th century ancestors, it's beyond our imagination what the 21st century will bring. We can only speculate mansions in the sky with maybe a little bit of ribbon development and urban sprawl for the ordinary person. They are at this time talking about sky cars.

Carlow has for long associated with electricity and its concepts. Carlow man, John Tyndall in his book 'Faraday the Discoverer,' emphasised the potential of his discoveries only to be ridiculed by reviewers.

Never-the-less, Carlow was among the first to put the practical manifestations of these electrical discoveries into action. In July 1891 Carlow became the first inland town in Ireland or Britain to be lighted throughout by hydro-electricity, generated at Milford mills, 4 miles south of Carlow town.

But the greater population had to wait until the Shannon scheme and rural electrification to enjoy and realise their importance.

When the history of this century comes to be written one of the main forces for progress to be evaluated will undoubtedly be the rural electrification development. Today the social and industrial impact continues at a pace.

What started back in 1946 is still an ongoing revolution pioneered by one of Carlow's sons, Paddy Dowling of Linkardstown and one that he, and the Carlow people can be justly proud of.

When looking at the invitation list some time ago, the Society was adamant that a teacher and two senior students of history from the second level schools be invited. It is encouraging to see a quite a number of young people here and I would ask them to look carefully at the exemplary career of Paddy Dowling, one of the architects of rural electrification. A career to be emulated.

Paddy Dowling served Ireland well and if you ask me what is his legacy to Ireland, I would have to reply in the recent words of a politician, 'look around you'.

There are many fine achievements attributed to Carlow people.

It was a Carlow person who set up the first telephone in Europe.

It was a Carlow person who told us why the sky was blue.

It was a Carlow person who first opened the doors into the archives in Rome and made use of the material in there.

It was a Carlow person who became the first cardinal of Australia and the 2nd Irishman to become a Prince of the Church.

A Carlow person was the first ecclesiastic to be a freeman of Dublin.

It was a Carlow person whose experiments led to the development of fibre optics, which is the next revolution to take place.

A Carlow person was among the signatories of the American Constitution.

A Carlow person became the first woman judge in Washington D.C.

A Carlow person became the first woman engineer to become a factories inspector in Great Britain.

This evening we are delighted to add to this pantheon of achievements that a Carlow man was one of the pioneers of Rural Electrification, the greatest undertaking of this century.

I would like to finish in the words, 'In all life's path where knowledge is the stepping stone to fame, walked many a one, Old Carlow, who shed lustre on thine name.'
A gifted scholar
and
saintly priest
from
Bagenalstown

Born in Bagenalstown Fr. Albert taught at St. Kieran's College, Kilkenny, and ministered in England and the U.S. during an illustrious priestly career.

Sister Eucharia recalls that the Old I.R.A. marched at Fr. Bibby's funeral in 1958 and remembers that the late Billy Oakes was one who did a guard of honour.

The article from *The Tidings* makes interesting reading:
In a reference to Father Albert Bibby, O.F.M., the *Catholic Bulletin* for April 1925, declared: "To pass through life without meeting one who conveys the impression that he is cast in the mould of the Redeemer is to miss meeting an influence for the permanent uplifting of the soul. Those who had the joy of Father Albert's friendship can well look forward to meeting him in Heaven".

Thomas Francis Bibby was born at Bagenalstown, Co. Carlow, on October 20, 1878. The youngster grew up in Kilkenny, within the shadow of the Capuchin Abbey and on July 7, 1894, joined the Franciscans at Rochestown. Fray "Albert" was ordained priest on Feb. 23, 1902.

Always a brilliant student, the young cleric took graduate courses at the Royal University. After completing his studies there, he was appointed professor of philosophy and theology at St. Kieran's College.

Father Albert spent many years at Church Street, where he served as provincial secretary from 1913 to 1919. It was while working in that capacity that he became one of the pioneers of the Gaelic League.

During his years in Dublin, Father Albert was known for his marked piety. His saintly selflessness endeared him to all walks of life. His confessional was, perhaps, the most sought-after in all of Ireland.

Always a frail and delicate man, Father Albert was buoyant in spirit. His cheerfulness in adversity was possibly the most attractive aspect of his many-faceted personality.

In the uprising of 1916, Father Albert served the spiritual needs of the Volunteers in the North Dublin Union area. From that time on, he was prominently identified with the movement for national independence.

Father Albert's views eventually incurred the displeasure of British authorities and he was exiled from the country in mid-1924.

The Irish friars were entrusted with the old mission of Santa Ines's in that year, and on Nov. 20, Father Albert was named pastor of the historical missionary foundation.

Although his enforced exile was a mighty burden, Father Albert welcomed the opportunity of serving under the patronage of St. Agnes, of whom he had long been a devotee.

This famous Irish patriot-cleric died on Feb. 14, 1925, far from the land he loved so dearly and the people he served so faithfully. The first of the Irish friars to succumb in Western America, Father Albert was buried at Santa Ines. In 1958, his remains were returned to Ireland, where they were interred at the friars' cemetery at Rochestown, County Cork.

At the time of his death, the Catholic press in Eire proclaimed that "the Catholic Church has lost a gifted scholar and a saintly priest; Ireland a loyal and devoted patriot."
Considerable insight into Carlow Municipal Corporation, which pre-dated Carlow Urban District Council is obtained from an inquiry held on the 30th September and 1st and 3rd of October 1833, in Carlow Town.

A Royal Commission had been set up on the 20th day of July that year (The fourth year of the reign of William the Fourth) To inquire as to the existing state of Municipal Corporations in that part of our United Kingdom of Great Britain and Ireland and to collect information respecting the defects in their constitution; and we do hereby enjoin you to make inquiry also in their jurisdictions and powers in the administration of justice and in all other respects, and also into the mode of electing and appointing the Members and Officers of such Corporations, and into the privileges of the freemen and other members thereof and into the nature and management of the income, revenues, and funds of the said corporations, whether charitable or otherwise, and into the tolls or customs within their receipt or under their management.

The Carlow Sentinel dated 5th October reported "On Tuesday last Messrs Colhoun and Baldwin Commissioners, appointed to enquire into Municipal Corporations, accompanied by their Register, Mr. Hughes, opened the Courthouse of this Town, which in a few minutes was crowded to excess. Such was the anxiety evinced to witness the proceedings, Mr. Wallace A./E.P. (attended by Tom Bunbury of Russelstown, and Samual Eves,) took his seat with the Commissioners, and appeared to conduct the entire proceedings. To the right and left of the bench were arranged, in due Form, selected "batches" of those electioneering ragamuffins, who call themselves "public men", suggesting questions to the "mimber".

William Fishbourne Esq. Sen, (former Sovereign) was the first witness, followed by Edward Butler Esq. (Burgess) and Mr. Brown (Town Clerk). The following were also examined - Mr. Gibbs (Surveyor) Benedict Hamilton Esq. (Landlord), Daniel O'Meara (Weighmaster) William Fishbourne Esq. Junior (Sovereign) and others.

Charters

The earliest Charter on record relating to the Borough of Carlow, is one of William Marshall, Earl of Pembroke. It appears to be of a date about the (24th Edward I) 1296.

The next Charter on record is dated the 19th April (11th James I) 1613. It purports to have been granted at the petition of the "inhabitants" whom it incorporates by the style of "Portreeve, Burgesses, and Commonalty of Catherlogh". This Charter does not recite the previous existence of a corporation in the Borough; It contains a grant to the Provost and Burgesses to enable them to return two members to the Parliament of Ireland.

The Portreeve, Burgesses and commonalty, having presented a petition to King Charles II obtained a new Charter, bearing date the 24th December (26th Charles II) 1674. This Charter ordained "that within the said Borough there be one body corporate and politic, consisting of one sovereign, 12 free Burgesses, and a commonalty and that all the inhabitants, within the said Borough, be and for ever hereafter shall be, one body corporate in Politic". By this Charter the title of the Chief Magistrate was altered from Portreeve to Sovereign, it empowered the Sovereign and Burgesses to return two members of parliament.

The last Charter to the Borough was granted by James II and is dated 24th February (4th James 11) 1689. This Charter did not materially differ in its provisions from the Charter of Charles 11, and was repealed in the reign of William 111 (William of Orange) from the inquiry we learn that the ancient limits of the Borough of Carlow do not include the entire of the town as build upon. They comprise only portion of it which lies on the left bank of the River Barrow and is in the county of Carlow. They do not include the suburb called Graigue, lying on the opposite side of the Barrow and within the Queen's County. Graigue is connected with the Town by a bridge, and has been included within the limits fixed by the Boundary Act, for the purposes of parliamentary representation.

The population within the limits of the Borough in 1831 was 9,114

Houses inhabited - 1,351
Houses uninhabited - 136
Houses building - 11

The population of Graigue, included within the limits prescribed by the Boundary Bill amounted in 1831 to about 2,006; and there were upwards of 300 inhabited houses in it. Occupants of houses, of the annual value of £10 and upwards in the Town of Carlow numbered 340 and about 30 in the suburb of Graigue. There were in October 1833, 275 registered voters; 265 voted in the last election. According to the parliamentary returns of 19th May 1829 and 11th June 1830, the number of electors was at those periods 13 (Corporation Members). The Borough returned one member to the Imperial Parliament. The aforementioned changes resulted from the Act of Union 1800 and the Reform and Boundary Acts 1832

Carlow Corporation

The Corporation of Carlow was governed, under The Charter of Charles The Second, and entitled, "The Sovereign, Free Burgesses, and Commonalty of the Borough of Catherleagh", Officers of The Corporation at the time of the inquiry consisted of,
Carlovianna

One Sovereign
Twelve Burgesses
Two Sergeants at Mace
One Town Clerk
One Weighmaster of Butter, and one Bellman

The Sovereign was elected annually on the 24th of June by the Sovereign and Burgesses from the Body of the Burgesses, to serve for one year from 29th of September following. There was no qualification save that of being a Burgess. There was no instance in latter years of the same person being sovereign for two successive years, but was frequently sovereign for one year and deputy for the next. The Sovereign possessed by Charter the power of appointing one of the Burgesses to be deputy with the approbation of a majority of the Burgesses. He was also by Charter a Chief Magistrate, not only within the district of the Corporation, but for the entire county of Carlow. Burgesses were elected for life by a majority of the Sovereign and Burgesses, out of the Body of Freemen. There was no other qualification, but this was sometimes evaded by a person being elected a freeman and afterwards, a Burgess on the same day. The Charter directed that vacancies in the number of Burgesses shall be filled "of the better and more discreet inhabitants of the Borough". Burgesses had no duties, save those which they performed as the governing body of the Corporation, and voting at the election of one member to the Imperial Parliament. The following is a list of the Burgesses in 1833.

1. Earl of Charleville
2. William Browne, Esq.
4. Thomas Sterling Beny, Esq.
5. Francis Berry Esq.
7. William Fishbourne, Senior, Esq.
8. William Fishbourne, Junior, Esq.
11. Reverend F.E. Trench

At the time of the inquiry there were about twenty freemen of the Corporation, six of whom were resident in the Borough. The remainder non-resident. Freemen were also selected by the Sovereign and Burgesses for life. They were exempt from tolls and customs, eligible to office in the Corporation, as already mentioned, and by Charter, to participate in the making of Bye-Laws.

The two Sergeants at Mace, The Town Clerk and Bellman were elected by the Sovereign and Burgesses, and held office subject to remainder non-resident. Freemen were also selected by the Sovereign and Burgesses for participation in the making of Bye-Laws.

The Sergeants at Mace acted as constables of the Borough. They also attended the market, and superintended the weighing of corn and issue tickets of its weight. They also acted as Billet Masters receiving a salary of 20 guineas a year. There was no corporate Police, save the Sergeants at Mace. Sixteen of the County Constabulary, and a Sub-Inspector and Chief Constable were stationed in the Town.

The Town Clerk attended the Corporate assemblies and recorded the proceedings. He kept the current books of the Corporation and was paid £20 a year. The office was not named in the Charter.

The Bellman attended at the Coalmarket and Superintended the weighing of coals, for which he received 1 d. per cartload from the seller. The Weighmaster weighed and tasted butter in the Market.

The Corporation possessed no estates, but had an annual income (poizeage) of a few hundred pounds arising from tolls on everything sold in the Public Market (except Potatoes). There were two other sets of tolls and customs collected in the district comprised within the limits prescribed by the Boundary Act. One set namely the Tolls and Custums of the Fairs and markets of the old Borough were laid claim to by Mr. Hamilton, as Lord of the manor. Mr. Hamilton in evidence stated that these customs produced nearly £300 a year. There was a different set of tolls and customs charged upon goods coming into Market through Graigue. These tolls were claimed by a Mr. Jackson, who let them at a rent of £20 a year.

It was stated that on average of the last seven years, the poizeage produced about £170 a year, paid to the Sovereign, out of which he expended £63 annually, in payment of salaries of the other officers, retaining the residue to himself. It seemed surprising that the amount should be so small, as one merchant alone (Mr. Alexander) paid to the Corporation £30 annually, and many paid from £12 to £15 a year. The weights and measures through the town were formerly examined from time to time by the Sergeant at Mace and Sovereign, but had not been at all inquired after, since the Christmas of 1831, and at the time of the inquiry a great many false weights and measures were in general use. In the Coalmarket the weights were particularly defective. Consequently the corporate funds were much reduced, resulting in the salaries of the officers were in part unpaid.

While, the Sovereign and Burgesses constituted the ruling body, they were all persons connected with, or in the immediate interest of the Earl of Charleville. The Management of the corporation was entirely in his Lordships hands. In form, the body possessed the power of self-election, but, in fact, its Members were merely the nominees of Lord Charleville.

The Town was not lighted, and the Act of 9th Geo IV c.82 (1828) had not been adopted. All the streets were repaired with water by public pumps. The corporation having, in consequence of the departure from the spirit of the Charters by the exclusion of inhabitants, dwindled to a few, chiefly non-resident, nominees of the patron, without any functions to perform or privileges, to enjoy, did not continue to exist for any beneficial public purposes.

With the Reform Act of 1832, the political usefulness of the Corporation diminished sharply. The Royal Commission already mentioned, established under the Act, presented its report to Parliament in 1835. It took five years to reach the statute Book, resulting in the Municipal Corporation Act 1840 (3rd & 4th Victoria c. 108) under which the corporation was disbanded. Carlow's first Town Commission was then established under 9th George IV c.82.

Sovereign Oath

You shall swear to be true to our Sovereign Lord The King that now is, his Heirs and Lawful Successors, and that you well and truly shall serve our said Sovereign Lord The King and his liege people in the Office of Sovereign of the Borough of Carlow for the space of one whole year next ensuing, you shall demean yourself in the said office as becometh a good and careful Magistrate so long as you shall hold the said office, you shall govern the people thereof in peace, you shall do justice to the poor as to the rich and to the rich as to the poor, you shall carefully see that all men use just weights and measures within the said Borough and Liberties thereof, you shall endeavour to see all treasonable felonies and all other trespasses misdeemours and offences committed within the said Borough and Liberties thereof, you shall endeavour to see all treasonable felonies and all other trespasses misdeemours and offences committed within the said Borough and Liberties thereof, you shall well and truly execute and do the utmost of your power.
Cooming from Dublin to Carlow, I had day-light only for the distance of thirty-five miles. Over that space, consisting of the county of Dublin and part of Kildare, I saw no land which seemed to have been corn and potato fields, but what was ploughed or undergoing the process of ploughing; while several fields which had been lying in grass were ploughed up ready for seed-sowing. Two-thirds of that country is lying in grass. It feeds cattle and sheep, and furnishes hay for Dublin. The farms are nearly all of an acreage, to be counted by the hundred, and not by units of acres as in other parts of Ireland. The surface of the country on both sides of the railway is nearly a dead level all the way. The meadows, even at this advanced period of winter, have a rough herbage on them. Some of them are partially flooded. The enclosures, fenced by ill-conditioned thorn hedges, seem to range in measurement between six and ten acres. Several elegant villas and mansions are seen, and a good many humble dwelling-places; but not so many of the latter as to give one the idea of a dense population. Were it not for the disease spared, or had them taken from one of the quarter-acre men are trying to sell them for less than 3s. 6d. per cart load. Now every land - some more, some less - for potatoes, and found manure for it. They are not now cultivating manure. That article could not, in any former year at this season, be obtained and found manure for it. They are not nowof the Protestants - the political Protestants. The country around this town is called the garden of Ireland; it well deserves the name. There are about 500 acres of onions and parsnips grown annually; the parsnips are sown with the onions. The disease did not affect the onions last year; but many of the growers got bad seed from Dublin, because they got it cheap there, and it did not grow. The parsnips were a splendid crop. They are now selling at 6s. 10s. per ton; and are bought up for the Dublin market to supply the place of potatoes. They did not formerly sell for more than £2 per ton. The farmers generally in Carlow county have seldom been so prosperous as they are this year: that is, the farmers holding above ten acres, say from twenty acres upwards. They have only lost on their potatoes; they have gained enormously on everything else. Turnips are a good crop, and selling at a great price. Swedes at from 35s. to 40s. per ton, and other sorts at 30s. per ton. The owners of the land in this district are Colonel Bruen, Earl Fitzwilliam, Earl of Bessborough, (the Lord-Lieutenant), Lady Cavanagh, (for her son, a minor,) and Mr Horace Rochfor. Colonel Bruen is a resident landlord, and has been very attentive to the poor. All the others have taken their share of the burden liberally. Upon the whole, it is questionable if any

Letters from Ireland during the Famine of 1847 were written by a Scottish reporter, Alexander Somerville, who arrived in Ireland on 20th January, 1847. He later travelled through most of Ireland, arriving by train in Carlow on 26th January, 1847. These "letters" were first published as newspaper reports in the Manchester Examiner at the time.

Research: Noreen Whelan
B.A., HD.E.

Awful havoc was made among the small tenantry a few years ago, in getting them cleared away to make large farms and to substitute the Protestant population for a Catholic one. The large farmers holding above ten acres, say from twenty acres upwards. They have all their lands and let them be known now; lest they should not be able to sell them at all.

Yesterday, 25th, there was quite a panic in Carlow with wheat and oats; wheat fell five shillings per quarter, and oats about the same; flour and meal did not fall, because the millers and dealers know the prospects of the markets better than the farmers. There are many mills about Carlow, all in full work, grinding meal and flour. It is supposed that the millers and dealers united to spread an alarm among the farmers, to induce them to bring their grain to market, which they were always holding back in hopes of higher prices. It poured in last week, and seldom has such a day of bustle been seen in Carlow as Saturday. Yesterday (Monday) the panic increased. Every farmer offered to sell, but the millers would not buy, in hopes of forcing them still further into the panic.

A great many men have been employed, and are now on public works. A soup-kitchen is open in the town, which supplies 500 persons with soup daily. When the spring advances, work will be plentiful on the land. The small farmers who are not able to cultivate their holdings and get seed will sublet them. Subletting is now going on to a great extent. The country around this town is called the garden of Ireland; it well deserves the name. There are about 500 acres of onions and parsnips grown annually; the parsnips are sown with the onions. The disease did not affect the onions last year; but many of the growers got bad seed from Dublin, because they got it cheap there, and it did not grow. The parsnips were a splendid crop. They are now selling at £6.10s. per ton; and are bought up for the Dublin market to supply the place of potatoes. They did not formerly sell for more than £2 per ton. The farmers generally in Carlow county have seldom been so prosperous as they are this year: that is, the farmers holding above ten acres, say from twenty acres upwards. They have only lost on their potatoes; they have gained enormously on everything else. Turnips are a good crop, and selling at a great price. Swedes at from 35s. to 40s. per ton, and other sorts at 30s. per ton. The owners of the land in this district are Colonel Bruen, Earl Fitzwilliam, Earl of Bessborough, (the Lord-Lieutenant), Lady Cavanagh, (for her son, a minor,) and Mr Horace Rochford. Colonel Bruen is a resident landlord, and has been very attentive to the poor. All the others have taken their share of the burden liberally. Upon the whole, it is questionable if any
other part of Ireland is so well-conditioned. The railway terminus has centred in this place the whole traffic of the south and west of Ireland with Dublin. The hotels were never so full before; shopkeepers were never more busy; mills are grinding night and day, and farmers never had better prices, with more corn to sell. The sufferers are the labouring population - the quarter-acre men, the small householders, and the small farmers, whose holdings are under ten acres.

I should like the prize-holders of the Chartist land-scheme to note those words printed in italics - they who never handled a spade, and who are supposed to be able to do such great things on two, three, and four acres of poorer land than this is around Carlow; who are to live on the best of English fare and pay so large a percentage on the money advanced to them to purchase their land and stock it. Miserable delusion! A better soil, a more industrious people, and better managed farm-gardens are not to be found anywhere than around Carlow, and yet every family holding only a few acres is reduced to Indian meal and the soup-kitchen by the failure of their potatoes.

I must proceed to sketch my journey from Carlow to Kilkenny. It is half-past ten; the coach starts at eleven from Carpenter's hotel, where I now am, after it comes down from the railway station where it has just gone to meet the train from Dublin. Other coaches and cars are to start from here to Kilkenny, Clonmel, Waterford, Cork, and other places. Already the professional mendicants are assembling outside the door to besiege the coaches as they come. They arrive muffled up in tattered cloaks, great coats, and all manner of garments slung, hung, wrapped, twisted, and tied upon them. Fifteen or sixteen have arrived, and more are coming. Already they begin to unfold to the public eye their sores, which form their stock in trade, to do a little preliminary business with such as me. One woman begins to beg for Christ's sake. 'Oh, it will be the lucky day to your honour if you give me a handseal.' (Another) - 'Give something to the poor, for God's sake.' (Another) - 'Long life to your honour; God bless your honour; you are a gentleman, any one may see.' (All, but the last) - 'Divide it amongst us, your honour, do, for the love of God, divide it; the devil a bit will that old man you gave it to divide with any of us: remember the poor women.'

The coaches begin to arrive from the railway. The mob of beggars now rush to the windows and doors of the coaches and around the cars. When they see a lady and a gentleman together, they assume that she is his wife and may be in the family way. Before her eyes they open their hideous sores, and beg of the gentleman, for the love of God, to give them something. I get upon the box-seat of the Clonmel coach, which is to take me to Kilkenny. 'Oh! now your honour has got the box-seat, you'll give us a handseal: do, for the love of God, give something to the poor. Give the poor creatures of women a handseal and it will be the lucky day to you.' (A sergeant of the 64th regiment upon the front seat.) 'Sergeant, give a trifle to the poor, and the blessing of God be upon you. Do, sergeant, and you'll never want a copper to bless yourself.' (Many voices) - 'Do, sir, give something to the poor creatures.' (Sergeant) - 'I really have no, coppers I would give you something with pleasure if I had it.' (Several women) - 'Well, it's yourself that gives a civil answer any way.' (A Waterford coach comes up and halts alongside of us.) 'Oh, blessings on you, doctor, but we are glad to see you down again. Oh, doctor; good luck to you this blessed day.' (To a lady inside.) 'Give something for the poor baby; please your ladyship, look at its head how close it is. God be with your ladyship.' A gentleman, mounted on a fine hunter, with scarlet coat, and booted and spurred, living close to Carlow, returns from the hunt and rides through the crowd. A passenger asks some of the mendicants why they don't beg from him. 'From him is it?' they reply, 'sure we know him better; it would not be a ha'penny he would give the like of us'

The quantity of luggage to go with the coach I am on is unusually great. Men who have shouted to one another, 'Paddy!' 'Larry!' 'Hardy!' 'Billy', 'Dan!' for the last ten minutes by the hotel clock, are lifting it up, laying it down, moving it back, moving it forward, building it up, pulling it down, building it up again, and they are not one whit nearer an end than when they began, for down it all tumbles, Paddy running one way, Larry another way, and Dan and Billy a third way, to save themselves from being knocked on the head with rolling hat boxes and portmanteaus.

At last, after adding pieces of rope to straps that were not long enough, and knotting rope to rope, the new to the old, the old breaking and other knots being made of new to new, the tarpaulin was got over the luggage, the driver got on the box, and off we rattled, overtaking and passing all the other coaches in succession. Hardy was guard and Larry was driver, and never did a better driver handle whip or reins than Larry. He had shewn himself but a poor hand at loading the coach; that was not his business; his business was on the box. Once on the box, Larry was a prince of coachmen.

We came down upon the river Barrow, and rattled along its left bank. Some of the land bore evidence of having been well cultivated; some of it looked the reverse. Ploughs were at work on every hand, and as much seemed to be doing as could be done for the ensuing crops of corn. Some fields of young wheat looked green and healthy. Larry still snatched his whip, and made the horses canter, and admonished us to mind our hats as we passed beneath the hanging branches of the roadside trees. Behind those trees, close on our right hand, a little below the level of the road, the Barrow, rolling broad, deep, and strong, still kept us company. The high frontiers of the Queen's county rose up a mile or two beyond the river, with their cultivated steeps subdivided into innumerable fields; the whole forming a picture which seemed to be set on its edge in the plain, and leaning back upon the walls of the horizon.

Now we ascended through a cutting which hid the plain from view, and again we descended, with the Barrow once more beside us, as broad, beautiful, and idle as before. At one of those points where we came suddenly upon it after being hid from it for a short time, between four and five miles from Carlow, the sight of the noble river sweeping for several miles before us through meadows and trees inspired and inspired me to enthusiasm. But the way-side houses were beginning to look more miserable, the farms were smaller, much more numerous, and the people poorer. Close on the road-side, on our left hand, when ascending a gentle eminence, we passed a number of mean huts, all standing in pools of filth, the thatched roofs broken, the walls leaning in and bending out, and one or more faces looking over each of the low half-doors; the faces looking squalid, dirty, shrivelled, and famine-stricken. One face was an exception; it was that of a girl approaching womanhood. The under half of her door was open, and she stood in the doorway at full length, her unshod feet in the puddle of a filthy sink and dunghill, which was making itself level with the road outside and the floor of the house inside. She was not dirty in clothing. She had washed her face, for she could not be insensible to its beauty. Poet or painter never saw a face which would more readily strike a light in the onlooker's eyes at one glance than that one. I shall not in this letter proceed to describe Kilkenny, its country, and its people: there is more distress here than at Carlow. The distress deepens as we go west. At Carlow the potatoes were English reds-they did not all fail. In the south and west the potatoes were the lumpers; planted always because large and prolific. The disease is peculiarly a lumpers disease - they have all failed.
Carlow Past and Present

Annie Parker-Byrne

In this issue of Carloviana I would like you to travel back with me to look at Carlow Hospitals, in particular the Old Fever Hospital in Bridewell Lane dating from the early 1800’s. Fever Hospitals were in abundance in the area at that time due to cholera, scarlatina, dysentery, smallpox, tuberculosis, typhus not to mention hunger and want. All but the last two were equally shared by rich and poor alike.

Some place names in use in the 1800’s are still in use today, in a new millennium. Many land marks and place names have disappeared from the area but records and memories of the past do exist.

The Old fever Hospital at Bridewell Lane, in what the current generation calls “The Old Jail”. This was later called Clarke’s Mill and subsequently Hanover Mill, owned by the late Norrie Gillespie. Hanover Court, as the site is now called, are the location for town houses and apartments.

In 1828 the physician to the Hospital was a Dr. Byrne who held the position for about 36 years, when he contracted a Fever and passed away. His successor a Dr Stone, held the position for a similar period and also succumbed to the Fever.

On 23rd April 1836 Dr. Connor was appointed to the post, and the hospital had 11 patients, but in 1937, Dr. Connor was hit by the Fever but unlike his predecessors he fortunately recovered and continued to look after his patients until May/June 1844 when he was forced to retire by an attack of Typhus. While he was ill a Dr White looked after his patients, but he too succumbed to a fever a month later.

The Kilkenny Road, then took charge of the Fever Hospital and he oversaw the transfer of the patients from Bridewell Lane to the Mill lane Fever Hospital. The records indicate that Axel Teegan, Tullow Street was the first patient to be transferred on 2nd November 1842.

Subsequently, on the closure of the Mill lane Fever Hospital seven patients were transferred to Green lane Hospital, these patients being - Catherine Walsh, Esther James, Joe Patterson, Cath Kinsella, Pat Tieneey from Graigue, aged 20, Mary Rourke, aged 19, and Billy Millbanks, Hanover Bridge.

Patients were recommended for admission by the following -
Doctors O’Meara, Bradley, Rawson, White and Porter, Rev. J. Jameson, Messers Alexander, Cullen, Jackson, Rochford, Fishbourne, Tuckey, Fitzmaurice, Montgomery, Shackpot, Duckett, Falkiner, Kavanagh, Burton, Cooper and Haughton. Some of these names will be familiar to some of the readers.

The following were appointed to the Committee of the Fever Hospital on 20th November, 1844 - Col. Breen M.B., H. Faulkner, M. C. Bruen, H. Rochford, H. Cussy, S. Elliott, William Duckett, Adam Jackson, John Clarke, J. Haughton, J. Alexander, T. Haughton. H. Watters, W. Carey and William Fishbourn, both Senior and Junior.

Patients addresses are naturally very familiar, even though many of the former dwellings are now banks, shops and offices erected on these sites i.e. Askea, Military barracks, Gallipot Row, Barrack Street, Hanover Bridge, John Street, Dublin Street, Charlotte Street, Tullow Street, Scrags Alley, Potato Market among others.

The Attending doctor sometimes wrote a remark or two after entering a patient's name in the records. This probably helped the doctor to remember who the patient was, unlike today when we’re all on computer, everywhere, including the doctors office. The following were among the comments but to protect privacy names will not be given for fairly obvious reasons.

2. Sweet Brian Jaundiced.
3. Ran away over wall.
6. In decline. Wished to go home.
7. Sent to Poorhouse. “Cruel” would not take him in as left there as a foundling.
8. A stroller from Bagenalstown. Got sick on road from T.B.
12. From Graigue. Forbidden to come here. Sent to Barrow Hospital.
13. Infant 2 months old. Mother had no milk. Father could afford to pay for it.
15. Female rabbit seller. Brought to hospital as starving and found smoking beside a fire. House had no chimney for fire.
16. Ran away with house shirt.
17. Broke window -stole bread.
19. 8 months with child - bowels not moved for 10 days.
20. Awful head attack. Had not slept for 10 days before admission or 4 days after. Husband died in Union Fever Hospital. Very impudent.

Other remarks included the following -
Mrs E.S. (Potato Market - Mr5 never forgave me for curing her. M, aged 30. - Most outrageous. Frightened E., aged 60, to death, I think.
Went home without leave. Ran away.
Always standing at window. Collapsed from cold. 7 months "en famille".
Drunk 3 days. Most unmanageable. Died after 6 days.
Walked home.
With fever.
Father, mother and 3 children, aged 7, 3 and 2.
Seven or eight patients from one house on Hanover Bridge. And the list goes on.

The Green Lane Fever Hospital, now known as the Youth Centre, holds weekly bingo sessions and no longer appears to function as its name suggests.

Hospitals are not plentiful in Carlow Town or County in the Second Millennium. The elderly are well cared for in Sacred Heart Hospital, St. Bridgetts, St. Fiaac’s House, Bethany House all in Carlow Town and in St. Lazerian’s House in Bagenalstown together with various nursing homes scattered throughout the County. St. Dympna’s Hospital continues to provide for its patients and the District
Carloviana

Hospital, for convalescence is where the Carlow Maternity Hospital used to be. Prospective mothers must travel to Dublin, Kilkenny, Wexford or Waterford to have their babies. Accordingly "true Carlovians" are few and far between these days. The circumstances are much the same if one falls ill. Is this progress?

Will we ever again have our own hospital? Will our place names continue to be used? Will our street scenes and old historic buildings be preserved and left undisturbed for future generations? Will those whose duty it is, ensure that a careful blend of the old is preserved with the new? What does past experience suggest? If you don't take an interest only until you are directly affected yourself, should you expect others to take an interest when you are affected and they are not

N. B. I wish to thank my good friend who made access to the records possible. Without this help the above article would not have been possible.

Fifty Years a Passing Dr. Michael Brennan

Cont. from P. 23

Slurry spreaders
Slatted Cattle houses
Hay Sheds
Tractor Sheds
Irish Farmers Association
CAP - Community Agricultural Programme
Sprayers: Pesticides, herbicides
Granular artificial fertilisers
Artificial fertilizer spreaders
Tractors, power take-offs, hydraulic Lifts, 3-4 bladed double sided ploughs
Tractor warning lights
Silage machinery - cutter, House painting
Road Gates
Brick Houses
car garages
Metal gates
Combine Harvesters
Sugar Beet harvesters
Sugar Beet Lorries
Roadside Beet mounds
Cancers, heart attacks
Paved or Tared Road
Road Marking Signs
Gardens and Lawns
Petrol and Electric vs push mowers
Films and Videos
Silage
Contract silage making
Contract Mowing, sewing, harvesting
Peas, corn silage, soya beans
electric fences
land drainage
hedge removals, and trimming
Slates and tiles on roofs
Aluminum hay Sheds, Galvanised sheds
PVC windows
Cars
Gardens
Marts
Supermarkets
Burgers and Chips, Chips and Tomato Sauce
Plastic Caps, plates, spoons
Microwave ovens
Phone Booths, 80's, Phone cards 90's
Central Heating
motor cycles
Crash Helmets

Frozen Food
Aga's, Rayburns, Stanleys, Gas stoves, Electric Cookers
Food Processors
Pizza and Chips
Community alert 80's
Lawns, and lawn mowers petrol, electrical, strimmers, hedge clippers, electric, petrol
Cattle grids
Metal gates
Yard and Shed Lamps
Milking Machines 60's
Electric drills
Welding plants
Cattle Crushes
Sheep tips
Telephones
hand free phones
Jeans 80's
Baseball caps 90's
Mountain Bikes
Potatoes?
no home vegs
bought milk
sliced pans
calf meal, pig meal, cattle food, sheep meal
Trucks,
tipping trailers
JC'B's
Petrol Stations
Co-op nearly closed
TV shed cattle, sheep monitors
Shrubs on lawns
GAA Hall
Roadside houses

2000+??
Crop spraying from air
Mobile Phones
Tractors with faxe, phones, TV ground viewings, and auto pilot after first field drive, then recorded as on disk for future uses occasions
yearly planning of cropping, cattle etc
Use of tunnels for vegetables
Green farming with low level pesticides, herbicides
hedges etc replanted
 crops grown by trickle irrigation on concrete slabs in sheds
farm machinery repair and treatment at harvest end versus sitting in open unprotected
Spray Washers
Golfing

Pool Halls
Roadside Stalls
Computerised automatic filed siloughing, seeding, spraying, harvesting all by videos and laser beams
(With apologies for features left out, and lack of 1798 features, misspellings. If you spot missing matters, send them to the St. Mullins Heritage Centre and they can be added to the list. Dr. Michael J. Brennan, who among five or more Michael Brennan cousins is known as Michael from Dublin whose family roots are in Drummond prepared this first list with many thanks to many relations and friends in this area and good memories of growing up hereabouts boy and man.)

© MJBRResearch10/7/1998

Peace Commissioners for the County 1926.

Appointed under Section. 4 of the District Justices (Temporary Provisions) Act, 1923.

Bolger, Thomas, Downings, Tullow.
Broughan, Edward, Ballybromhill, Fenagh.
Coleman, James Madlin, Leighlinbridge.
Delaney, Patrick, Bagenalstown.
Donnelly, John, Broughhillstown, Rathvilly.
Dundon, Dr. Edward, Borris.
Finn, Thomas E., Drummond House, St. Mullins, Graigue.
Greene, Dr. Thomas A., St. Dymphna's, Carlow.
Hickey, James, Clonegal, Ferres.
Bushos, Joseph F., Clashganny House, Borris.
Kinsella, Francis, Sanbrook, Tullow.
Kinsella, Patrick J., Ballytarlma House, Nurney, Bagenalstown. Murphy, Pierce, Kilmon, Ballymumpy.
Nolan, John P., Myshall
Nolan, Joseph P., Mountkelly House, Rathvilly.
O'Connell, James J., Killoghterne, Borris.
O'Neill, William, 55 Tullow-street, Carlow.
O'Rourke Thomas, Ballyknock, St. Mullins.
O'Toole, Edward, Rathvilly.
O'Toole, Nicholas Scotland, Hacketstown.
Richard, Michail J., Court View, Carlow.
Roche, Nicholas P., Dublin Street, Carlow.
Savage, Andrew, Church Street, Tullow.
Sheil, Lawrence, The Square, Bagenalstown.
Stokes, Gerald, Main Street, Bagenalstown.
It was a second marriage for both parties when, well to do widower Patrick Moran, hardware merchant on the Stewart Estate at Leighlinbridge, married Alicia Murphy (nee Cullen). Both the bride and the groom, had family relationships with the Maher family. The youngest of the five children of that union was Patrick Francis Moran born on the 16th September 1830. His mother Alicia died fourteen months later and he was orphaned at 11.

Ballinabranha

The young Patrick attended the famous Ballinabranha national school. Morrissey in his "Toward a National University/Delaney" contains a claim of a Mr. Lyons that the young Patrick Moran was a past pupil of his pay school in Bagenalstown, but this was unlikely due to the reputation of master John Conwell. Following the death of his father in the Cullen family of Craan took Patrick in care until his mother's half brother Rev. Paul Cullen, then Rector of the Irish College in Rome undertook his upbringing a year later. Dr. Birch, in his book St. Kieran's College Kilkenny states "At the age of 12, he was admitted to the Irish College in Rome."

Rome

The Seminarium Episcoporum or nursery of bishops, as the Irish College was called had experienced financial difficulties, and in 1772 had been withdrawn from Jesuit control after an enquiry by an Episcopal Commission. The J's contended that the real reason, was because after studying with them, students opted to join their order instead of proceeding to the missions. The young Moran (the youngest ever student at the college) moved in as might be expected from a resident of the eternal city, became fluent in Italian and Latin within a few years. Under Cullen's formative influence, it was almost inevitable that he should enter on a career within the Catholic Church. His whole upbringing was cloistered within an ecclesiastical world in Rome, he knew no other teenage life. He became a competent linguist in French, German, Spanish, Biblical Greek and Hebrew. He studied theology at the Urban College of Propaganda Fide, was awarded a doctorate in 1852 at the age of 22 and ordained on the 19 March, 1853 by special dispensation. One of those present at his doctoral discourse was seminarian Joachim Pecci. No ordinary priest, with his proximity and family relationship to Cullen, and his academic qualifications, Moran was clearly destined for greater things than parochial work.

Following his ordination, he continued to live and work at the Irish College where he was appointed Vice-Rector in 1856 and Professor of Hebrew at the Propaganda College, Rome, the following year. the Rector at that time was Monsignor (later Archbishop) Kirby, and Moran was to spend a decade as Vice-Rector. It was Kirby who introduced him to Joachim Pecci, later Cardinal and Pope Leo XIII. Their friendship was to endure down the years. During his period as Vice-Rector the college was a focal point in Rome for English speaking Australian and American clergy and he made many contacts there.

The Aussie Cardinal from Leighlin

Patrick Francis Moran by Michael Farhy
Institute of Technology Carlow

Writer

Clearly Moran's Irishness was not obscured in the international dimension of his work and contacts in Italy. He was to be found in the Vatican Libraries studying and researching when not in the Propaganda or the Irish College. During this period he wrote his "Memor of Oliver Plunkett", "Essays on the Early Irish Church" and five other books on Irish Church history. Later, he allegedly used his writing skills to produce some of Cullen's pastoral letters and in 1864 played a significant role in the foundation of the Irish Ecclesiastical Record when he agreed to become joint founding editor. There is no mention of his editorial role in the first issue of this publication, but two of his books are reviewed. The main purpose of the publication was to provide a channel of communication between the Irish Church and Rome which it did admirably.

Return to Ireland

In 1866 Monsignor Moran returned to Ireland as private secretary to his step-uncle, the newly appointed Cardinal Cullen. Shortly afterwards he was appointed professor at Holy Cross College, Clonliffe Road and was also appointed to the staff of the Catholic University of Ireland. By a strange coincidence his fellow Leighlinbridge man Rev. William Delaney (rector of Tullubeg), son of a baker, and born within a few doors of the Moran shop, was to become President of its successor UCD and play a seminal role in the National University.

Kilkenny

Cullen is said to have arranged for him to be appointed coadjutor bishop of Ossory in 1871 and he succeeded Dr. Walsh to that see when the Bishop died, a year later. He took up residence as co-adjutor in St. Kieran's College, Kilkenny and like his mentor and kinsman, sought to discipline or Romanise the clergy, to reorganise St. Kieran's and to establish schools. He made sweeping changes in St. Kieran's. He insisted that clerical students should wear soutaines, decreed that they must attend ceremonies in the Cathedral, reduced their holidays and restored ecclesiastical studies. The lay section was also reorganised. Lay students were prepared for civil service examinations and he was concerned that "nothing be left undone... to prepare our young Catholics to compete for every prize within their reach."

He was outspoken on Irish educational matters7 and is credited with an important part in the acceptance by the Catholic Church of the Intermediate system which enabled State aid to be obtained for Catholic schools.
led him to support the Irish Home Rule movement. It was a change and a complete about face for him. He was of course free from the Cullen influence at that remove. John Redmond commented "I have heard it said that before he went to Australia the Cardinal was not an active advocate of Home Rule," This was an understatement from a friend. The Cardinal had attended a meeting at the Sydney Town Hall to support Redmond and the movement and that meeting raised a sum of £2,000, that delighted Redmond. However Redmond also stated "His opponents, he had, of course and there were those who from his first coming, tried to belittle him and his work. He was often caricatured in the public prints and he was often misrepresented, his words twisted and his motives wrongly interpreted." It seems that he was misunderstood both in Ireland and in Australia.

Dr. Walter McDonald professor at St. Kieran's from 1876 to 1881 in his Reminiscences of a Maynooth Professor (Dr. Walter McDonald. Reminiscences of a Maynooth Professor reprint- Mercier, 1967) states that this...
misunderstanding seems to have been about.
In 1884 Moran’s stint in Ossory ended.

Australia

In 1884 Moran succeeded Roger Vaughn as Archbishop of Sydney and left Kilkenny on the 8th September. He became a Cardinal in July of the following year.

From his days in the Irish College in Rome his relations with the Australian Church had been close and bishops from Australia had visited St. Kieran’s in search of students. O’Fearghus points out (See page 65) that Dr. Reynolds of Adelaide secured three priests and nine students for his diocese during his visit in 1879.

It appears that his selection as Cardinal was entirely due to personal choice of Pecci then Leo XIII who was conscious of the strong Irish connection to the church in Australia and of the political disagreements about other proposed candidates for the appointment. No doubt he also took into account Moran’s personal interest and connections within the Australian church. His health was always poorly because he suffered from bronchitis and congestion on one lung. On that account alone the warmth of Australia may have been a welcome factor to him.

In Australia he encouraged the fledgeling Labour Party (then regarded as socialists) and supported the strikers during the industrial strife of the 1890’s. He established two seminaries, dedicated 5000 churches and built hospitals and schools.

He died in Sydney on the 16 August, 1911. More than 250,000 people watched the funeral procession through the heart of that city to St. Mary's Cathedral where he rests at last.

Notes
1 The Cullens of Ballyellen were cousins of Cardinal Cullen.

2 John Tyndall, scientist and agnostic was a pupil of John Conwill at this school. Martin Nevin’s attempts to prevent its demolition are recorded by Norman McMillan in the foreword to Prometheus’s Fire, Tyndall Publications, Carlow, 2000.
3 Thomas J. Morrissey S.J. "Towards a National University", Dublin, 1983
4 This seems to imply that the homeless orphan had taken an informed decision to apply for admission as a student for the priesthood and is certainly open to question. It is more likely that because of his age, his residence there was a matter of convenience and of living with his step-uncle, rather than of vocation. It is also possible that in order to be a resident of the Irish College that he had to be in statutui pupilarii.
5 In 1798 the college was closed by order of Napoleon but was revived by a brief of Leo XII on 18 February, 1826. Cullen became the third Rector of the re-opened college in 1830. The heart of the Liberator Daniel O Connell is buried in the college chapel.
6 See Kilkenny Journal, November 22, 1874 and Dr. Birch, St. Kieran’s College, Kilkenny, page 217.
7 On Whit Monday 1877 an estimated 15,000 people attended a public meeting in the grounds of St. Kieran’s to demand equal education facilities for Catholics. He was spokesman for the episcopal committee set up to establish the Catholic University which involved the Jesuit order.

One of my primary objectives on assuming the chairmanship of the Old Carlow Society was to increase its membership. This society needs the vitality and enthusiasm of a constant influx of new members, whose talents are required to preserve and conserve Carlow’s history and heritage. Since we launched our campaign i April over 50 new members have joined the society. Many more are required particularly younger members from all walks of society both inside and outside the county. We would like to see some more talented people playing a more active role in the affairs of the society by attending our agm and taking up positions of responsibility as officers and committee members of this society now in its 56th year.

I would to take this opportunity to thank the officers, committee and the members of the Society for their support since I took over the office of chairperson.
Convergent Opposites;
The Correspondence of the Irishmen
George Gabriel Stokes and John Tyndall.

N.D. McMillan
School of Science,
Institute of technology Carlow,
Kilkenny Road,
Carlow,
Ireland
353 503 31324 E 708
F 353 503 40499
Email McMillan@ITCarlow.ie

Abstract

A study is made of the long and frequently strained relationship of
probably the two greatest 19th century English based Irishmen of sci-
ence, George Gabriel Stokes (1819-1903) and John Tyndall (1820-
1893). This study examines in particular their very significant
involvement with the Royal Society of London from the surviving
 correspondence and the historic record. The relationship developed
from an early one in which the older and more established Stokes
helping the younger Tyndall start his career. A period of growing con-
flict and tension developed over the men's fundamentally conflicting
views over the theory of evolution. A final reconciliation in old age
based on a mutual respect for the achievements of the other and a
political consensus on matters that in particular relating to Home
Rule for Ireland.

In 1851 when both the Irishmen George Gabriel Stokes and John
Tyndall were elected to a Fellowship of the Royal Society of London
the reform of England's most prestigious learned society was already
well advanced. The reform had been prompted more than two
decades by a vigorous reform movement spearheaded by those
Thackray and Morell termed the "Gentlemen of Science". In 1851
the Royal Society was in a state of flux because the professional men
of science had succeeded after a protracted struggle in forcing open
the doors of the Royal Society. In the flush of victory the victorious
'scientists' were seeking to exert their new power over the vanquished
and effete body of representatives of the old aristocratic elite who
these new men blamed for holding back British science for almost
more than half a century. Bosc Hall had neatly encapsulated the prin-
cipal effect of the 1847 reform in the title of her book "All Scientists
Species. As a consequence, Stokes was able to set and maintain a firm
hand on the helm of the Royal Society and to protect the vital interests
of the reforming "latitudinarian tendency of the Anglicans" to which he
belonged as a Fellow of Pembroke College, Cambridge.

Despite this fierce ideological struggle between the two dominant
Royal Society factions that has been well documented elsewhere,
Stokes retained the essential credibility in the eyes of the Professional
men of Science through his commitment to reform, and most impor-
tantly after the 1859 publication by Darwin of On The Origin of
Species. As a consequence, Stokes was able to set and maintain a firm
hand on the helm of the Royal Society and to protect the vital interests
of the reforming "latitudinarian tendency of the Anglicans" to which he
belonged as a Fellow of Pembroke College, Cambridge.

Stokes ascent to a position of power in the Royal Society in 1854 was
done with the support of Tyndall who owed him a considerable pro-
fessional debt. It appears that Stokes had first met Tyndall at the 1850
BAAS Meeting where he was in the audience with his friend William
Thomson (1824-1907). Thomson today is generally known by his
ennobled title Baron Kelvin of Largs. At this time Tyndall, who was
then still working in Berlin, and who returned to Briain to give a
paper to the Mathematics and Physics Section with J.D. Forbes
(1809-1868) in the Chair. This Scot was later to be at the centre of
opposition to the controversies involving Tyndall. Stokes was then in
correspondence with Tyndall in 1852 when the latter wrote to him from his position in Queenwood College, the Britain's first Technical College in which the purpose built laboratories allowed the first teaching of practical science and engineering in Britain. Tyndall had then just returned from Berlin to the College and he wrote looking for a copy of Stokes paper in *The Cambridge and Dublin Mathematical Journal*. In the same year Tyndall wrote to him seeking support for his application to the Chair of Natural Philosophy in Queen's College Galway asking to add Stokes name to the list of his supporters. A year after Stokes' election to the position of Secretary of the Royal Society in 1855 it appears that he was influential in obtaining for Tyndall a Royal Society 100 guineas grant to continue his work on glacial motion. Paradoxically, given Stokes' intellectual ties, this grant led directly to Tyndall coming into conflict with Stokes' collaborators P.J. Tait (1831-1901) and Thomson.

Stokes, like Tyndall, had been handpicked for election to the Royal Society by Edward Sabine (1788-1883), at the time the Treasurer of the Royal Society, because in the first instance Tyndall's very significant scientific credentials. The fact that Tyndall was Irish was a major consideration in this recruitment for the ambitious Sabine who was manoeuvring politically within the Royal Society. Sabine soon discovered that Stokes like himself supported the need for the government of science to elect men of influence in the political field. This acid test allows us to identify Stokes with Sabine's faction. Sabine must have however been somewhat disappointed with his other protegé Tyndall. He stood with the Professional Men of Science who rejected this position and demanded that only scientists themselves could speak for science. The other dividing line between Stokes and Tyndall was religion. Stokes obviously had a deep commitment to the Anglican Church as his father had been the Rector at Skreen, Co. Sligo while Tyndall's views on religion were already profoundly influenced by German materialism. 7

In a period of emerging professional specialisation Stokes had been forced in 1841, because of the small income associated with the Lucasian Chair in Cambridge, to accept the Chair of Physics at the School of Mines in Jermyn Street, London. This was in fact the first ever chair of the specialised discipline of 'physics' in the British dominions. There can be no doubt that Stokes had a hand in obtaining for Tyndall this chair when he resigned from the School of Mines in 1859. The year 1859 was particularly significant in the history of British science in that it marked the outbreak of war between the two factions in the Royal Society over 'The Origin'.

Tyndall in fact retained the chair in Jermyn Street until 1868. He later explained in two long letters written to Stokes, then Secretary of the Royal Society, on December 2nd and 5th, 1868 his reasons for this resignation. He made this sacrifice in order to permit the research he was undertaking into the scattering of light by small particles. In particularly he made investigations into photochemistry and a range of substances produced during decomposition by the light. Stokes later in 1870, and significantly after the full fury of the debate over the 'Origin' had subsided, acted as adviser to Tyndall on the chemistry of this decomposition.

In taking on the position of Secretary of the Royal Society, Stokes was committing himself to onerous bureaucratic duties principally involving formal correspondence. This administrative burden was to significantly affect Stokes' scientific output from 1854. Rayleigh in his obituary noted; And the reader of the collected papers can hardly fail to notice the marked falling off in the speed of production after the this time (1854 and his election as Secretary). 8

Stokes throughout his life was committed to the mathematical physics paradigm of the Cambridge-Dublin School, which in the second half of the century was reinforced by his close collaboration with Kelvin in Glasgow. The two formed a major axis within the general umbrella of the Gentlemen of Science. The major battles that occurred between these establishment scientists and the professional men of science who united after 1859 behind the banner of evolution, were of course not merely conducted within science itself, but spilled over into Victorian society at large. It is argued here that the central philosophical issue at the centre of this struggle was over the paradigm of science. At the root, this dispute between the factions in the Royal Society was between the mathematical method of Gentlemen and the experimentally based observational paradigm of the professional men of science. The latter method was most brilliantly developed in science by Michael Faraday (1791-1867). This method was an approach wholeheartedly adopted by Faraday's disciple Tyndall who attempted to develop the philosophical basis for this method with his atomic and materialistic theories. Faraday's method was of course very much closer to that of the biologists than the method of Stokes and the mathematical physicist. Kelvin described Stokes' method thus;

...mathematics was the servant and assistant, not the master. His guiding star in science was natural philosophy. Sound, light, radiant heat, chemistry, were his fields of labour, which he cultivated by studying the properties of matter with the aid of experimental and mathematical investigation. 9

Stokes himself abhorred speculation which was the crux and focus of the conflict between the two scientific schools and Stokes specifically took issue with "the utterly rampant speculations" of Tyndall who his intimate friend Hooker said rather scornfully but with a friendly wit; Tyndall could feel and sense atoms and molecules. 10

Tyndall had first begun to come into conflict with the Gentlemen of Science through his championing of Faraday's regulation theory of glacial motion. He later again severely antagonised in 1862 the Royal Society establishment when he championed the claims of the German J.S. Mayer (1814-1878) against those of the Salford based physicist J.P. Joule (1818-1889) over the discovery of the principle of the Conservation of Energy in his lecture at the Royal Institution. This paper was later published in the Philosophical Magazine. It ignored to a large part the work of Joule. Both Stokes and P.G. Tait were emphatic about the weakness of the calculation made in Mayer's memoir published in Leibig's Annalen in 1842 and subsequent papers. In February 1863 Thomson and Tait again reopened the controversy in an article on Energy in the popular magazine *Good Words* opening up the debate in a very bitter way. This led to further wranglings between Tyndall and both Tait and Thomson. Tyndall was however ultimately vindicated in 1871 with the award of the Royal Society's Copley Medal to Mayer. This bitterness however rankled and culminated in 1873 when the two Scottish based physicists orchestrated the campaign against Tyndall's Belfast Address. Never-the-less, Tyndall despite much public bravado, privately regretted the differences that this controversy had caused with Thomson but in particular Stokes.

Stokes was drawn into the centre of the debate over the Origin of the Species following the Presidential Address of General Sabine on November 30, 1864 in which he made some comments on the origin of species and the award to Darwin of the Copley medal for which he said;

speaking generally and collectively, we have not included it in our award. 11

Tyndall and his friend and collaborator T.H. Huxley were enraged by this decision of Council. Stokes as Secretary of the Royal Society
was delegated the job of diplomatically holding the line for the Council but we know from his well-recorded private views that he was fundamentally opposed to the evolutionists. He was after all a member of a family whose eldest three brothers were to become Anglican clergymen and he held fast to the evangelical truths he had learned from his father. Stokes stood very firmly for the mathematical paradigm of physics rather than the biologically based evolutionary paradigm and he supposed that biologists, as well as physicists, would allow that we know more about physics than we do about biology. Not only was physics more advanced than biology, but it had higher standards governing inferences made from available evidence. Darwin's theory has been accepted by many eminent biologists with a readiness puzzling to an outsider, especially one accustomed to the severe demands for evidence that are requested by the physical sciences.14

Evidence of the enduring respect of Stokes for Tyndall can be seen from the fact that he alerted Tyndall to the possibility of a claim by Akin to priority over Negative Fluorescence which the Carlowman had then been working on for some period. Stokes later reviewed a paper by Tyndall On Calorescence in 186615 in which Tyndall had succeeded in obtaining shorter wavelength emission from a platinum foil excited only with longer wavelengths of heat, the effect known today to spectroscopists as Anti-Stokes Emissions (Lines), but then named calorescence by Tyndall. He also was called upon to do a major review of Tyndall's work on the passage of heat through the atmosphere. He undertook this work for the award of the Royal Society's Rumford Medal in 1864. This review demonstrated Stokes' objectivity when dealing with scientific matters in that he kept these distinctly separate from his religious and political views on Tyndall the most radical spokesman for evolution. He wrote a comprehensive ten-page survey of Tyndall's major researches and surprisingly perhaps included some comments of an approving nature on his work on glaciers. Tyndall as a direct consequence received the Rumford Medal in 1864 from the hands of his old friend, the then President of the Royal Society Col. Sabine. That year, Stokes organised in May the Rede Lecture at Cambridge for Tyndall who lectured on the topic Radiation. This talk was reported at length in the London Review and included the following reference to Stokes:

The audience was large and attentive, the lecture most excellent, both in matter and tone. The galleries were crowded with undergraduates, whose conduct was most exemplary, and everyone seemed to be much interested by the facts and experiments of the professor. It was impossible for him to say much about the spectrum without allusion to the successful researches of Professor Stokes, and every such allusion brought rounds of applause from the galleries and the body of the building allike, much to the confusion of the Lucasian Professor - who was present.15

Stokes arranged shortly thereafter on 6 June 1862 for Tyndall to receive an LL.D from Cambridge University. He thus amply demonstrated his friendship and admiration for the work of his fellow countryman. Stokes however, was like most theoreticians in science conservative in his thought, which was of necessity counterposed to those such as Tyndall who was perhaps typical of experimentalists being generally more radical and open in their thinking. Stokes introduced into the debate over evolution the concept of 'directionalism' which was a development of the Christian conception. This Newtonian concept was developed by Stokes in reaction to Tyndall's thought and this is perhaps most clearly expounded in Stokes' October 1879 address to the Church Congress from which the following is extracted;

But whatever may at one time have been thought, men of science are now, I think, pretty well universally agreed that the present order of things is one of progress, and not of unlimited periodicity. And the question, therefore, arises for those who would maintain the omnipotence of natural laws. Can we imagine all that we see about us evolved merely by the operation of such laws from the beginning, we will not say indefinitely remote, but such at least as the further guidance of our natural knowledge seems to point to? One of the boldest attempts that I have seen to indicate an affirmative to this question is that of Dr Tyndall in his address before the British Association in Belfast in the year of 1874. Others, while pushing their speculations as to the evolution far on into the regions of conjecture, have been content to stop at an earlier point. But there is no frowning here. Science seems dimly to point to a fiery nebula as to the conditions of matter the most remote that we can go back to, and from a fiery nebula he starts. I for one would not forbid the expression on suitable occasions of honest doubt if doubt is felt, and I for one think that the cause of religion has not a little to gain from this address. For where do we find ourselves landed? In the attempt to deduce ourselves and our surroundings from that primeval condition of matter by mere evolution - by which I mean the blind operation of natural laws - he is obliged to endow with emotion the ultimate molecules of matter in the nebula, to adopt a series of conjectures against which common sense rebels. The glove is boldly taken up, and the result is a reductio ad absurdum.16

Tyndall and Stokes were in communication over their evolving philosophical views at this time and the most powerful letter concerning this subject was written by Tyndall on 24th Oct. 1879 which is worth quoting in full;

My Dear Stokes

Differing from you in constitution and conviction, there is one quality which I have always ascribed to you - the quality of justice - I knew, before I opened the Guardian, that however you might differ from me, I should have no reason to complain of injustice at your hands. The event has justified the foreknowledge. The supposition of a fiery cloud is tremendous, and I have spoken strongly about it myself. But to the Personal God is entirely overwhelming. Theory is not simplified by such a conception, but rendered im-measurably more difficult and complex. Did I believe in him, a vast hunger would beset me to know how he came, what he does, and where he lives. You may tell me he is eternal, that he works in all things, and that he lives everywhere. "Common sense, which you enthrone, has less affinity with such notions than with the assumptions that life is maybe potential in the fiery cloud,

Yours faithfully,
John Tyndall14

Given their entwined history it was certainly very appropriate that Stokes was the President of the Royal Society for the great Dinner held in the Willis's Rooms to mark the retirement of Tyndall on June 29th 1887 that was attended by a galaxy of some 200 great Victorians. Stokes and Tyndall received the guests backed up by Lords Derby and Lytton. The speech made by Stokes at that Dinner is preserved in his archive and in which he spoke of Tyndall's work "was established on a firm basis" and "bore the stamp of truth".
Tyndall in reply; pointed out that in this year of Queen Victoria it is well to recall two great generalisations which had been established in her reign - the Conservation of Energy, heralded with universal approbation, and the Principle of evolution, welcomed with initial opprobium. "For a long time", he said, "the scent of danger was in the air. But the evil odour has passed away; the air is fresher than before; it fills our lungs and purifies our blood, the science in its Jubilee offering to the Queen, is able to add to the law of Conservation the principle of Evolution".

Towards the ends of their professional lives Tyndall's radicalism and Stokes' conservatism had converged greatly and while Stokes took the plunge to stand for Parliament and was indeed elected as the M.P. for Cambridge University to become known as the silent Conservatives M.P., Tyndall was only politically tempted. Tyndall declined the nomination for a seat at Hindhead in Surrey despite the strong urging of the local Conservative Party nomination because of his precarious health. The great Irish watersheds of the disestablishment of the Church of Ireland and the furore over the Home Rule Bill had brought them into a political harmony. In old age this political consensus had added to their long scientific collaboration. Tyndall wrote to Stokes on Jan. 6 1889 from his retirement home at Hind Head House thanking him for an address Stokes had sent and then went on to continue to discuss Royal Society matters concluding with the seeking support for the nomination of Dr Thorpe to the Royal Society. Tyndall wrote to Stokes "he would assuredly be supporting a good man". Stokes help does appear to have been given to the application of Dr Thorpe, because we find the Doctor was one of the names listed amongst those subscribing to the Stokes Memorial in 1903.

We can see that the paths of both Irishmen who first became acquainted as ambitious young men, only to see their friendship severely strained as their views fundamentally diverged in the 1860s until they had become almost polarised opposites, had reconnected in old age. It is certain that this friendship only survived through their scientific collaboration through the traumatic years for the 'Battle for the Origin'. Political events from the 1870s however relating to Home Rule for Ireland had seen their views converge towards the end of their illustrious careers. Stokes and Tyndall's correspondence perhaps appropriately ended with a harmonious collaboration over the election to the Royal Society of Dr. Thorpe and this small episode was perhaps a quite apt closure as it completed the circle. Stokes and Tyndall began their Royal Society careers in political lobbying of membership for the Royal Society. The historic record actually shows that Stokes had for some forty years been supporting Tyndall through both vital scientific advice and in many other ways. Perhaps he would have felt that after all their intellectual battles that in 1893, when Tyndall died, that he had indeed supported a good man.

References:
1. Thackray, J. & Morrell, A., 1984. Gentlemen of Science: Early Correspondence of the British Association for the Advancement of Science
4. Thomson on Stokes method
5. Jon Topham
6. T Huxley
7. Stokes quote on evolution
8. Stokes report Church Congress
9. London Review
10. Tyndall to Stokes

on 24th Oct. 1879 which is worth quoting in full...

Louise Imogene Guiney -

the Leighlin connection

Taken from the Encyclopedia of Irish in America, edited by Michael Glazier

At the age 19 Guiney's verses were appearing in the Pilot, and soon after in Atlantic Monthly, Scribner's, Catholic World and other leading periodicals. The first of some 30 books of poetry and prose was published in 1884. She was an exciting, blossoming talent, but income from independent writing was insufficient to sustain her and her mother. She applied for the position of postmaster at Auburndale, a Boston suburb, and was named to the post by President Grover Cleveland in 1894. Nativists objecting to the appointment of an Irish Catholic launched a boycott against the purchase of stamps at the facility, the sale of stamps then being a postmaster's major source of income. Guiney weathered their protests, but resigned in 1887 when diagnosed with meningitis. She worked briefly at the Boston Public Library before sailing for England in 1900 to devote herself to writing and scholarship, returning but twice to the United States.

As a writer, Guiney occupied herself with dusty figures of literary history - Lady Danvers, Henry Vaughan, Tophan Beauclerk, James Clarence Mangan, George Farquhar, William Haslett, et al. - then fixed on recusant poets of the English Reformation intending to rescue what she felt was the lost chapter of Catholic heritage. The recusants programme occupied the last seven years of her life and the exertions, it is said, quickened her demise. Only one of two projected volumes was published, that in 1938, eighteen years after her death. On September 8, 1920 suffered a stroke. She died the following November, 2 at Chipping Campden and was buried in Wolvercote Cemetery, Oxford, beneath a Celtic Cross of her own design.

The Wild Tears Fall

I tried to knead and spin, but my life is low the while,
Oh, I long to be alone, and walk abroad a mile:
Yet if I walk alone and think of naught at all,
Why from me that's young should the wild tears fall.

The river stricken earth, the earth coloured streams,
They breathe on me awake and moan to me in dreams;
and yonder ivy fondling that broke the castle-wall,
It calls upon my heart until the wild tears fall.

The cabin door looks down the furze lighted hill,
As far as Leighlin Cross the fields are green and still;
But once I hear the blackbird in the Leighlin hedges call,
The foolishness is on me and the wild tears fall!

Louise Imogene Guiney

Louise Imogene Guiney was born in Roxbury, Massachusetts, January 7, 1861, daughter of Patrick and Janet Doyle Guiney. She was educated by private tutors and at the Academy of the Sacred Heart (“Elmhurst”) in Providence, Rhode Island, an elite convent school. Prospects of a genteel life disappeared, however, when her Tipperary-born father, a famed Civil War general, died prematurely of war wounds, leaving the family with “more glory than dollars.” Louise was 16 at the time.
Battle for the Courthouse

Researched by William Ellis

Another story from the Nationalist and Leinster Times (1-12-1888), was an account of a "battle" for the courthouse during an election campaign.

The election took place before the introduction of the secret ballot of 1872.

It was probably the 1841 election when Daniel O'Connell's son, Daniel Jnr, was a candidate for Carlow, (see "Carloviana", no. 19).

There were so many hard fought elections in Carlow, indeed it was the election cockfight of Ireland, that I am not sure if it was at "justice for Ireland" Colonel Jackson's election that the soldiers cheered for O'Connell, or that the fight for the courthouse took place.

During the night before a nomination day a new courthouse on one of the first occasions that it was used for an election was crammed by the sheriff with Orangemen as they were called from all the adjoining counties. They filled the court, the hall, and down on the podium below the steps of the portico, and as the gates of the high railing were locked they sent volleys of derisive shouts at the outsiders, but as this meant that the popular party would be "hooted out of court".

There was a hurried council of war, and scouts were sent off to collect the old faction fighters that had often crossed Chelshamens from "Graigue and the quarries" and "Closhe and the Polerton road," and both men and women responded to the call.

The street about the courthouse railing had just been macadamised and supplied handy ammunition, carried in the women's aprons, and the men gathered round the gates with sticks ready for a rush the moment they were opened with John Stapleton at their head, carrying on his sturdy shoulders and shaggy shanks the reputation of being "the best man on the Barrow from Dublin to Waterford."

The men inside were plucky and resolved to do or die, but when the gates were opened a wedge-shaped crowd rushed through them and up the lower steps with John Stapleton leading, he was met by a fine stripping fellow from Ballinabranagh, near Milford - I now forget his name - for a moment all paused while in the centre of the podium between the upper and lower steps, and their own party at each side, they struck and stopped making their kippernsattle until Stapleton planted a blow on his antagonist's brow that felled him like an ox and broke his skull, and others that followed broke both his legs and arms, so that I often saw him when I came to Carlow wabbling about on two sticks.

Stapleton and others encouraged by the ringing cheer for "first blood" rushed up the upper steps fighting their way into the hall where a diversion was created in their favour by the shower of stones "thick as leaves in Vallambrosa" that were thrown over their heads between the columns of the portico to the back of the hall which was soon cleared, those who occupied it having to run down on the podium below the steps of the portico to the back of the hall which was soon cleared, those who occupied it having to run. The soldiers cheered for O'Connell, or that the fight for the courthouse took place.

When Stapleton, still leading, swung from the back seats into the gallery surrounding the court where the Orangemen stood at bay, but as he was quickly followed all that could not escape by the door were thrown into court, where they fared badly. And there never was an attempt made to pack the court afterwards, always excepting juries.

Snippets from the past.

Researched by William Ellis

Carved in stone

When I saw the scaffolding around Carlow Courthouse during the recent renovations, I asked Jim Farrell of "Farrell Bros.", who were responsible for the work, to check if the following information printed in The Nationalist and Leinster Times in 1888 was fact.

The architect's name was cut in small letters on the return of the freeze over the angle column to the right of the pediment; but the very petty grand jurors had it partly cut out so as to make illegible. They suffered an unexpected defeat as to the site of the courthouse.

As a rule they were perfectly docile when Colonel Bruen led them by their cock, snub Roman, or Greek noses, but they demurred to placing the Court House on a quarry hole at the junction of the Dublin Athy roads, both leading to Oakpark, Colonel Bruen's demesne, as he wished.

He could only get them to defer a decision to the next assizes, when he produced a private Act of Parliament that he managed to smuggle through in the meantime, for building the Court House on a deep pool, which, if it had not millikins's "verdant mud" had a bright emerald surface of minute vegetation on the accumulated scum of the stagnant water, that was so deep (being an abandoned quarry from which that part of the Dublin road was called "The Quarries") as to require some tiers or vaults to raise the building to the intended heigh, and the con-
fined damp in which caused dry rot, so that most of the woodwork had to be renewed in a few years.

Still the Court House is the most effective and imposing one in Ireland, always saving Gandon's Four Courts. Tralee Court House by the same architect, W. V. Morrison has some points in common, but it not so well placed as in Carlow, where it is in an open space surrounded by a stately railing.

Having read this item about the courthouse some fifteen years ago, and not being able to check it, it was very gratifying to learn that the inscription could still be read.

As the courthouse was built c1832, the inscription has weathered over 160 years, despite the attempt to make it illegible.

---

**Carlow County Council, Committees and Officers. 1926**

**County Council**
The Council meets at the County Courthouse, Carlow.

All members of the Council are members of the Proposal, Co. Committees of Agriculture and Technical Instruction, and Old Age Pension committees.

Chairman, John Alphonsus Kehoe, Rathvinden, Leighlinbridge.

Vice-Chairman, John Patrick Nolan, Myshall.

Elected Members (26).

With the County Electoral Area represented by each.

Bagenalstown - 7.
Edward John Broughan, Ballybommel, Fenagh; James Byrne, Kilcarrig, Bagenalstown; James Connolly, Old Leighlin; Thomas Connolly Main-street, Bagenalstown; James Hughes, Kildrinagh, Bagenalstown; John Alphonsus Kehoe, Rathvinden, Leighlinbridge; George Kidd, Slyguff, Bagenalstown.

Borris-(7).
Andrew Dunphy, Kilmisan, Ballymurphy; John Joseph Joyce, Ballyrughan, Borris; Arthur Thomas McMurrough-Kavanagh, Borris House; Edward Murphy, Ballinafally, Joseph Patrick Nolan, Myshall; James John O'Connell, Killoughnerne, Killelmonf6, Borris; Thomas Rourke, Ballyknock, St. Mullins.

Carlow-(6). Robert Clayton Browne-Clayton Browne's Hill, Carlow; Patrick Comerford, Burrin-street, Carlow; Edward Duggan, Dublin-street, Carlow; Kyran Hosey, Primrose Bill, Carlow; Edward Hughes, Barrack-street, Carlow; Padraig MacGaurhra, Burrin Street, Carlow.

Tullow-(6).
Laurence Brennan, Constable Hill, Hacketstown; James Brien, Knockballystine, Tobinstown Tullow; Thomas Crosgrave, Tullowbeg-street, Tullow; Thomas Hayden, Tullowphelim, John Molyneux Keogh, Kilbride, Tullow; Joseph Patrick Nolan, Mountkelly, Rathvilly.
James Plunkett's writing was too strong and he was a failure as a student. He tried to become a Customs Superintendent in the Congo. But he went there without much success. Beginning medical studies at UCD, he was involved in a very intimate relationship with a girl who got him his first paid job as Marine Captain. This girl was his future wife, Eileen. The future author's local nickname was "Jem", but he was known for "skinny-dipping" in both the Barrow and the Burren.

Every evening he would light up his Kapp shades and talk to his friends. He would read from his book. He was an affable community-minded man of regular habits. When one passes the lovely shop-front of Dempsey's Hardware in Upper Tullow Street, it is startling to remember that both Michael Farrell's life and his book's opening sequence began life above this remarkable shop. He was born Michael James Farrell there on September 23, 1899, to James Farrell, "shop assistant" and Mary Farrell, née O'Brophy. His father shortly afterwards became proprietor and the family prospered, a development of great significance in the novel's subsequent premise. The Farrell's remained in the hardware business in Tullow Street until 1924. The late, must loved, James Dempsey then took over, passing the business to his son, Brendan. He was known, however, for "skinny-dipping" in the Barrow and the Burren.

Michael's father, James, seemed to have been well-liked and a staunch representative of the rising mercantile Catholics of the 1890s. He arrived in Carlow with a reputation as a Laois, best ploughman and subsequently regarded as a most expert seedsman. Being obviously a busy man, there is a local legend that his friend, Bill Purcell, of the "Carlow Nationalist" would "hold a seat" for him at the confessional or the barbers (source: Prof. Donald McCartney, UCD). He was an affable community minded man of regular habits. Every evening he would light up his Kapp & Peterson and lead for the Commercial Club (then Wynne's).

James and Mary had 7 children, John, Michael, Ciss, Frank, Clare, Peter and Eileen. The future author's local nickname was "Jem", but Carlow town really only knew him from short holidays from Knockbeg and later Blackrock College. He was regarded as rather a withdrawn child. He was known, however, for "skinny-dipping" in both the Barrow and the Burren.

He was to carry a deep love of Carlow, which he termed "Glenkilly" in his book, and especially Knockbeg College all his life. He hated Blackrock College and it received a consequent bashing in his writings. Beginning medical studies at UCD, he was involved in a very slight way in the Tan war. He spent a happy summer rambling across Europe with a lover. This girl got him his first paid job as Marine Customs Superintendent in the Congo. But he went there without her! He pulled off one shrewd deal and the proceeds of this allowed him to return to start medicine, this time at Trinity. But the pull of writing was too strong and he was a failure as a student. He tried teaching in a Killiney private school to no real avail. He has been described as a "small square man, with a pale face, black moustache, bright black eyes and a good head of strong black hair".

Then he had the not unusual stroke of luck of such men on the double. Around 1930 he met and married Frances, daughter of an artist, Mrs Kennedy-Cahill. She was a divorcée and this hastened the loss of his already tottering Catholic faith and many of his Catholic friends. He was, and remained, a lifelong show-off, probably a reaction to innate shyness, and this also cost him friends. The narrow-minded insularity and smug self-satisfaction of post-Independence Ireland must have sorely tried such as he.

Michael Farrell, Carlowman (1899-1962)
Writer or "Die, Publish and be damned"!

Martin Lynch

The Russians have their War & Peace, the French their Les Misérables, but many diverse claims have and are being made to the definitive Irish novel. It may be still awaiting a writer but two novels are certainly strong contenders - James Plunkett's Strumpet City and Michael Farrell's Thy Tears Might Cease. The former is perhaps more widely known because of the TV series but Farrell certainly deserves greater recognition and promotion, especially by the county he so loved and which initially so misunderstood him after his book's posthumous publication.

When one passes the lovely shop-front of Dempsey's Hardware in Upper Tullow Street, it is startling to remember that both Michael Farrell's life and his book's opening sequence began life above this remarkable shop. He was born Michael James Farrell there on September 23, 1899, to James Farrell, "shop assistant" and Mary Farrell, née O'Brophy. His father shortly afterwards became proprietor and the family prospered, a development of great significance in the novel's subsequent premise. The Farrell's remained in the hardware business in Tullow Street till 1924. The late, must loved, James Dempsey then took over, passing the business to his son, Brendan. He was known, however, for "skinny-dipping" in both the Barrow and the Burren.

His wife, Frances, was both a gifted designer and able businesswoman. Her mother and her, and eventually she alone, ran a shop in Blackrock called "The Crock of Gold". She pioneered, almost uniquely for the time, delicate weaves and original fabric designs. His book would be justly dedicated to her. The business boomed in the immediate post-war period and the couple moved to a lovely 12 acre Queen Anne house in Blackrock. The weaving was carried out in the house's stables. The girls worked in dying/weaving (in pastel shades) and in serving at the house! Whither job demarcation then? Eliza Doolittle fashion, they even put "The Master's" slippers on got him!

Michael would no doubt startle them by then reciting long passages from his book. He must have been so irritating in this as in much else! He managed the business and wrote less and less. Frances, however, remained resolutely loyal and seemed to assume his boasting of various liaisons to be "hot air". He loved playing "mine host" in the grand style while his long suffering wife bound his now huge volume in 5 yellow buckram folders with gold lettering. The manuscript overflowed even these. He seemed to be afraid of exposing his soul to the world by allowing it to be published. He resisted all overtures by distinguished literary friends like Monk Gibbon, cousin of W.B. Yeats and his future posthumous editor and champion. But Farrell would doggedly hang onto the manuscript for the next 30 years.

His wife, Frances, was both a gifted designer and able businesswoman. Her mother and her, and eventually she alone, ran a shop in Blackrock called "The Crock of Gold". She pioneered, almost uniquely for the time, delicate weaves and original fabric designs. His book would be justly dedicated to her. The business boomed in the immediate post-war period and the couple moved to a lovely 12 acre Queen Anne house in Blackrock. The weaving was carried out in the house's stables. The girls worked in dying/weaving (in pastel shades) and in serving at the house! Whither job demarcation then? Eliza Doolittle fashion, they even put "The Master's" slippers on got him!

Michael would no doubt startle them by then reciting long passages from his book. He must have been so irritating in this as in much else! He managed the business and wrote less and less. Frances, however, remained resolutely loyal and seemed to assume his boasting of various liaisons to be "hot air". He loved playing "mine host" in the grand style while his long suffering wife bound his now huge volume in 5 yellow buckram folders with gold lettering. The manuscript overflowed even these. He seemed to be afraid of exposing his soul to the world by allowing it to be published. He resisted all overtures by distinguished literary friends like Monk Gibbon, Prof. Donal McCartney and Prof. John O'Meara, until his death in 1962. He especially didn't wish to undertake the vitally necessary drastic cutting required. But in addition he penned over 300 articles for such as "The Bell" es as Dr Monk Gibbon, cousin of W.B. Yeats and his future posthumous editor and champion. But Farrell would doggedly hang onto the manuscript for the next 30 years.

One Sunday morning (June) in 1962 he died and before anyone arrived, his Protestant and gallant wife laid him out in a brown coffin. The press was not allowed to see him. His wife, Frances, was both a gifted designer and able businesswoman. Her mother and her, and eventually she alone, ran a shop in Blackrock called "The Crock of Gold". She pioneered, almost uniquely for the time, delicate weaves and original fabric designs. His book would be justly dedicated to her. The business boomed in the immediate post-war period and the couple moved to a lovely 12 acre Queen Anne house in Blackrock. The weaving was carried out in the house's stables. The girls worked in dying/weaving (in pastel shades) and in serving at the house! Whither job demarcation then? Eliza Doolittle fashion, they even put "The Master's" slippers on got him!

Michael would no doubt startle them by then reciting long passages from his book. He must have been so irritating in this as in much else! He managed the business and wrote less and less. Frances, however, remained resolutely loyal and seemed to assume his boasting of various liaisons to be "hot air". He loved playing "mine host" in the grand style while his long suffering wife bound his now huge volume in 5 yellow buckram folders with gold lettering. The manuscript overflowed even these. He seemed to be afraid of exposing his soul to the world by allowing it to be published. He resisted all overtures by distinguished literary friends like Monk Gibbon, Prof. Donal McCartney and Prof. John O'Meara, until his death in 1962. He especially didn't wish to undertake the vitally necessary drastic cutting required. But in addition he penned over 300 articles for such as "The Bell" on diverse topics. Over 30 years he wrote, narrated and directed plays, critiques, essays for Radio Eireann, but sadly all have disappeared in the ether. But "the book" remained unpublished.
Franciscan habit. Like Joyce the more he tried to leave the Church, the more its values and security seemed to be vital to him in a disintegrating world. He was laid to rest with a full Requiem Mass. So, finally his novel could be seen by the public.

Published in 1963 in November it became a best-seller, translated into many languages. Monk Gibbon had had to reduce it from over 330,000 words to 220,000. Was the novel a masterpiece? It has, with some justice, been compared to Pasternak's Doctor Zhivago and di Lampedusa's The Leopard in that it depicts the passing of an old minor aristocratic order of which the author had happy memories. All three describe the stormy birth of both the new order and the new nation, jarring to the sensibilities of this same old order. Dominic Roche, its radio-drama adaptor, used Farrell's original poetic prose without alteration so beautiful was it! It was, said its introducer, one of only two notable post-Joyce novels. It resembled Joyce's Portrait of the Artist As A Young Man, particularly in its depiction of Catholic boarding school life. This similarity is most striking in the brief, and in the case of Farrell's book, totally dramatically unnecessary homosexual attempted seduction scene (all of 2 pages).

Its depiction of the gombeen politician and typical "me-feiner", local politician Corbin is outstanding. Farrell's equally incisive but even more haunting portrayal of his women, two privileged and one working-class, stays in the mind when the book is long closed. It is totally unique in its singular depiction of the rural Catholic middle-classes as against those of the urban variety, common throughout all other great Irish literature. It depicts a town and a class at the turn of the century and the birth of a nation as none before or since. So Carlow can well stand proud in both the actual enthralling encapsulation and the artistry of its description.

Michael's brother, Sean, was his inheritor and Sean's son, who is living but untraced by me, is holder of his estate (?). Mr Stan Reynolds, of Court Place, Carlow, I am told, was Farrell's boyhood friend and still survives. As his friend, encourager and champion (and my main informant) says of Thy Tears Might Cease, "I doubt if (it) will be altogether forgotten, even if for the moment it seems too sentimental and Victorian to our contemporaries. The author's self-indulgence is a serious flaw. Will it be forgotten by the wider world? Has not Carlow sent into the collective unconscious its only claim to literary immortality? Is the rest to be merely silence?

References and thanks to:

Dr Monk Gibbon's Introduction to "Thy Tears Might Cease".
Prof. John O'Meara's On The Fringe of Letters (Irish University Review) and his personal letter to me.

John Lynch of RTE Sound Archives
Prof. Donal McCartney, Prof. Of History, UCD and Rathfarnham, Dublin
Carmel Flahavin and Deirdre Condron of Carlow Country Library
Mrs Brendan Dempsey of Dempsey's Hardware and Carlow Town
Ciaran Murray, article in "The Nationalist" (27/I 2/69)/Richard J Hays' History of Irish Civilisation Vol. 11 (Periodicals)
Staff at the National Library and its Picture Archive section.

Martin Nevin, Martin Nolan (the oldest citizen of Leighlin) who performed the unveiling, Dr. Michael Conry, chairperson and Mgt Byrne-Minchin, vice-chairperson of the Old Carlow Society.

Photo: Rory Kellett
The Mayor of Derry presenting Dr. Michael Conry with the Derry Coat-of-Arms.

Austin O’Neill, member of the Old Carlow Society and member of the County development Committee presenting the Mayor of Derry with one of his own paintings.

Martin Nevin, Dr. Michael Conry, chairman of the joint committee, and the Mayor.

P.J. Redmond, John H. 

Seamus Hogan, the Derry Mayor.
Outing

Griannan Ailigh

Carlow Society, John Hume M.P. M.E.P.

Dr. Michael Conry

Dr. Michael Conry

Dr. Michael Conry

T. Hume and Dr. Michael Conry

The Shetlin
Early life

Willibrord was born in Northumbria (probably near York) in 658, the son of an Anglo-Saxon nobleman. While still a boy, he was chosen to serve God and his parents took him to the monastery in Ripon to be an acolyte. He became a pupil of Wilfrid of York and later travelled to Ireland where he studied with Egbert in the monastery of Rath Melsigi (=Clonmelsh near Carlow). The monasteries of the sainted isle were famous for their great learning and the austerity of their lifestyle and the young Benedictine monk was educated in the spirit of the Church of Rome. When he reached the age of 30 he was ordained priest.

Missionary work

Willibrord was fired by his belief in the Kingdom of God and his one desire was to preach the gospel of Jesus Christ to the Frisians. Undaunted by the failure of Wilfrid and Wigbert, he set off on his mission with eleven assistants in 690. His ship finally docked at the mouth of the Rhine or, according to another version, at Gravelines in northern France.

On 11 April this year, members of the association, Willibrordus-Bauverein (including the chairman and vice-chairman) paid a visit to the cemetery of Kilogan/Clonmelsh (originally Rath Melsigi), under the guidance of members of the Old Carlow Society, Martin Nevin and Austin O’Neill. The site is of great importance to them because St. Willibrord the founder of their town, Echternach, Luxemburg, spent 12 years in Rath Melsigi before leaving for the continent as a missionary. Besides the site is endowed with European significance as Willibrord and his 12 companions worked as missionaries in the Netherlands, Belgium, Luxembourg, the lower Rhine and Thuringia.

St. Willibrord

Emile Seiler

Willibrord’s methods were new but well thought out. Before embarking on his life’s work, he ensured the goodwill of the Frankish authorities and asked permission from the Pope in Rome to undertake his mission.

Consecration as a bishop

The Frankish nobleman Pepin lithe Young sent the successful missionary on a second visit to Rome. He was consecrated as a bishop by Pope Sergius I in St. Peter’s on 21 November 695. The Pope also bestowed on his Anglo-Saxon emissary the pall of archbishop, granting him the authority to organize religious life in the new territory. Willibrord returned to his new flock laden with relics of Christian martyrs and another religious artefacts.

The first Archbishop of Utrecht

Pepin allocated the fortress town of Utrecht as the new archbishop’s residence and there, beside the old church of St. Martin, Willibrord built a cathedral which he dedicated to the Saviour (Salvator). Willibrord’s fiercest opponent was the heathen King Radbod and after the death of Pepin in 714, the blossoming missionary movement was completely destroyed. Following a brief period in Slesia and Thuringen, Willibrord returned to Friesland, where in 719 he began rebuilding the Church. Until 721, he was assisted by Boniface. His area of activity stretched from the lower reaches of the Schelde River to the lower reaches of Weser River and the numerous Willibrord springs along the way are a testimony to the large number of baptisms he carried out.

Founding of Echternach Abbey

In 698, Irmina, descendant of the Theodard family who withdrew to a nunnery in Oeren near Trier following the death of her husband, gave Willibrord her share in Echternach Villa. The site already...
CARLOVIANA

was the ideal spot for meditation and for training a new generation of missionaries. Boniface took leave of Willibrord in Echternach in 721.

Final years and death

In 726, Willibrord bequeathed all his personal belongings to his favorite abbey of Echternach. His travels continued when he was a very old man and records show that in 728 he spent some time in Murbach (Alsace).

His final years were spent in Echternach and he died on 7 November 739 aged 81. He was buried behind the altar of the church which he himself had built.

Veneration

Willibrord is the only saint buried in Luxembourg. Soon after his death, pilgrims began to flock to his tomb and many found comfort for physical and mental distress.

Prayers are offered to Willibrord to heal children’s diseases, and particular epilepsy. One highly unusual feature of the Willibrord cult is the hopping procession which takes place every year on the Tuesday after Whitsuntide.

The ‘Frisian Apostle’ is depicted as a bishop, sometimes with the archbishop’s pall and he is often shown with a book (gospels), a barrel, a fountain or a model of a church (usually Utrecht Cathedral). In Echternach he is shown holding a child.

In view of the area on which he centred his missionary activities, Willibrord is rightly referred to as the Apostle of the Benelux States and as one who advocated universal knowledge of the gospels he was one of the earliest exponents of a united Europe.

included a hostel for travelling monks and a church and when Pepin and his wife Plektrudis (the daughter of Irmina) made a further bequest in 704, Willibrord built a new church and a monastery. This

Members of the Willibrordud Bauverein Association study group on their way to visit Kilogan Cross
Echternach and its Abbey

Emile Seiler

Early history

The area where modern Echternach, with its population of 4,500, now stands, has been inhabited since prehistoric times. Many archeological finds in the Schwarzuecht Valley prove that there were human settlements in the area in the Neolithic period.

The Romans chose this as the site for a sumptuous villa whose main building measured 118 m. by 62 m. Judging from the size and richness of the site, the villa must have been used to entertain important guests. Experts estimate that it was built around 70 A.D. and they thought that this splendid property, not far from Augusta Treverorum, belonged to a member of the powerful Julian family whose loyalty to Rome brought the position and riches. In the course of time, the villa was extended and rebuilt, and five distinct periods can be clearly identified. The main building did not survive the invasion by the Germani at the beginning of the 5th century.

Fortifications dating back to the 4th century A.D. have been unearthed on the coneshaped hill were the parish church stands.

Founding of the Benedictine Abbey

Echternach first entered the history books following the arrival of the first great Anglo-Saxon missionary. In 698, Irmina, the abbess of Oeren near Trier, donated her villa in Echternach (and perhaps also the remains of the Roman villa) to the Benedictine monk Willibrord. At the time, there was a church and a hostel for travelling monks on the great hill. A further bequest was subsequently made by Pepin the Young and his wife Pletrudis, Irminas daughter. Willibrord built a new church and a monastery on the site where the earlier abbey complex still stands. Here he rested after his arduous missionary journeys, gathering strength before going out once again to spread Christian message. Willibrord left most of his personal belongings to his favourite Echternach and it was here that he spent his final years. When he died on 7 November 739, he was buried behind the altar of the church which he himself had built.

First golden age of the Abbey (739-847)

The Abbey of Echternach has had 72 abbots in over 1000 years of its chequered existence. Frankish overlords fostered the monastery by the River Sure. In 751, Echternach became a royal abbey and Pepin the Short, who had been baptized by Willibrord, granted it immunity.

Beornrad, the second successor to Willibrord as abbot of Echternach, was in league with Charles the Great, who appointed him Archbishop of Sens (785-797). He frequently exchanged letters with Alkuin, who wrote two biographies of Willibrord. Wilhelad, the first bishop of Bremen, retired to the Echternach Abbey with his companions when they were driven out of Saxony.

Charles the Great took charge of the abbey himself for a year after Beornrad's death.

In the second half of the 8th century, a Carolingian basilica with a double choir and a crypt was built which had been preserved. Pilgrims soon began to arrive on hearing of the miracles which had been performed at Willibrord's tomb. The Frisian Apostle's final resting place became a place of pilgrimage and a larger church had to be built. Consequently, Willibrord's remains were disinterred to be placed in a monumental tomb in the centre of the choir. In earlier times this was equivalent to canonization. It was this time that Willibrord's name first became linked with that of St. Peter as the patron saint of the abbey church.

The early history of the abbey coincides with the first golden age of book illumination. Following the examples of liturgical works
brought from Ireland, new and consumate works of art were created in the insular tradition and some of these now form part of the treasures of many great libraries (Paris, Trier etc.).

The period of lay-abbots (847-973)

The collapse of centralized state power under Ludwig the Pious caused the decline in the fortunes of the abbots and monks. Lay-abbots took charge of Echternach from 847 to 973, ousting the Benedictines whom they replaced with canons. They seized the monastery's treasures and gave them to secular bodies in return for military services. Further damage was done during raids by Normans and Magyars. Religious and artistic activities did not cease altogether, however, because we have many valuable manuscripts dating from this period.

Return of the Benedict order

In 973, the last lay abbot, Count Siegfried of Luxembourg, persuaded Emperor Otto I to reintroduce the Benedictine order in Echternach. Abbot Ravanger and 40 monks were sent from the St. Maximin Abbey in Trier, which the monastic reforms of Lorraine had restored to its former purity, to settle in Echternach. A succession of conscientious abbots such as Humbert (1028-1051) helped carry out the reform of Cluny, Reginbert (1051-1081) and Theofrid (1081-1110) heralded a new golden age in Willibrord's Abbey for both religious and artistic activities.

The Abbey church was damaged by fire in 1016 and was subsequently built in the neo-Roman (Ottonian) style. The section housing the Frisian Apostle's Tomb was extended to its modern proportions. A characteristic feature of the interior is the system of alternating supports (pillar -column - pillar ) which is known as the Echternach System. Archbishop Peppo of Trier consecrated the new building on 19th October 1031.

It was during the time of the Ottonians and Saliens that the Echternach school of book illumination reached its peak of perfection. Echternach replaced Reichenau as a supplier of illuminated manuscripts to the court. Its most valuable works are the Codex aureus (in Echternach until the time of French Revolution, it is now in Nuremberg), the Codex Escorialensis (Madrid), the Codex Caesareus (Uppsala) and two copies of the Gospels (Bremen and Brussels). Other illuminated manuscripts from Echternach are housed in London, Paris and Darmstadt. Equally famous are the ivory carvings of the 'Echternach Master' such as those on the cover of the Codex aureus in Nurnberg. The frescoes on the ceiling of the crypt, which have certain thematic and formal links with the school of book illumination, also date from the 11th century.

A number of important people visited Echternach during the Middle Age including the emperors Otto II, Henry II and his mother Gisela, Lothar III (1131) and Conrad III (1145). Pope Leo IX is said to have consecrated a number of chapels and altars in Echternach in 1049 and Pope Eugene III is thought to have visited the abbey by the River Sore in 1148.

Echternach was the first town in Luxembourg to receive letters patent from Countess Ermesinde (1236).

The Abbey in modern times

Abbot Burchard Poszwin of Neuerburg (1490-1506) steered the abbey through a difficult period of intense political activity towards a new level of spiritual purity. In 1496, he sent for a number of monks from the St. Maximin Abbey in Trier who had already undergone the reforms advocated by the Congregation of Bursfeld and he built a monumental tomb for Willibrord's mortal remains in the choir of the abbey church.

His successor, Robert of Monreal (1506-1539) received a visit from Emperor Maximilian I in 1512. Maximilian made a bequest for a huge votive candle to St. Sebastian and donated a large bell (the Maximilian bell which was destroyed during the Second World War).

Abbot Johannes Bertels (1595-1607), a serious man whose statute can still be seen on the bridge over the River Sore, wrote the first history of Luxembourg.

Abbot Petrus Fisch, who was born in Rosport, built the Chapel to the Virgin Mary which stands outside the Echternach city walls (1654). Many people died of plague or hunger during the difficult period of the 30 Years' War, and while the citizens of Luxembourg City found comfort in the icon of the Mater Con solatrix, the people of Echternach turned to the image of Mater Dolorosa for succour and strength.

Abbot Matthias Hartz, the only superior born in Echternach itself, gave order for work to begin on the rebuilding of the abbey. He was assisted in this by Prior Gregorius Schouppe from Kröv, who succeeded him in 1728. The Prelate's Wing was completed in 1727 and the main complex in 1730. Work on the subsidiary buildings continued until 1736.

Fall of Echternach Abbey

On 13 August 1794, General Collaud and the army of the French Revolution halted in Echternach. The last abbot, Emmanauel Limpach, had died in 1793 and his successor had not yet been appointed. Prior Binsfeld was responsible for the day-to-day running of...
of the abbey which then housed 17 fathers and 4 novices with a further 5 fathers undertaking preaching duties outside the abbey.

During the night of 7th August 1794 the monk fled. The librarian, C. Kaeuffer, travelled to Erfurt taking with him a number of valuable manuscripts which he later sold (including the Codex aureus which is now in Nurnberg). By 1795, only 1,500 of the library's 7,000 volumes had been traced. The remaining volumes had been lost in an orgy of destruction together with many other treasures. Willibrord's tomb was desecrated and his relics strewn over the floor of the church. Local priests later gathered the remains together.

The abbey church and monastery were auctioned for 125,780 pounds on February 1797 and many people, including people who had previously taken holy orders bought a section. The final purchaser was Jean-Henri Dondelinger from Ettelbrück. He turned the church into a pottery factory.

Subsequent fate of the abbey complex

In 1829, the lawyer administering the Dondelinger estate divided his property into two halves (Abbey and church). The structure of the church had suffered badly as a result of the installation of pottery kilns. The State of Luxembourg acquired the east section in 1843 and announced its intention of demolishing the virtually derelict building. However, the people of Echternach protested and asked for the church to be restored so that services could be held there once again.

Mrs Dondelinger-Feehr, Jean-Henri Dondelinger's widow, let it be known that she was prepared to donate her share in the abbey to Echternach if the State did the same. In 1862, the people of Echternach founded the Willibrordian Construction Association to assume responsibility for the restoration work. On 21st September 1868, the church was consecrated by the Apostolic Vicar of Luxembourg, Nikolaus Adames. In 1906, the relics of St. Willibrord, which until then had been housed in the parish church, were ceremoniously transferred to the basilica where they were laid in a new sarcophagus of white Carrara marble in the choir.

The Dondelinger family rented rooms in the west wing of the abbey building. From 1881 to 1912, the building housed the Sisters of the Christ Child. The east wing was used as barracks for a rifle battalion until 1867 when the State granted the parish full use of the property (needle factory, millinery, barracks). On 11th April 1899, the students of the Echternach Secondary School were allowed into their classrooms in the newly restored building. Shortly afterwards, the institution (which had a boarders' section) was elevated to the rank of grammar school. The boarders' section had, until 1883, been housed in the 'Klisterchen'. In 1920, the State acquired the west wing from Dondelinger's heirs and it now owns the whole complex. The building now houses the classrooms of the state grammar school (lycée classique) and the Bishop's seminary.

To mark the 1200th anniversary of the death of St. Willibrord, the confessional was placed in the crypt and the body of the tomb was lowered. On 1st May 1939, Pope Pius XII raised the former abbey church to the status of a basilica by papal decree.

During the Second World War, on Boxing Day 1944, the basilica containing St. Willibrord's tomb was blown up - a victim of the Ardennes Offensive. The crypt where the tomb itself was situated was not damaged. However, the historic town of Echternach lay in ruins. The work of rebuilding the town began immediately after the clearing-up operation. The foundation stone of the new basilica was laid in 1949 and the first service was held on Whit Tuesday 1952. One year later on 20th September 1953, the Luxembourg bishop coadjutor Leon Lommel celebrated the consecration of the new Echternach Basilica. Cardinal Joseph Frings of Cologne celebrated the first Pontifical Mass.
The Echternach Hopping Procession

Emile Seiler

What are the origins of the hopping procession?

Soon after the death of the Anglo-Saxon missionary, Willibrord, pilgrims began flocking to his tomb in such numbers that at the end of the 8th century a bigger church had to be built. Abbot Thiifrid (d. 1110) left an account in the abbey records of the hordes of pilgrims who came to St. Willibrord's final resting place every year in the second week of Whitsun. On 2 January 1246, Pope Innocent granted these pilgrims an indulgence. The first written reference to the hopping pilgrims in Echternach (known as the hopping saints) appears in a collection of legal texts dated 1497. It refers to the procession as something quite routine which suggests that this particular custom originated much earlier. Hopping processions were held in the early 15th century and possibly even in the 14th century and there are numerous references to hopping dances performed in other places. The first pictorial reference is a painting by the Flemish artist A. Stevens dated 1604 which now hangs in a chapel in Echternach Basilica.

There are those who claim that the hopping procession is a vestige of a pagan ritual with which has been absorbed into the Christian tradition. The recently discovered saga of Veit the Tall (the Echternach fiddler) suggests that the custom originated around the time of St. Willibrord.

Who introduced it?

The hopping custom almost certainly arose in connection with the tithe processions. People from all the parishes under the abbey's authority were required to walk to Echternach in procession behind a cross and banner over the Whitsun holidays to present their offerings of wheat, wax, money etc. A 16th century text clearly states that the pilgrims from Waxweiler performed a hopping dance. It therefore seems likely that the people of Waxweiler are the source of the custom. It is said that they were bound by a pledge to make this pilgrimage. They were joined by other groups along the way and gradually the procession grew. Until the end of the 18th century, the procession was for men only.

What kind of dance is it?

The participants hop from one foot to the other, moving slowly forwards. Historic accounts state that the pilgrims hopped from side to side, a few paces to the left and a few paces to the right. This motion could only be accommodated in small groups - it would not be feasible for a long procession.

It is almost certain that the original pilgrims only hopped forwards. However, a long procession often grinds to a halt and it then becomes necessary to hop on the spot. Under those circumstances, it may seem to the observer that the procession is drifting backwards and forwards, particularity on an incline. Chroniclers writing at the end of the 18th century passed on the erroneous reports so that some pilgrims came to believe that this was the original form of the dance. As a result, there were a few groups taking part in the procession, from the 19th century until it was banned by the Nazis, who hopped backwards and forwards. Bearing in mind the tune which is played on this occasion, the only patterns which would fit in with the rhythm are 5 steps forwards and 3 steps backwards or 3 steps forwards and 1 step backwards.

Since 1945, the procession has moved forwards only. Those who claim otherwise either have not seen the procession or are knowingly spreading false reports.

What is the tune?

The tune began as a simple folk melody played on popular instruments such as the flute, fiddle, drum etc. Another version composed by a German musician from Trier around 1850 is based on the tune of 'Adam hatte sieben Söhne' (Adam had seven sons). The melody has become more elaborate with the passing of time and its current form resembles a polka.

What is the purpose of the procession?

The procession can be seen as an expression of joy and the affirmation of life but it may also be interpreted as a fervent prayer from those in distress. It is a prayer, a form of communication between man and God involving not only the spirit but also the body. In fact, these pilgrims are often referred to as 'people who pray with their feet'.

Willibrord's name is invoked against epilepsy. Bearing this in mind, some have claimed that the hopping motion is meant to simulate epilepsy, either as a protection against the disease (sometimes referred to as the Echternach sickness) or to heal sufferers through God's grace - an instance of 'similia similibus curare', a healing dance. Willibrord is one of many saints who are called on to assist those suffering from motor disorders John the Baptist (St. John's dance) and St. Vitus/St Guy (St. Vitus's Dance). The French sometimes refer to the Echternach hopping procession as the 'danse de Saint Guy'.

The procession may be regarded as a sign of man's joy, inspired by the love of God. Over the centuries, believers have found many ways of expressing their faith: communal prayer, silent meditation, reading the Holy Bible, listening to sermons or learned debates on religious issues etc. Gradually, the body's role in the act or worship has become less and less important. Flagellation plays no part in the religious experience today, of course, but man still stands before his God as a creature of flesh and blood. The body must share in the act of veneration. Dancing is an important feature of other religious cultures but the most recent of our liturgical reforms failed to pay sufficient attention to this form of expression.

If we turn to the theological significance of the hopping expression, we find that it instills a strong sense of fellowship in the participants. They do not take part as individuals, they form part of a group, each person linked to the next (the dancers usually hold the opposite ends of handkerchief) moving in time with each other and following the rhythm of the traditional melody. The physical exertion is considerable (the procession lasts roughly one hour) but neither this nor bad weather can deter these pilgrims. It is interesting to note that a high percentage of those taking part are young people.

Like all processions, the Echternach hopping procession is a striking symbol of God's people on the move. We do not opt for the easy life, we go on striving for a goal, moving
steadily towards our ultimate aim of commun­ion with God.

Attempts to suppress the tradition

Both the State and the Church have tried, on various occasions, to ban the hopping pro­cession. In 1777, the Archbishop of Trier issued a decree banning the event. However, this did not deter the people of Echternach and neither did the ban imposed by Emperor Joseph II in 1786.

The procession was suspended for several years during the French Revolution only to be resumed with added enthusiasm following the signing of the Concordat of 1801. Since then, women have been allowed to take part in the procession.

Various bans were imposed during the Second World War when only small groups of pilgrims were allowed into the Basilica to perform the hopping dance. At Whitsuntide in 1945, the procession carefully picked its way through the piles of rubble which were all that remained of Echternach.

The modern procession

After the Pontifical Mass, which is celebrat­ed in the Basilica on Whit Tuesday, the Bishop of Luxembourg gives a speech in the open air on the steps of the courtyard of the former abbey. The choir then opens the pro­cession with hymns to St. Willibrord. They are followed by groups of pilgrims from the Netherlands, the Lower Rhine and other areas where St. Willibrord is held in veneration. Pilgrims from the Prüm-Waxweiler area are given pride of place. The procession wends its way across the abbey courtyard towards the Sure bridge where it turns along the rue de la Sure and the rue de la Montagne. Having crossed the market place, the pilgrims then follow the upper part of the rue de la Gare and the rue des Merciers towards the Basilica. The pilgrims then hop through church and down into crypt where they file past St. Willibrord's tomb. They then disperse outside the Basilica. Finally, a blessing is pronounced in the Basilica.

In 1984, there were some 40,000 spectators, 12,000 participants and 46 groups of musi­cians. Altogether 1,600 musicians played for 9,000 hopping pilgrims divided into equal groups between each band. At the rear of the procession came a large contingent of prelates, abbots and bishops.

Ceremonial dance at Kilogan Cross by members of the Willibrordus Bauverein Association, Luxembourg.
In the meantime, while the Irish Commissioners were deliberating, Parliament in England had enacted a Poor Law Act in 1834 which abolished outdoor relief (whereby the able bodied out of work had previously been aided by either money or goods on a parochial basis without having to go to the workhouse). Henceforth relief would only be offered in the workhouse and the able bodied seeking relief would be compelled to earn it in the workhouse where his condition "should be less tolerable than that of the lowest worker outside". In other words, the work house inmates were to be worse fed, worse clothed, and worse lodged than independent labourers of the district - relief was to be determined by destitution and to be had only in a workhouse.

The Irish Commissioners did not opt for a workhouse system in their reports but instead went for compulsory provision of relief for the destitute and others not able to work and each parish "...was to be "cessed" to provide funds to be under the control of voluntary committees. For the purpose of this article I have taken two baronies in south Leinster, namely the Barony of Gowran in County Kilkenny and the Barony of St. Mullins Lower in County Carlow.

The Barony of Gowran

The enquiry into the conditions in this Barony was held in Thomastown and some forty witnesses attended, ranging in rank from the Earl of Carrick, Mount Juliet and his agent David Burtchell through farmers with one hundred and fifty acres to shop keepers, chief constables of police, attorneys, clergy of both denominations, small farmers and, not least, the ordinary labourers.

In the meantime, while the Irish Commissioners were deliberating, conditions on the continent of Europe. The Commissioners went about its task in a very thorough manner. Conditions in some twenty-six baronies through the country were investigated under the headings of "farming methods, crop types, farm stock, relations between tenants and landlords, rents, food, housing and living conditions, conditions of women, age at marriage" in roughly one half of them; in the remainder of the baronies they looked at the conditions of the poor-those possessing no land or very little—under the headings of "able-bodied out of work, bastardy, sick poor, impotent through old age, widows with children and vagrancy".

Towns and parishes were also sent circulars which were completed by either the Parish Priest, clergyman, Justice of the Peace or local landlord. These circulars enquired about the area under the headings of acreage of the land, rents prevailing in the area, any observations of the poor, or the hardships they go through, before the new crop of potatoes comes in. One witness elsewhere in the country describes very tellingly the hardships endured by those entirely dependent on the potato during this time of scarcity. "None but an angel from heaven, who would be invisible, could ever know the wants and privations of the poor, or the hardships they go through, before the new crop of potatoes is fit to take up, for it is the spirit of Irishmen that they will not let even their neighbours know their distress, if they can help it; and many a poor man puts a cheerful face upon an empty belly, and tries to keep up a decent appearance while he is only getting a meal a day, and has not a stone of potatoes on the house for his family, and no work or means to buy food".

It was also stated by the witnesses that the Connnaught men who arrive here too early in the season are prepared to work for their diet only, thereby depressing the labour market even further.

The supply of the principal food of the labouring classes is altogether dependent on the produce of one year and (from the bulkiness of the article) almost of one place; and if the crop of any one year fails, distress is inevitable to the extent of the failure, as the people are unable to resort to corn food. Corn will remain good for two or three years or more and the substitution of corn for potatoes as the principal food of the peasantry
would undoubtedly greatly reduce the chances of starvation or disease.

The almost exclusive adoption of potatoes as an article of food, arises not from a preference of them to corn or bread, but from the circumstance of its being the plant which yields incomparably the largest produce of human food from a given quantity of land. (An example was given by one of the Commissioners of a farmer in the barony named P. Murphy who had a yield of 375 cwts. per acre, sufficient food for one man about 375 weeks, or upwards of seven men for one year.)

The present low wages and high rents compel the peasantry to use potatoes as their sole food, and while they continue, must prevent the introduction of corn food.

The "lumper" potato is generally the one most cultivated because it grows more abundantly and requires less manure than other descriptions. It was described by one witness as being "little better than a turnip" and by another "that it was a soft, watery quality and that pigs do not thrive on it, though it gives milk to the cows, as it approaches the nature of a turnip." It was noted by the witnesses that the "lumper" had begun to fail and at last had become quite unfit for human consumption.

Earnings of labourers

In 1831, in the Barony of Gowran, out of a population of 35,940, labourers employed in agriculture numbered 2,996. The witnesses stated that the majority of these are not permanently employed; about one third are so employed; the remainder are employed in the harvest and the planting of potatoes. Even the small holders would often be glad to obtain a day's hire.

Cottiers are those labourers who receive a house and garden in part payment of their wages; they are bound to supply their employer with constant work, and at the end of the year he pays them whatever surplus there may be after the amount for rent and other accounts has been deducted.

They get from 6d to 8d a day and their diet, breakfast and dinner. £3 to £5 would get any young person of 16 to 20 years to work for a farmer for a year and many farmers have one or more such workmen, lodging them in their houses and dieting them.

260 working days in the year, at 6d. per day, £5.10s., besides his breakfast and dinner, may be considered as the yearly wages of the labourer who gets constant employment.

The occasional labourer supplemented his earnings by his wife begging about the country and collecting sufficient for their food.

Wages never paid in kind but it is very common with farmers who have not got the ready money in spring to pay their labourers to say to some of them; "I cannot afford to pay you wages now but, if you choose to work a certain number of days for me, I'll let you have a quarter of potato ground (con acre) at $0.10s. less than you can get it anywhere else" and the labourers are often glad to accept the offer from the difficulty of finding employment upon better terms.

Effects of increased wages on population

The Roman Catholic clergy present at the enquiry, have found that the majority of those who present themselves for marriage are about 20 years of age, both men and women. A servant boy and a servant girl (and it is in these capacities that the greater part of the labouring classes marry) never think of any provision against marriage; they are satisfied if they can get their heads into a cabin of their own, and the consequence is that, as soon as they have a child, it is most likely that the wife must take a wallet on her back, and go beg through the country." Another witness stated" I have known a young couple to take possession of a cabin literally bare, and to have been obliged on the first evening of their marriage to borrow a pot to boil their supper of potatoes in."

The Commissioners go on at great length concerning the early marriage age, the seemingly total lack of resources of those getting married and the numbers in the families and they take up some six pages of their report comparing the Irish situation with that prevailing in England and the Continent. This makes for very interesting reading and it is worth spending some time looking through the testimony of the witnesses not only in the barony of Gowran but elsewhere in the country.

The Commissioners reported that many of the inducements to marriage are such as are unknown in Great Britain. In the opinion of the peasantry, they said, substantial benefits are the consequence. As no property can be saved, children are the provision for marriage. They give milk to the cows, as it approaches the nature of a turnip" another witness as being "little better than a turnip." In Leitrim, the labourers generally marry at from sixteen to twenty-two; in Mayo and Sligo, usually under twenty; in Kilkenny, at from twenty to twenty-five; in King's County at from seventeen to twenty-five; in the County of Dublin at twenty-six; in Wicklow, from twenty-three to twenty-eight and in Kerry, eighteen to twenty-two.

The Commissioners then give extracts of the opinions of witnesses concerning the practice and motives of the labouring classes in contracting marriages. They record that the labourers say that the poorer the man is the earlier he marries. They quote a labourer named Waldron as follows: "The young man says to himself, I am here under the lash of my father, and there are seven or eight children on the floor with me, and I am starving along with them, and striving to earn for them, and it is little use to strive, we are in misery together; so I will take up with some girl, and I will live for ourselves; the longer I am waiting the worse I am getting. Another man has a grown-up daughter, and a large family besides; so he will think to himself, I must shift for the weak ones; I will try and get some one else to do for her and the sooner the better. The girl is as anxious as her father, and the young man sees he can do no better by waiting, so they marry without any fear of being worse off than before; for when he has no work, if he is ashamed to beg himself, the wife and children will beg and support him; or if he choose to take a fling out of the country to some other part of Ireland, or to the English harvest, they will support themselves by begging till he comes back." In Old Leighlin, which the local Parish Priest stated was the poorest district in his union, the greatest number of marriages took place. In many cases they had not a pair of blankets, a potato pot, or beyond one meal in reserve for the next morning. In one instance, the bridegroom told him he had only two pence halfpenny to buy his wedding feast, consisting of potatoes and a few herrings.

In the County of Clare a labourer stated" It is always the poor man marries first, because he knows he cannot be worse off by it, it is better for him to marry early than to seduce the girls, who are so poor and wretched that this would often happen. Besides, we poor people have a strange idea that it is a good thing to have children as soon as possible, to help and support us when we begin to grow old".

The Catholic curate in Schull, County Cork stated" I have married boys of sixteen, and girls of fourteen or fifteen, and many from sixteen to twenty. It arises from the wretchedness of their condition. When a servant boy is with a farmer, he says to himself, I have no one to wash, make, or mend, or to do anything else for me, and I might as well have a wife to keep house. We will be able to
make out life one way or the other."

The P.P. of Thomastown, the Rev. Mr. Cody stated "I am quite convinced that many of the labourers get married under the idea that they cannot make their condition worse than it is. I have reasoned with some poor people who were about to take wives, and I could hardly persuade them that they were doing what would be likely to add to their poverty; more than one has replied to me- At any rate, if it come to the worst, the wife can take to begging"

In Kerry there was one instance where a woman had an illegitimate child, with a view (as she herself stated) of having somebody to look after her when she was too old to look after herself.

It was noted that in many places poor single women, widows without children, and even crippled beggars, were found to seek and bring up orphan or deserted children without any remuneration, and merely with the expectation of having some one" to assist them in their old age".

Want of employment is also thought to assist in producing early marriages, as young men who have no work lounge about and become acquainted with females at fairs, markets, funerals etc. In Tipperary, it was stated that "idleness (the want of labour) is the cause of early marriages. If a man had employment to keep the devil out of his mind, he would not be talking to women in the town"

We must bear in mind that all the above reports regarding marriage applied only to the labourers and the cottiers and sometimes to the very small farmer. They were the only ones who could really marry the person of their choice. The middling and larger farmers had little or no say so say regarding who they married (particularly the women). Love hardly played any part in the lives of anyone of property-marriage for them was based almost exclusively on property, land and inheritance. The farmer's marriages were almost all arranged by professional match-makers for a fee and little account was taken of the feelings of the couple.

Professor Joseph Lee puts it very succinctly writing of Ireland in the Famine times when he quotes- "the average Irish peasant takes unto himself a mate with as clear a head, as placid a heart and as steady a neve as if he were buying a cow at Ballinske Fair".

The Carlow women would seem to have been much prized as wives by the men folk of the adjoining county of County Wexford if Patrick Kennedy in his *The Banks of the Boro* is to be believed. He gives the following description of Wexfordmen coming over to the Carlow side of the Blackstairs in search of brides: The custom of making expeditions into the county of Carlow to get wives and large fortunes was prevalent in the early part of this century in Wexford (he was writing of the 1815/20 years). The Wexfordian, fondly indulging the idea of his superiority to the Carlow folk, imagined that the bride would cheaply purchase with her gold her introduction into a more genteel society than she had been accustomed to. As the spendthrift young noble seeks to repair the breaches in his fortune by marrying the daughter of some city tradesman, even so the negligent and thriftless young farmer of the Duffry or Bantry, being marked with an indifferent character in his own neighbourhood, would take the pass of Scolagh or the village of Bunclody in his way; make a descent on the homestead of some snug farmer, and through assumption of high breeding, great acquaintances, and possession of a good farm, dazzle the young damsels and her parents and bring her to a home much less comfortable than the one she had quitted."

The Parliamentary Gazetteer of 1846 also tells of the Wexford people at that time; "The people of Wexford county generally are said to be a money getting people; and in the system which prevails extensively with regard to marriages among the rural population, there is considerable evidence of this. The disposal of farmer's daughters is matter of regular traffic, acre for acre, or pound for pound; and so great is the difficulty of marrying girls without portions, that it is no unusual thing to find families, who are in comfortable circumstances, living as poorly as the common labourer, or the rack-tenant of a few acres, in order that they may save a few hundreds for furnishing off their girls."

The Commissioners came to the conclusion that the prevailing disposition to early marriages seemed irreconcilable at first view with two species of crime more frequent in Ireland than in England, "the attempt etc.," (as it was delicately put) and abduction.

They found that several causes have combined to make these crimes common. In the first place, it is feared that extreme poverty has a tendency to degenerate the woman lower than the man, as may be inferred from her being worse clothed, and from her being the first to suffer privations; the very reverse of which obtains in a better condition of life. She is made the drudge and the slave. The man's pride will not suffer him to ask alms, but he sends forth his wife and children as beggars. Stockings and shoes are first seen on men in an improving district. The woman's position before marriage being one of entire dependence the same necessity does not exist as in countries where women can obtain the means of subsistence. The consequence is that the preliminaries of marriage partake more the nature of a bargain. As a stratagem to vindicate their rights, the women often resort to an indictment for an "attempt, etc." with a view to an offer of marriage as a compromise on the part of the accused, and the this practice is well understood by the courts.

The motive for abduction is most frequently mercenary, and where a girl has a father of some substance: "A penny for a penny" is the maxim of their matchmaking. It is the means adopted to extract the largest possible fortune by appealing to his strongest affections; his love for his daughter, and his fear of losing a settlement for her in life, thus discovering two characteristics of the Irish peasantry, the inferior condition of the woman, which prevents any indignant resentment, and the strong parental feeling. In Limerick it was stated that "it is a frequent practice for a young man to elope with a farmer's daughter, and not to marry her until he forces her parents to give her a larger fortune than their means would justify in order to save her character."

John Kerrigan, a respectable farmer in the county of Miaco, explained to the Assistant Commissioners what had taken place in his own family, and which furnishes an illustration of the position which has been advanced. "It is not always the father's fault that his children get married too soon. Sometimes the father suffers more than the child. I was a comfortable man, and had four cows and a heifer, till my daughter got married and played me a trick that a good many girls had done before. She ran off with a young man, and after a week's sport he sent her back with her parents.

In the Barony of Gowran it was stated that there "is little work for women or children except during one or two months of the year. The only women who get anything to earn permanently are the girls who are hired as servants by farmers and who live in their houses but as soon as they get married they are thrown completely on their own resources. The only exceptions were the women and girls employed by resident proprietors and gentlemen about their grounds; one extensive resident proprietor employs constantly 10 women in winter and 20 in summer for this purpose alone."

It was also mentioned that all the women's
time was taken up in the preparation of potatoes; "After they have dug the potatoes from the pits, they still have to collect fuel and wash and boil the potatoes. In fact between setting potatoes, digging potatoes, washing potatoes and boiling potatoes, they have hardly time to attend to anything else" (3 stone of potatoes per day for a man, his wife and four children).

Being a tillage country, labourer's wives very seldom are allowed to keep poultry-if they are allowed- they only make enough to buy tobacco-about 10 shilling's worth per year.

One or two pigs are at every cabin-it was considered by the witnesses that a man may clear £1-10s-0d to £2-0s-0d per year by them. A common way of proceeding among the poor is to buy two small pigs for £1-10s-0d and after keeping them for eight or nine months and feeding them on oiffl and small potatoes, to sell them, at present prices, for £4-4s-0d but before selling them they need 10 shilling worth of bran.

No knitting or spinning in the area. Earnings of children absolutely nothing except for a few about the houses and grounds of gentlemen.

The Commissioners did not go into any great detail about the size of the families of the poorer classes and for more information one must look at what can be gleaned from Parochial records in this regard. Seven, eight and nine children would seem to have been the norm, looking at the records of St.Mullins, Graignamanagh and Borris parishes in the early 1800's. Of these children, certainly two, if not three, would die before the age of five, from childhood related diseases, while one or perhaps two more would die at around nineteen to twenty one years, generally from consumption (tuberculosis). This would leave four to five surviving children of which one or two would emigrate leaving just two or three around the home place. (In 1841 the average age at death was 35 years; if one survived beyond five years of age, one could reasonably expect to live to sixty five).

In the 1841 Census Report it is given that between 1831 and 1841 the number of people that died was 1,187,374; this figure was got by the enumerators of the Census asking each head of the household how many persons had died since the previous census, their ages, and cause of death the figure given would, of necessity, be an approximate one and probably erred on the low side.

5% had died at the age of 1 month; 12.5% at 6 months; 22.5% at 12 months; 26.3% at 6 years and nearly 50.0% by their 20th year. It was noted that 11,480 had died in county Carlow between 1831 and 1841 and that one half die under or at the 29th year in that county.

Drogheda and Dundalk are noted in the Census Report as "being two of the most unhealthiest towns in Ireland" and the average age at death is given as an unbelievable 6 years of age. This compares with 31 years in Co.Wexford where it is noted "that the rural district, of which, it has long been a matter of history, is one of the most healthiest".

The Commissioners could not understand how peasantry with little or no work, often no cabin to live in, could think of marriage and having children. They laid a fair share of blame on the middlemen in whose interest it was to encourage subdivision and more subdivision to enhance their profit from their holding. In the Parish of St.Mullins one middleman had his holding from the head landlord, Mr. Kavanagh of Borris, at 10s6d per acre but was charging his under tenants 37s-0d to 45s-0d per acre. Another was paying 13s0d per acre but was charging 26s-0d to his tenants.

Dress

In the Barony of Gowran it was reported to the Commissioners "that the state of the labourers' clothing is very bad from head to foot; I do not think that any labourer's family in the barony can afford to lay out £1.10s.0d a year on clothing. When a man gets a coat he wears it to a thread before he thinks of replacing it. The use of shoes and stockings is decreasing, especially among women and children"

Cabins

The Commissioners found that the dimensions of the cabins occupied by the labouring classes in the barony of Gowran varied a great deal, according as they were situated in towns or detached in the country. In the latter case it was not common to find a cabin consisting of less than two rooms, however small. In the former the reverse was the case, and sometimes more than one family occupied the single apartment. A cottier's cabin of two rooms averaged 20 to 24 feet in length, by about 13 in breadth. Where there were two rooms, the larger one was always the kitchen.

In the other room were crowded to a most inconvenient degree, the sleeping places of the entire family, the kitchen seldom, if ever, containing a bed. No two-storied houses were found to be inhabited by labourers, except in towns, and there they were let in lodgings, to more than one family.

In all parts of the barony the walls were constructed of stones; a mud cabin was not met with; but in many instances the stone walls had been made without mortar and had but an incomplete coating of mud, which excluded the wind and rain but imperfectly. The roof almost invariably consisted of straw laid over sods of earth, called "scraws", which were immediately supported by the rafters, and thus formed at the same time both and ceiling, no instance offering itself of a plaster -and- lath ceiling. The floors invariably consisted merely of unpaved and muddy soil and being generally below the exterior level they suffered from water and dirt.

Chimneys and flues were more frequent than in other baronies- this was the more remarkable when viewed with the painful want of fuel to which, according to the witnesses, the poor are subject. The admission of light consisted generally of a single pane of coarse glass let into the plaster of the wall, without the aid of a frame. The fixed nature of the windows rendered ventilation in one of the rooms at least (and that the sleeping room) impossible, producing an atmosphere offensive to the stranger and to the inmates positively wholesome. Privies were absolutely unknown, not only to the labouring classes, but even on the premises of persons, who, possessing several acres of land, might have been considered as of a somewhat higher degree.

The Commissioners said they had not it in their power to ascertian that any improvement had taken place of late years in the dwellings of the poor. They had every reason for stating that their condition is not the same in all parts of the barony and the difference is more clearly perceptible in towns. In Inistioge , they reported, the most cursory observer cannot fail to remark the absence of those filthy and miserable lanes which branch in every direction from the main street in Graige. These lanes consist of cabins inhabited by occasional labourers, or rather in many instances by labourers who get hardly any employment, and who appeared in a greater proportion than any other town, to be plunged in the most squalid wretchedness. They are the tenants, at rents more than usually exorbitant, of speculators in cabins who for the most part shop-keepers in the town, and who hold under the head landlords.

The materials necessary for an ordinary cabin of two rooms cost about £4-0s-0d and when the cottier uses his own labour in erecting it that is the entire cost to him. The rent of such a cabin is about £2-0s-0d in towns and £1-0s-0d in the country. The cabin is kept in repair either by the landlord or tenant, according to agreement." Sometimes the landlord undertakes it, but puts it off so long that the cottier does it himself although he
knows he will never get any allowance for it."

When a farmer lets a piece of ground for building on, he never charges less than a £1-0s-0d in addition to what he pays himself; less would not pay him for the trouble and damage caused by children and pigs.

When a cottier has a half acre of ground or less he cultivates it by spade; when he holds more he is charged about six shillings an acre for ploughing which he pays by labour at the rate of 14 or 16 days for an acre. All the witnesses agree that the larger farmers plough their cottier’s gardens gratuitously.

Fuel

The quantity of bog in the barony is extremely small and both turf and sea coal are extremely dear, so much so that a fire is seldom to be seen in a labourer’s house, except at meal times, for the purpose of boiling his potatoes. They are driven to all kinds of shifts to get fuel, and such a thing as a store of it is to be seen with none. They collect brambles and furze and underwood. In Summer the children occupy themselves in gathering cowdung and horse dung which they dry and burn, but in the winter the poor have to collect in the morning the fuel to boil their evening’s meal.

"Turf costs 5/0d the kish of 4 cubic feet and is scarce". One witness gave the following instance of how fuel was valued: "A labourer of mine a short time ago was left two kishes by a relation and he thought it such a great matter that he hired two cars and went 9 miles to fetch them.

Dr. Duke, the dispensary surgeon, said in evidence; "There can be little doubt but the insufficiency of fuel contributes to the early decline of the labourer’s health and strength. The dampness and much of the aspect of misery in their houses is attributable to the want of fire; and the proof of it is to be found in the great number of old persons who are partially disabled by rheumatism".

The Rev. Mr. Cody, P.P of Thomastown, in visiting the sick poor, finds they suffer greatly from the want of fire.

Whiskey

Great stress having been laid on the effects, in Ireland, of the use of ardent spirits, the attention of the Commissioners was directed to this point. An impression of a perusal of the evidence is that the male population, though guilty of excess at fairs, markets and wakes, are not habitually drunkards. The females are generally exemplary for their abstinence from stimulating liquor; and in whatever community they are exempt from suspicion, that community cannot be said to be deeply corrupted by this odious vice. (It is hard to reconcile this conclusion with the fact that not very many years after this was written, Fr. Matthew’s campaign against the perceived drunkenness of the Irish was in full swing.)

In the barony of Gowran the following is the report of the Commissioners concerning the consumption of liquor;

"Retail shops have increased rapidly in number. There are at present 26 licensed retail spirit shops in the town of Thomastown alone, which contains less than 3,000 inhabitants. The greater part of the spirits sold is in drams. The greatest number of cases of intoxication are met with among small farmers, and next among labourers; not that they drink the most spirits within a given period, but rather from a contrary cause, which renders them more easily overcome on committing excess. However there is a very bad custom which the Roman Catholic clergy have felt called upon to cry down from the altar, namely, the system which some publicans have introduced, of giving poor men liquor upon credit, or in exchange for work to be done. This is a temptation which the labourers cannot often resist, and the practise is continued, though many publicans have lost severely by it."

A Mr. Cullen, a shopkeeper in Thomastown, stated; "I really believe that some labourers buy a glass of spirits as the cheapest means of obtaining so much sustenance-having no fire, nor perhaps food ready to meet them at home, it is no wonder if they cannot pass a public house, where the warm room tempts them in."

The consumption of beer is very small. The Parish Priests of Thomastown, St. Mullins and surrounding parishes maintained that the use of ardent spirits was decreasing in the past fifteen years.

"Potheen" was freely available everywhere in rural Ireland at this time, in spite of Government’s efforts to stamp it out. Every townland had one or more illicit stills and if one was found by the Excisemen, the inhabitants of that particular townland were all fined; this led, of course, to the distilling being carried out, not in one’s own, but in the neighbouring townland, with resulting ill-feeling and resentment.

Habits of labourers

A cottier earns £9-0s-0d per year and an occasional labourer £7-0s-0d per year. A cottier who alone can afford to spend money on the articles of soap, candles, tobacco or kitchen, would lay out about one and one half pence a week for soap, three halfpenny candles would last a week and about three pence worth of tobacco, unless his wife smokes, making in all six pence; another six pence will go for milk, salt, and now and then, herrings. "They literally never use groceries, except on occasions of rejoicing or at Christmas or Easter."

Marriage fees vary from ten shillings to £1-0s-0d-total marriage costs about £1-0s-0s. Christening fees, in general, 2/6d. Funeral service-5/0d to the clergyman; the coffin, shroud etc., amount to about 17/0d. It is noted, rather ambiguously, that the R. C. clergymen have recently been prohibited from officiating in any house where whiskey is available at funerals.

The fixed payments to the R. C. clergy are made at Christmas and Easter, about 1/0d pr 1/6d each time.

"The expense of tobacco comes next to potatoes and clothes, for less than half a quarter of a pound in the week (or 6 pence worth) won’t do a man that works hard and has little other comfort."

A majority of labourers use for kitchen only salt and even then they endeavour to economise, by dissolving it in water, in which they dip their potatoes. You may see a tea pot on a cottier’s dresser but you may be sure the he does not use it more than twice in the year"

That concludes our review of the Commissioners’ report of the life of the poor in the Barony of Gowran; very interesting stuff and, it will be noted, all first hand evidence from those attending, rich and poor.

We will now take a very quick look at larger farmers in the barony, their life style and methods of agriculture. These are reported very extensively in the Commissioner’s report and would require another article to do them justice.

Th land of the Barony of Gowran is under a mixed system of tillage and grass. Large farmers are recently getting into sheep because of the low price for corn and the rise in wool prices. Smaller holdings almost entirely under tillage. Average size of mountain dairy farms is about 50/60 acres. There is a large increase in the quantity of every kind of agricultural product exported to England because the increasing poverty of the farmers and labourers obliges them to live more and more upon potatoes and to sell almost the whole of the meat, corn, butter, etc., which they consumed formerly.
Corn generally threshed and sold immediately after harvest to meet the demands of the landlord. All the gentlemen and some of the largest farmers grow turnips and mangel-wurzel. Clover has been sown only for the past 10 years.

The cultivation of potatoes has increased considerably in consequence of the greater poverty of farmers and labourers which obliges them to live more on potatoes, instead of meal and other produce which they consumed formerly; also from the increase in population and because more pigs and more cattle are stall fed (in great part on potatoes) than formerly.

On a farm of 100 acres—six men employed if half on grass and half on tillage. The work given to labourers during harvest, potato setting and digging would be the equivalent of ten men, constantly employed. 5/6 horses used on a 50 acre mixed farm. Larger farmers usually have orchards of one half to one acre. These used to be let at £50 per annum but since the cholera (in 1832) now only fetching £7 to £8.

Butter generally of the first quality and sold either to Kilkenny or Waterford by boat or car. No cheese made in the Barony.

Mountain sheep on the hills; on the lowlands is the large old Irish, crossed with the Leicester. The mountain sheep are fit for market at 4 years and the half-bred Leicester at one and a half years. Oxen are scarcely at all used for agriculture.

<table>
<thead>
<tr>
<th>Rent</th>
<th>Farmers of 40 Irish acres plus £1-5s-0d per acre</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Farmers of 20 to 40 acres £1-10s-0d per acre</td>
</tr>
<tr>
<td></td>
<td>Farmers of 10 to 20 acres £1-15s-0d per acre</td>
</tr>
<tr>
<td></td>
<td>Cottier tenants under 10 acres £2-5s-0d per acre</td>
</tr>
<tr>
<td></td>
<td>Labourers £4-0s-0d per acre</td>
</tr>
</tbody>
</table>

These last three kinds of tenants also occupy poorer land which also increases the rent. Con acre (takes his land manured) pays £6 to £8 per acre.

We will now look at the survey done in the Barony of St.Mullins, on the far side of the Barrow from the barony of Gowran assuming that the conditions of the poor, sick and the old etc., on the St.Mullins side would be very similar to those on the Gowran barony side.

Those who attended the enquiry in the Barony of St.Mullins were six farmers, both large and small, one Justice of the peace, one Chief of police, two Parish priests,( from St.Mullins and Borris) and the Protestant Vicar of Cloonagoose; as can be seen, a very mixed group, of very different backgrounds. They investigated how the poor were treated under seven or eight headings.

Able bodied out of work

There are two periods in the year where there is no work for the great body of labourers of this parish—from the 1st of December until 20th of February and in the Summer from 1st July to the 15th August. "At these times, were it not for the assistance of their friends and neighbours, they would often be reduced to one meal a day. There is no fund to which they can appeal; as a result their wives have recourse to begging in order to find subsistence. They never beg in their own neighbourhood but always at a distance; others come to St.Mullins from other places. Distress has caused poor people to steal potatoes and other provisions and, it is maintained, the practice is frequent. They obtain goods on credit—one halfpenny on a stone of potatoes (costing two pence halfpenny) and about two shillings and six pence on a cwt. of meal costing a pound. Men are employed generally for four days a week and for 140 days in the year."

Bastardy

The Parish never provides for the maintenance of illegitimate children of which there are six at present. The woman experiences great difficulty in getting maintenance from the father and often is forced to leave the child at the father's house, when he either allows her a sum of money or procures a nurse to take her place. The man seldom thinks himself bound to repair the injury which he has done to the women, by offering her marriage at a subsequent period.

The woman, in this situation can also apply to the Petty Sessions to be allowed wages as nurses and to be awarded £4-0s-0d per annum, on average. The prevalent feeling towards a woman who has misconduct herself, is one of pity and commiseration; her indiscretion is visited more severely upon her offspring, and there are few farmers who would marry their daughter to a man born out of wedlock.

Sick poor

There is no certain fund to assist the poor who through sickness, have become destitute. Some years ago Mr.Kavanagh gave £60-0s-0d to form a fund for the aid of the industrious poor, but, unfortunately this fund is not available to the sick poor. The sick are generally maintained by their neighbours. There is a dispensary at Borris (chiefly supported by Mr.Kavanagh) which supplies them with advice and medicine. The labouring man cannot lay anything by against the day of sickness. The Vicar of Cloonagoose, Rev. Mr. Saunders described the wretchedness which is often produced by prostrated illness, to be of the most appalling kind. "I found not long since, a labourer in the most abject poverty, without a blanket or any covering. He was lying on a wad of straw, and to my knowledge his destitution was caused by prostrated disease. If I had not discovered the poor creature, I firmly believe he must have perished."

Impotent through old age

There are 25 people in the parish who are infirm through age; they are generally incapable of supporting themselves by the age of 65 years. All these live with their relations, and none are supported either by the gentry or by collections made at places of religious worship, or by their neighbours. The maintenance of the old and feeble usually devolves, as a matter of course on their nearest relatives and the claims of kindred are considered to extend in this way as far as the second cousin. The heads of families look in all instances upon the support of their children as a debt due to them, as proper possessors of the land which they have surrendered to the latter and it is customary, in order to diminish the burden they would the other wise be to their offspring, to stay for a month at a time at the house of each of them, in order that they may not wear out their welcome in any. In this manner their maintenance presses moderately on all, and is never the cause of complaints or ill feeling.

Of those who do not live with relations, a few live among their neighbours, getting their breakfast in one place and their dinner in another; but none of them derive any assistance from subscriptions made among the unmarried labourers, whose wages would not admit of such aid; and there is but one instance where an old person has received a remittance from their friends who had emigrated; and this was a poor woman who inherited £6-0s-0d and a watch on the death of her son, and obtained them safely from America. Those who are not maintained in either of the proceeding two ways go around the neighbourhood with wallets and endeavour to collect as much food as supplies their wants but it is looked upon as disgraceful, and severe and prostrated privation often precedes it.
Money is not collected at any place of public worship nor is there any almshouse in the parish.

The witnesses unanimously expressed an opinion that it would be impossible for a labouring man to make any provision during his youth against the wants of old age. But not withstanding this declared opinion, there were some who, when consulted as to their sentiments on the propriety of some legal provision for the old, completely lost their temper at the contemplation of possible tax, and vowed that they would never contribute to a poor rate or any other rate."

Widows with children

Widows, who have families of young children, and are without any other means of subsistence than those derived from their own exertions, may be looked upon as the most destitute class of the population. Many of them are unable to procure more than one meal in the day. Rev. Mr. Saunders observes: "I know one poor woman who has five children; not long ago the roof of her cabin was injured, but her poverty was such that she could not repair it; the consequence was, she and her children were successively attacked by a violent fever, which has rendered her a perfect burthen on the parish, as she lives chiefly on alms."

Neither weaving or spinning nor any other indoor occupation any longer offers employment for women sufficient to secure them a livelihood. In the turf-cutting season, at hay-making, in harvest, and when the digging of potatoes is going on, both women and children (those above 12 years) are employed, the former at 6d., and the latter at 4d. a day; but all these periods taken together do not make more than four months, and during the remainder of the year there is no field work whatsoever for them. A good many widows endeavour to exist by selling illicit spirits, and there are others who give themselves up to the malting of corn in secret. No assistance is given by the parish to distressed widows.

Mr. Kavanagh authorises the Rev. Mr. Saunders to make a distribution of meal, potatoes, and clothing to all those widows on his estate who are unable to work. He is the only proprietor in the parish, whether resident or not, who aids the widows of his tenants or of those who have worked for him and been in his service.

The working classes in general show much sympathy with their condition, and the young men often appropriate a day's labour to the cutting of their turf, and others lend them a cart and horse to draw it home, but nothing like a general subscription for them has ever been entered onto by the labouring people. Another witness states that the widows of all persons who have been shot on occasions of public riot or disturbance, and also of those who have been executed, are always well provided for, from an impression that their husbands have suffered in the cause of their country.

Some widows, after struggling against their poverty for a greater or lesser time, at last resort to mendicancy; in the first instance, always at a distance from home. But after their feelings of shame have subsided, they return to the neighbourhood, and seek charity amongst their acquaintance.

The Parish priest of St. Mullins, the Rev. J. Kavanagh gave the following details of the very poor in his parish:

There were no deserted children; about 30 widows and 22 children, supported by alms and their own industry. About 24 old and infirm persons, who are incapable of working, and are supported by their children and neighbours.

About 110 men go periodically elsewhere for employment. No labourer goes to England for employment from the parish. Some of these men are married, and in their absence their families are supported miserably by the savings during employment, and sustenance obtained on credit.

About 75 who subsist by begging; alms are given generously in provisions, seldom in money.

About 6 households have lodgings for beggars at 6d. per week.

No person has died from actual destitution; but about 12 have died through the want of more nutritious food.

Vagrancy

In the parish of St. Mullins, it is reported to the Commissioners that vagrancy is on the increase in line with the increase in poverty, and more particularly in the last four years, and at present there are at least 50 mendicants.

These are for the most part strangers, and the number increases in summer, due to the scarcity of provisions at that time; many poor persons, who have been reduced to beggary, are ashamed to be seen in that state in their own parish, and leave it, to solicit charity in another. The mendicants who are seen here are chiefly women, of from 40 years of age to 60, and upwards, and have been rendered infirm by years and other causes.

This preponderance of females is to be explained by the difficulty which they experience in procuring employment; their children also are unable to find profitable occupation, and always accompany their mothers, who conceive that their chances of receiving relief are increased in proportion to the number of their families. They never beg on a Sunday; but when potatoes are 6d. to 8d. per stone a labourer would be compelled to allow his wife or children to beg temporarily. There are a few cottiers who after planting their potatoes, resort to the same practise, but they do not exceed a dozen in number.

It is a practise among small farmers, when they have become too aged personally to cultivate their land, to transfer it to some of their children, with an understanding that they shall be maintained by the latter, for the rest of their days. Disputes and quarrels not infrequently arise between the parties, which end in forcing the parent to leave the cabin which he had surrendered to an ungrateful child. An old person under these circumstances has no resource but begging, and accordingly some mendicants are to be found in this parish who were once occupiers of land.

Mr. Whitney, one of the Borris witnesses, states that there are about 10 or 12 labouring men who annually leave the neighbouring catholic parish of Borris, and pass over to England to assist in making up the harvest there. These poor people generally beg their way as far as Dublin or Waterford, at either of which places they embark. No persons from the parish of St. Mullins go to England in search of work.

It is the opinion of some of the witnesses that the greater number of vagrants are natives of rural districts, and that they have been generally residents of small villages. None of the vagrants are the children of mendicants or at least none have been beggars from their infancy; they are generally people who at one period or other of their lives have earned their subsistence, and who through misfortune have been reduced to destitution. They have been either small farmers or labourers, or are the wives or widows of such; and none of them can be considered able-bodied.

When a vagrant applies at a house for relief, it is generally with the plea that he is in search of work, and has been unable to find any. Rags, dirt and the appearance of being crippled or diseased are never assumed for the purpose of exciting sympathy; so much to the contrary, that it is the opinion of witnesses that decent clothing would gladly be worn if it could be procured.

The mendicants in the Parish of St. Mullins...
generally are well conducted; none have been convicted of any outrage either on person or property. However they are extremely slothful and they are unwilling to leave the country, and never go to England in search of employment. The Rev. Mr. Kavanagh states that, in general, they have few children and in the four years that he has been in the parish, he has not married one mendicant. "They are generally past the age of child-bearing before they take to begging; and for that reason illegitimate births are more rare amongst them than among other portions of the lower orders. The mortality amongst vagrants is no greater than among the ordinary mortality of the district".

It is an established custom with farmers to give to any vagrant who solicits it, a night's lodging in their barns, which are often cleared out for the purpose. Old clothes are also often given. Where a beggar asks only for food, he seldom gets anything but potatoes. Buttermilk will be added by those who keep cows, and if he has young children he will perhaps receive a little new milk. Money is never given by the country people; food is more convenient to them, and they think it ought to answer the purpose of the necessities as well, if not better. Mendicants, however, prefer money, because it is easier carried than a bag of potatoes; and they show their anxiety to become possessed of it by their endeavours to dispose of their surplus collections for ready money.

In the houses of the country people there is usually no definite limit to the amount which is bestowed as alms during the day. What is called a measure of charity, equal to about two handfuls, or from 4 lbs. to 6 lbs. is given, at the discretion of the donor, to each vagrant who calls, and who appears to stand in need of relief.

Farmers, shopkeepers and the middling classes in general may be said to contribute almost exclusively to the relief of the vagrant; while the gates of the opulent are closed against the approach of beggars, the poor man is not only more open to and more badly afford any thing, do not refuse absolutely and in proportion he gives more. 

"The labouring people, who are possessed of which is bestowed as alms during the day.

Plus collections for ready money.

Mrs. Kavanagh expresses it, prefer to run their chance. It was calculated that if the shopkeepers and the persons who held more than one acre were to pay on average one penny a day, their contributions would reach the sum of £1012-0s-0d. at the end of the year.

This ends our look at the every day lives of our ancestors as seen and reported in the Report of the Poor law Commissioners in 1836, but in spite of the poverty and misery which is obvious in this Report, there were some brighter aspects in the daily life in the 1830's. These would have included hurling, wakes, faction fights, patterns, pilgrimages to blessed wells, fairs and saints feast days.
Norfolk side enquired tauntingly of the Suffolk men if they had brought their coffins. The Suffolk men, after 14 hours, were the victors. Nine deaths were the result of the contest, within a fortnight.

Wakes

Two explanations are given why wakes were held in Ireland and elsewhere; one is as follows. "The wake was primarily intended to comfort and placate the spirit of the deceased person by means of a last great feast at which he was present as the guest of honour---it was an attempt to heal the wound of death and do final justice to the deceased while he was physically present---he had to be assured of his popularity and of his continuing presence as one of the company." The other reason given is "that it embodied a basic means by which certain types of community sought to deal with the emotional and psychological stress occasioned by the death of one of their number." Both these would seem to be united in the Irish wake -by the feasting, Merriment and general lightheartedness of those present and on the other hand by the use of the ban caointe and the communal grief of the women.

The wake as we know it is an subdued occasion, where prayers are said for the soul of the deceased and the visitors sit talking among themselves, before having something to eat and drink and then leaving the wake house. In modern times the purpose of the wake "is to pray for the dead and to sympathise with the relatives of the dead person".

Wakes in the 1800's and before were described as "meetings for merriment and festivity to which they resort from far and near. The old people amuse themselves in smoking tobacco, drinking whiskey and telling stories in the room with the corpse; the young men elsewhere exhibit feats of activity or dance away the night."

Riddles, tongue twisters and extempore versifying, feats of strength, agility or endurance, and the playing of games of a sexual nature, all featured in these wakes and went on in the same house as was occupied by the grieving relatives and the corpse itself. It would seem that boisterous celebration was not only tolerated but expected on these occasions. Young men looked forward with eagerness to wakes and they kept an eye out for those they suspected were near to death.

Contemporaries commented on the willingness of the Irish to endure hardship and deprivation in order to leave sufficient money for a good wake and a well known anecdote described how a son was heard to complain indignantly that not a single man had been knocked down at his mother's funeral.

A special feature of the wake was the "caoine"(keen) which was started by the women of the household in the wake room and the following is a description of a Munster wake in the 1840's. "The women range themselves at either side of the corpse and the caoine at once commences. They rise with one accord and, moving their bodies with a slow motion to and fro, their arms apart, they continue to keep up a heart-rending cry, This cry is interrupted for a while to give the ban caointe an opportunity of commencing. At the close of every stanza of the dirge, the cry is repeated, to fill up, as it were, the pause, and then dropped. The woman then again proceeds with the dirge and so on to the close. The only interruption which this manner of conducting a wake suffers is from the entrance of some relative of the deceased, who, living remote, or from some other cause, may not have been there at the commencement. In this case, the ban caointe ceases, all the women rise and begin to cry, which is continued until the newcomer has cried enough. During the pauses of the women's wailing, the men, seated in groups by the fire, or in the corners of the room, are indulging in jokes, exchanging repartee, and bantering each other or talking over the affairs of the day. The keener is paid for her services, according to the circumstances of the employer. It often happens, however that the family has some friend or relative rich in the gift of poetry; and who will, for love of her kin, give the unbought eulogy to the memory of the deceased. The Irish language, bold, forcible, and comprehensive, full of the most striking epithets and idiomatic beauties is peculiarly adapted for either praise or satire—its blessings are singularly touching and expressive, and its curses wonderfully strong, bitter and biting."

The dramatic effect of the scene is very powerful; the darkness of the death chamber, illuminated only by candles that glare upon the corpse, the manner of repetition or acknowledgment that runs round when the keener gives out a sentence, the deep, yet suppressed sob of the nearer relatives, and the stormy, uncontrollable cry of the widow when allusion is made to the domestic virtues of the deceased—all heighten the effect of the keen; but in the open air, winding round some mountain pass, when a priest, or person greatly loved and respected is carried to the grave, and the keen, swelled by a thousand voices, is borne upon the mountain echoes—it is then absolutely magnificent."

The following is an example from the same source of a ban caointe in full flow during a wake.

"The keener is almost invariably an aged woman—we remember one; we can never forget a scene in which she played a conspicuous part. A young man had been shot by the police as he was resisting arrest. He was of "decent people" and had a "fine wake". When the woman rose she held her hands out over the body and then tossing them over her head she began her chant in a low monotonous tone, describing the virtues of the deceased "Swift and sure was his foot on valley and hill. His shadow struck terror to the tyrants of the mountian—his heart's blood and that they took away. He was the last of his father's house; but his people were many both on hill and valley; and they would avenge his death." Then kneeling, she clenched her hands together, and cursed bitter curses against whoever had aimed the fatal bullet curses which illustrate all too forcibly the fervour of Irish hatred. "May the light fade from your eyes, so that you may never see what you love! May the grass grow at your door! May you fade into nothing like the snow in summer! May your blood rise to the congregation at Mass; there is not very much difference in the tone and content of the two."

"Set thou, O Lord, a wicked sinner over them and let the devil stand at their right hand. When they shall be judged may they be condemned and may their prayers turn to sin. May their posterity be cut off in one generation. Let their children be carried about as vagabonds and beg and let them be cast out of their dwellings May the usurers search all their substance and let the strangers plunder their labours. May there be none to help them—none to pity their fatherless offspring. May their names be blotted out let their memory perish from the earth - let all the congregation say AMEN, AMEN, AMEN."

Another feature of wakes was the satirising by those present of aspects of religion and
the clergy in the various games that took place. The marriage ceremony and confessions were also parodied; this might appear to us as not what we imagine the clergy/people relationship to have been in times past when we think of the "Saggart Aroon" as depicted in folklore but in pre-famine times there was considerable satirising of the Catholic clergy and aspects of Catholic teaching and religious practice and a general lack of reverence.

Patterns and Holy wells

Visits to holy wells and patterns were both assemblies which the people of the 1800's and after, attended in great numbers. Their reasons for doing so appear to have been rather mixed: it was stated in 1814 that "the people came from far and near to drink the water and to dance" at a well in Co. Kildare. Another writer maintained in 1810 that those attending patterns "by considerations in which sensuality has very little concern-they meet to make merry, which in frequent interpretation is to drink and fight". A French visitor to Ireland in 1796 asked one pilgrim what the water was good for; "I do not know" he replied and when he was asked why he had made his rounds (praying and kneeling) his answer was "to do what the others do and to see the women". As one can see it was both a religious pilgrimage, and a social occasion; both these aspects survive today at the Pattern of St.Mullins.

Hawkers and other entertainers provided music, food and other "diversions", and the inevitable whiskey. They were occasions to meet people from far-off parts of their own and neighbouring parishes; matches were made and if things got a bit unruly a faction fight would bring things to a head.

Contemporary observers cast a very cold eye on the goings-on at these gatherings-they were classified variously as "orgies of Bacchus", "scenes of licentiousness", "where having drunk the water it is considered an excuse as a licence for every sort of debauchery". The Catholic Church was very much against the veneration of holy wells and the accompanying goings-on and on the day of judgement he would have to answer to God for their behaviour. This would go a long way to explain their putting the worst possible construction on every social occasion and that sins of the flesh were the royal road to hell.

Education

The National System of Education was set up in 1831. Up to this date what education there was had been either in the "hedge schools" of the Penal times or "at liberty in the paid schools". In these schools the masters were paid by the pupils a quarterly fee, which precluded a number of the poorer children from attending them. Reading, writing, arithmetic, English grammar, geography, book-keeping and geometry, plus needlework in the female classes were the subjects taught, very often in an elementary way. In St.Mullins Parish, when the school in Glynn was taken into the National System, the History of Rome and Greece was included in the list of books used in the school as well as those already given. In this school the scholars paid 1s.0d for reading, 3s.6d for arithmetic, 2s.6d. for writing, 7s.6d for book-keeping and geometry, all per quarter.

The Catholic Bishops claimed in 1821 that only one half of the laity ever received any formal education and in St Mullins Parish in the same year the number of scholars was given as 500 out of a population of 4600-this figure was the number on the rolls and not the average attendance which would have been quite a bit less.

The Irish language

The Irish language would seem to have been in decline from the beginning of the 1800's and even before then, but not evenly across counties and regions. William Tighe in his Observations relative to the county Kilkenny published in 1802 wrote,"English being taught in all schools, it is understood by most of the younger part of the lower classes; but there are many persons, as particularly women, in the hilly districts who cannot speak a word of English; in the hills of Ida, Irish is said to be tolerable well spoken. The common people seldom speak any other language among themselves; but Irish is more prevalent about Kilkenny and near Munster, than near the County of Carlow. The priests often preach alternately in Irish and English; but always in Irish if they are desirous to be well understood."

The 1861 Census was the first that asked regarding those who spoke Irish and English and the figures given for County Kilkenny bear out the observations of Tighe in 1802; Irish only speakers totalled 198 and English and Irish speakers were 14,005; Callan Barony had the most Irish only speakers at 123 whereas Iverk, Ida, and Gowran baronies had 890, 1638, and 607 English and Irish speakers respectively and Irish only speakers were in the 30's in each. The greatest numbers of each type of speaker occurred in the area we are concerned with, counties Carlow, Kilkenny and Wexford the illiteracy rate in the towns in 1841 are as follows; Wexford town-29.6%; Bagenalstown---34.7%; Carlow town---35.4%; Graignamanagh---36.8%; Kilkenny city---40.7%; New Ross---41.1%; Thomastown---42.7%;
in the age groups 40 to 70.

The Rev. Martin Doyle, on his appointment to Graignamanagh Parish in 1827 was also given the care of the Irish speakers in the Drummond area of St.Mullins parish. In 1861 out of a total of 124 Irish and English speakers in County Carlow 89 lived in the Barony of St.Mullins Lower, again in the same age groups as in Kilkenny.

Before I conclude, just a brief look at the report to the Commissioners by Thomas Haughton, J.P.of the state of the parishes of Carlow and part of Killeshin in 1835.

"The population is given as 11,374, number of houses 1650; the population has increased by 1548 persons since 1821, according to the 1831 Census.

About 100 houses have been built since 1821; some few thatched, but generally built of limestone and brick, and slated; these are chiefly occupied by tradesmen, mechanics, labourers and pensioners.

We have many extensive corn-mills for the manufacture of flour and oatmeal, and a large number of malt-houses, tan-yards, distilleries, breweries, and such like description of manufactures; besides tradespeople of all descriptions, most of whom, who are able and willing to work, are generally in good employ at fair wages. The labourers generally find employ in the manufactories mentioned, as well as at the permanent and occasional demand for labourers incident to a large and populous town.

Some women have constant employment as house-servants, and in attending the markets as dealers in vegetables, milk, potatoes, butter, eggs, poultry, fish, etc.; but the greater part have no regular employ, except in harvest, and at the culture and weeding of onions, which are extensively cultivated here.

Except in seedtime and in harvest, and the assistance they may give their parents, the labour of children finds little demand here; and all established, and going on prosperously, for many years.

I cannot say I have perceived much change in the food, clothing, or habitations of the poor people here for many years; but if there be any, I believe it is for the better as far as cleanliness in their habitations.

With the exception of a Ladies'Association, some years in active usefulness, in employing hundreds of the poor in spinning, knitting, weaving, and net-making, etc. (the goods being sold in a shop for the support of the institution) I am not aware of any new sources of employ for the poor here.

There are at present no savings' bank; there are , however three or four of what may be termed benefit societies in the town, the principal members being tradespeople, who pay a quarterly subscription, and in return receive a weekly support in time of sickness, and on the death of member or his wife, funeral expenses and a donation from each member is paid to the survivor. One of these clubs has been in existence for upwards of a century.

The working tradespeople are generally industrious, and in good employ, but many of them spend the greater part of their earnings in drinking.

The public institutions are, 1st, the District Lunatic Asylum for 105 pauper lunatics, supported by grand jury presentment, and built in 1831, cost £25000; besides the Infirmary, Fever hospital, and Dispensary, also supported by grand jury presentment and private subscriptions. There is also a Magdalens Asylum for 20 reformed females, supported by donations from the CATHOLICS, and partly from their industrious industry as public laundresses; there are, besides, public free schools as follows, viz.,--The Female Daily School at Presentation Convent, the Carlow National Free School, the Carlow Public Day School, and the Infant School; the total offering a gratuitous education to about 1200 poor children; and all established, and going on prosperously, for many years.

The number of licensed publicans and grocers retailing spirits is about 40, but many sell clandestinely. There is no house of industry in this town or parish.

The lodging houses usually resorted to by travellers are, from the circumstances of their numbers and consequent competition, comparatively comfortable and well ventilated. But such as afford a weekly refuge to the labouring poor, who, from the combination of various causes, may have been driven from their homes, are exceedingly wretched in every particular, and crowded to excess. There are but few public sewers, but the town is locally well circumstanced, having two rivers intersecting it.

There are two licensed pawnbrokers in this town. I believe nine-tenths of the persons resorting to the pawnbrokers are of the poorer classes such as tradesmen and their wives, and almost all the labouring poor; some of necessity, but unfortunately too many to gratify their craving appetite for both tea and whisky; in fact it comes under my observation weekly, that a considerable number of the broils and breaches of the peace at the petty sessions of this large town have been some way or other connected with the pawn office or whisky shop; the former being, in my opinion, a necessary adjunct to the support of the latter. And it is my conviction, that where there are no poor-laws there should be no pawn-offices allowed, at least so far as the clothing and bedding of the poor are concerned; the scenes presented at these places on Saturday evening and Monday morning are deplorable.

I have no means of stating correctly the number who have emigrated from here but I believe to have been considerable; they go to the United States, New South Wales, etc.; they generally go at their own expense."

Law and Order

Violence was endemic in Irish society in the Ireland of the late 18th. century and the early 19th. century and it was said that the Irish showed "a perfect contempt for human suffering and utter disregard for the value of human life." It took several forms such as the agrarian violence in the 1760's in Munster and south Leinster and continued with the United Irishmen and the violence and discontent which resulted in the rebellion of 1798, and its aftermath.

Fights and assaults happened at any occasion at which the public took part such as at patterns and fairs.

Land tenure inevitably led to much discontent and assault and the bad blood sometimes continued for up to 2 or three years or even longer among neighbours. The "Outrage" papers in the National Archives give much detail regarding this agitation. They run from 1835 to 1852 and are the reports by the local constabulary to their superiors in Dublin Castle of various hap-
penings in their own districts-they were looking for political content but reported anything that occurred. After 1841/2, there is a noticeable fall-off in the reports due, no doubt, to the effective policing of the constabulary.

The feuds most often reported concerned the taking of holdings of people who had been evicted for non-payment of rent. The new tenant frequently had threatening notices nailed to their property, shots fired through their windows, their cattle laughed and their employees dissuaded from continuing in employment.

Drink played a consistent part in many other cases of assault and battery; stones and sticks were the weapons used, very often by the women-folk who were well able to fend for themselves by putting a piece of the local stone in one of their stockings and inflicting injury to an unsuspecting opponent by a blow on the head.

Successful detection varied from station to station; in the St. Mullins area where the barracks was situated in Glynn, the local constabulary were very good at finding their man-they obviously knew their district very well and could give a reason and the name of the culprit from the start of their investigation. This contrasted with their colleagues in Ballywilliam station just around the corner of the Blackstairs in Co. Wexford where the head constable, in his reports to his superiors, seemed to have been either away from his district when the incident occurred or else had not been informed for a number of days after the trail now being cold-and then did not have any idea why such an event had occurred.

These occurrences were in the not-so-serious category; elsewhere murder, manslaughter and other serious crimes against the person were very frequent. Between 1822 and 1829 some 2120 people were sentenced to death of these 370 were executed. In 1819 there were 180 offences for which a person could be hanged.

Housebreaking, forgery, stealing sheep, cattle and other goods was treated with extreme severity-this was transportation. One stolen sheep meant 7 years transportation-2 sheep or a cow, 14 years, the stealing of a handkerchief could result in transportation also. Manslaughter was treated more leniently than robbery -property, it would seem, was of more worth than human life. In 1835, 965 people were sentenced to transportation, one half of whom were found guilty of larcency.

This concludes our brief look at the 1830's and how our ancestors lived and looked at their world. The first part dealing with the Baronies of Gowran and St. Mullins is taken almost verbatim from the Poor law Report of 1836. No revisionism, just the words of the witnesses who gave their evidence to the Commissioners. For anyone interested in local history, these reports are a gold mine of interesting information on various aspects of daily life from the 1770's to 1835.

Sources

Reports of the Royal Commission of Enquiry (1833-1836) into the Conditions of the Poorer Classes in Ireland. Appendixes A, B, C, D, E, and F.

Census reports of 1841 and 1861.

A Seat behind the Coachman by Diarmuid O'Muirthe.

My Village, My world by John M. Feehan.

A stranger in Ireland from the reign of Elizabeth to the Great famine by Constantin Maxwell.

History of the Poor Laws in Ireland by George Nicholls.

Journey in England and Ireland by A. de, Tocqueville.

A tour in Ireland, 1779 by Arthur Young.

Parliamentary Gazeteer, 1846.

Priests and People in Pre-Famine Ireland, 1780-1845. By S. J. Connolly.

Outrage Papers, 1835-1840.

The Banks of the Boro, by Patrick Kennedy.

Parochial Registers, St. Mullins and Graignamanagh and Borris.

History of the Diocese of Kildare and Leighlin, by Dr Comerford, 3 vols.

The Workhouses of Ireland by John O'Connor.

Various Parliamentary Papers regarding Illicit Distilling, Outrages and Faction Fighting.

According to Edward S. Luce, Captain, E.O. U.S. Army, Retired, 1939, the young Keogh with several other friends embarked on a ship sailing to Africa to become soldiers of fortune by joining the French "arme-corps" under the famous "Hero of Constantine," also referred to as the "Hero of Africa" General Louis Cristofano delamoriciere.

Keogh and his five companions had just joined delamoriciere at the close of the Algerian Conquest, when trouble started to take form in Italy. An appeal had been sent forth by Pope Pius IX to the youths of Catholic countries to enlist in the Papal Army, and for all Catholic people throughout the world to supply funds and arms for the defence of the Pontiff and the religion.

Monsignor Saverio deMorode, a cousin of delamoriciere, had been appointed War Minister to the Papal states, and had designated his cousin, the general, to be commander-in-chief of the army.

Upon taking up command of the Papal Army on Easter Day, 1860, we find the young Keogh had followed his superior to Italy, and was commissioned a second lieutenant on August 7, 1860, and assigned to the "Battalion of Saint Patrick," later changed to the Pontifical Zouaves.

In this new organisation the five well-known Irish "musketeers", who were later to win fame in the U.S. Union Army during the Civil War, were again commissioned as lieutenants on November 9, 1860.

Research: Martin Nevin.
Celebrations to mark the arrival in 1271 of the first Carmelites in Ireland at Leighlinbridge, Co. Carlow

September 20th, 2000

Patrick Burke, O.Carm.

After the planting of the oak tree by Fr. Vincent O'Hara and the blessing of the memorial plaque a procession took place to St. Laiserian's Church for the solemn evening prayer, with the homily given by Fr. Eltin Griffin, O. Carm.

The celebrations ended with the laying of a wreath followed by a reception in the Parish Centre.

The Conquering Normans

In the Calendar of Patent Rolls for Henry III (1266-1272) there is a record of Carmelites in Ireland, registering on 19 August 1271 'simple protection' for them. The Normans who came to Ireland in the previous century were now well established in their own areas and according to the Carmelite historian, Peter O'Dwyer, already "had provided Ireland with a central administration." They controlled a large section of the country, and individual Norman families had acquired large tracts of land.

Normandy as we know it today came into existence towards the end of the First Millennium. The Normans had begun a conquest from there and employed the system of law as the basic foundation and preservation of their conquests. Their knights, bound by the pledge of homage to their King with an obligation of military service, were not constrained by moral compunction when a suitable chance offered itself. They seized kingdoms and established their rule as far south as Sicily and even engaged in the first Crusade. In 1066 they conquered the Saxons (England) and in 1154 Henry II, the Lord of the Norman territories in France, had been accepted as King of England, although most of his thirty-five year reign was spent in France. In 1167 the first Norman knights came to Ireland and with little difficulty had established themselves throughout the country. In the chaotic situation of the Irish people at the time in the Church and secular realms, the Normans were already strengthened by a legal system of government that provided for an orderly structure in a changing society.

The old Celtic Church that had given centuries of saints and scholars had become powerful and wealthy, and lax in its observances. Later the sea-borne hit-and-run attacks of the Viking raiders on the monas-

eties made any attempts at reform as in the tradition of the Celts or Celi De more necessary. The lasting effect of the Norsemen's presence was the establishment of inland bases or settlements and the founding of seaside towns, a phenomenon unknown in Gaelic society. The Irish Church was sadly in need of reform, and by the beginning of the twelfth century a native reform party had established itself, centred in Munster. Pope Gregory VII and the Norman Archbishop Lanfranc of Canterbury had already approached the Dal Cais dynasty, detailing abuses in the Irish Church and urging that a reform synod be assembled. As a result, the synod of Cashel was held in 1101; and an extension of it to represent the whole of Ireland met at Rathbreasail in the midlands in 1111. A third synod was convened and met at Kells in 1152 to consolidate what had been achieved, especially in the founding of dioceses, the prevention of lay interference in Church affairs and further reform of the regulations affecting marriage and the administration of the sacraments. With the coming of the Normans the Church in Ireland was to be opened more and more to the new influences of Europe. The religious life of the emerging feudal world reflected a knight-service and allegiance to the Person of Christ, modelled on the civil service and commitment to the King. Already too within the Church the changing form of political organisation was being mirrored in the development of theological studies through a new approach and understanding of the truths of faith through rational reflection. This latter movement demanded more educated candidates for the priesthood than had ever been the case before. Already too within the Church the changing form of political organisation was being mirrored in the development of theological studies through a new approach and understanding of the truths of faith through rational reflection. This latter movement demanded more educated candidates for the priesthood than had ever been the case before.
The Coming of the Carmelites

The Carmelites came to Ireland in 1271 and their first friary was built on the right bank of the Barrow River at Leighlinbridge, Co. Carlow towards the end of the reign of Henry II (+ 1272). The Black Castle, now in ruins, which dominates the river crossing, was an Anglo-Norman fortress built in the previous century when the Normans coming up the coast to the Avoca River from their early base near Bannow Strand had invaded and taken much of the surrounding lands. The Carmelite friars who were to make up the community at Leighlinbridge were Normans from the Carmelite Province of England where the two principal friaries were at Aylesford and Huene. The Carmelites had appeared in the Western Church only a few decades before, when then living as hermits on Mount Carmel some time between 1206 and 1214 they received a Formula Vitae or Rule of Life from St. Albert, who was the Patriarch of Jerusalem. At the time he was resident at Acre near Mount Carmel, due to the Muslim incursions into the Holy Land. Because of the same invasions the Carmelites about 1238 were forced to migrate to Europe - to Cyprus, Sicily, Italy and eventually to England. It is clear that some Carmelites joined Crusaders returning to their own homelands. In 1242 some were brought to Huene in England by Sir William Vesey and to Aylesford by Sir Richard Grey of Codnor. The two knights were on the Crusade under Richard of Cornwall who landed at Acre on 11 October 1240 and had set out on their return journey for England on May the following year. The Carmelites were brought by their patrons before the King around Christmas and were granted permission to remain in England and to make foundations. Aylesford Friary and Huene were then established and quickly followed by others in Kent and Norfolk. The later close connection between the King and the Carmelite Order is clear from grants made to the Carmelite friaries in England and Ireland during the following centuries. A royal mandate was given to the Carmelites to pray for the King and royal family.

It was from these friaries, by this time forming the English Province of the Order, that the first Carmelites came to Leighlinbridge and built their house near the Black Castle on a site supplied by the Carew family. From the beginning their situation must have been perilous. Already from 1260 native Irish opposition to Norman control increased in different parts of the country, the Normans holding strongest sway within the Pale. Since the River Barrow separated Irish clans like the O'Kavanaghs from the Norman forces, the Carmelites at the ford crossing would have soon experienced the effects of the military operations by the Irish. Theirs was an anomalous position, serving the peoples on both sides of the river, and as mendicants depending on them for support and in their mission, yet patronised by the Norman overlords whom they also served. From the time of their coming they appear to have been "Bridge Builders" or maintainers, always ready to repair bodies and souls as well as the wood or stone of the actual bridge.

The first Carmelite friars who made up the community at Leighlinbridge were Normans; but the Irish would have joined them very soon because of the nature of their mission in the Church. However Irish members were not appointed to higher offices. Before the end of the thirteenth century, at the invitation of local powerful families or individuals, Carmelite foundations had been established at Dublin in 1274, at Ardee about 1280, at Ballinasloe, Co. Mayo about 1288, at Kildare 1290, Drogheda about 1297, Burrellscarra, Co. Mayo in 1298 and Loughrea and Thurles about 1300. While the communities were still part of the English Province, they could not have a Prior as such but the leader was called "Procurator", one who "was not permitted to undertake obligations or incur debt without consulting the Provincial." Peter O'Dwyer, O.Carm., suggests that initially the friars lived in huts about an oratory, dedicated to Our Lady. Later they would have lived in the type of friaries, evidenced from their ruins, as made up of a centre chapel, to which the domestic buildings were attached, including a dormitory (which in the case of the Carmelites contained cubicles for the members), study, kitchen and meeting rooms. According to P.O'Dwyer, the number in the community in Leighlinbridge at the beginning would have been at most twelve and later fewer. The Carmelites took with them from Mount Carmel the Rite of the Holy Sepulchre for the liturgical celebrations. The revised Constitutions of 1357 prescribed that the Provincials were to ensure that all communities had copies of the Ordinals and that the Salve Regina was recited at the conclusion of each liturgical Hour. This is what the first Carmelites did. The Carmelite Order retained the Jerusalem Rite until the Council of Vatican II when for pastoral reasons they accepted the Roman Rite.

At the General Chapter of the Order held at Narbonne in 1303, it was decided to divide the Province of England and create a new Hiberno-Scotland Province. The implementing of this in 1304 when the Prior General, Gerard of Bologna, sent William of Newenham and William de Hannanberg as his vicars to enforce the decision, was met with resistance. Various negotiations involving King Edward I, as well as consultations with Rome, resulted in a resolution of the problems at a Chapter held in England in August 1305. William of Newenham was appointed Provincial of Ireland. Some would ascribe the separation to political reasons, that is, to the opposition to English control felt by friars in Ireland. Certainly some friars in Kildare were accused by their Franciscan bishop of spreading the seeds of rebellion, by using the Irish language. In the opinion of P.O'Dwyer, the friars, both Norman and Irish, wished to be independent because now they had sufficient foundations and members. There were at least nine friaries, probably several more, throughout the country and these "drew substantial support from the native race." The separation was further helped by the problem of studies. On the completion of their grammar studies, young Irish Carmelite students were sent to England to pursue higher studies at Oxford, Cambridge or London. Consequently, an Irish student could spend a period from six to ten years there. After the visitation of the Province in 1325 by the Prior General's vicar, John Bloxham, a studium was founded in Dublin.

At least nine friaries existed when William Newenham who had been Prior of Leighlinbridge was appointed Provincial of Ireland (1303 - 1305). The communities consisted of Norman and Irish friars, showing little evidence of tension between the two, although later royal decrees discouraged the Gaelic language. In 1310 the Parliament of Kilkenny instructed all religious within their territory to refuse admission to all who were not of the English nation. By 1315 when the Provincial Chapter was held the 'problem of the two nations', the animosity between the Irish and Norman peoples, had heightened in different areas of the Norman controlled land. At the General Chapter of 1318 at which William Newenham (Guilelmus de Lechlinia) of
Leighlin was confirmed as Provincial, Archbishops and Bishops in Ireland were named and appointed to protect the Carmelites' rights especially those of preaching and confessing.

Ralph Kelly, the Carmelite who was Archbishop of Cashel, was ordered by Edward III to contribute ten marks to help in the war against Art O'Kavanagh in 1359. In 1371, which was the centenary year of its foundation, Edward III granted friars of Leighlin Bridge ten marks annually for the repair and the restoring of their house. It was a means of maintaining the English defence at the stone-bridge against the attacks by the Irish which were facilitated in fact by the building of the bridge in 1320. Again in 1372 the Leighlin community received a royal subvention of ten marks. It is clear from these grants that the friary had to bear the brunt of many attacks round this time. Richard II in 1394 was helping the survival of the friars "who suffered from the incursions of our Irish enemies" and were to be paid annually twenty marks for maintaining the bridge and friary. The money was to be supplied from the King's possessions in Castletowns, Co. Cork. The following year additional lands were granted to the Carmelite community at Leighlinbridge by Edward Carew and confirmed by the King. There is no doubt from these records that for the century following their coming to Ireland the community were under the influence of the Anglo-Normans. The animosity between the Irish and Anglo-Normans was heightened within the mendicant Orders as time passed. In matters of control and in the use of the Irish language disagreements occurred.

In 1315, Edward, brother of Robert Bruce, the victor at Bannockburn, landed from Scotland near Lame with a large army and set about conquering the country. The friars were in the path of the Bruce invasion. The Carmelite friary in Ardee in Norman territory was burnt to the ground. The community would have been mainly made up of Norman personnel and many people had sought refuge within its walls. Earlier that year a Provincial Chapter was held in Ardee. Edward Bruce died at the Battle of Faughart on the 14 October 1318. During his campaign the Irish had supported Bruce but the Normans generally did not. Churches, monasteries, friaries, all had suffered heavily across the country. The Irish and Normans were more separated than ever. There was now deep suspicion and even active hatred between them. In addition and as in Europe, there was a dreadful famine in three successive years 1315, 1316 and 1317. The Black Death struck in 1348 returning for several years. The Irish chieftains or kings at the end of the century by submitting to Richard II became in a real sense powerful magnates, the same as the Norman lords. It was a time when some Anglo-Irish became Earls, like Gearoid earla de Desmond. However no Anglo-Irish lord was ever totally Irish.

Expansion in the 14th century

An outstanding Carmelite of this century was Ralph Kelly. He was the son of a merchant in Drogheda and was sent to the papal city of Avignon for his studies in both civil and ecclesiastical law. According to accounts he was affable and fearless. He was made Procurator of the Order at the Chapters in 1327 and again in 1339. On 6 February 1344 he was appointed to the See of Leighlin and consecrated at Avignon. On his journey back to Ireland he was arrested and kept in custody at Sandwich in England with another Carmelite Bishop, John Pascal. They were described as bishops lately consecrated by the Pope and with Bulls and Letters prejudicial to the King. Ralph Kelly was vindicated and freed. He was appointed to the See of Cashel in 1346, notification being sent to the Chapter and others as well as the King. Edward III's letter to the Judiciary of Ireland recognises that Ralph has renounced "all words prejudicial to the King or His Crown, humbly submitting himself to the King's grace."

The new Archbishop had opposed the taxes imposed by Edward and in turn imposed excommunication and other censures on anyone who paid a tax. The Archbishop and his prelates were prosecuted, found guilty and ordered to pay a fine of a thousand marks. Ralph Kelly was Archbishop of Cashel until his death in 1361. At the time of Ralph Kelly's difficulties with the secular authority, it was decreed that no Englishman in Ireland was to be allowed to use the Irish language in dealing with another Englishman, or allow his children to be fostered by the Irish. According to O'Dwyer, an acceptable compromise was evolving between the Gaelic-speaking mendicants "who admit no one into their monasteries unless they are pure Irish." There was a strong English/Norman influence evident in the selection of Englishmen as Carmelite Provincials of Ireland and in the exclusion of Irish friars from holding any position among the Norman friars.

In 1371 (the centenary year of the foundation) Edward III granted the friars at Leighlin Bridge ten marks annually for the repair and the rebuilding there. This was an effort to maintain the English defence against the attacks of the Irish which were facilitated by the building of the stone bridge in 1320. Right into the next century, the Carmelites of Leighlinbridge were given constant recognition for their labours on the border of the Pale and their care of the bridge. Gerald, 5th Earl of Kildare, built the White Castle close to the bridge in 1408, the site of which seems to be unknown today.

In the fifteenth century the Irish Carmelites seem to have been experiencing a difficult financial period especially around the 1430s since the contributions asked by Rome were the smallest. For some reason the Province had no representative at some of the General Chapters during this century. At the General Chapter held in Avignon in 1451 John Soreth was elected Prior General and held the post for twenty-five years, working indomitably for the reform of the Order. He is acknowledged as one of the greatest Prior Generals of the Order. He was beatified in 1866.

Culture and religion

The Norman culture gradually dominated both the Church and civil life of the land. The Normans have left us a wealth of documentation but it is all about legal, administrative and government affairs. The friars of Leighlinbridge like other Carmelites and other mendicants elsewhere served the local people on both sides of the river by preaching, teaching and instructing the faithful and especially by keeping alive their Order's flavour of spirituality and devotion. This would have incorporated the traditional Irish forms of devotion to relics, local saints and pilgrimages to holy places and shrines. Crock Patrick and Lough Derg's St. Patrick's Purgatory survive to our day. At the time the international problem relating to the Papacy and to religious doctrine that had surfaced in Europe, generally affected the quality of Christian life in Ireland as in England. At the end of the century while the Carmelites of Leighlin were being praised for their maintenance of the Bridge, the state of observance among the religious and the practice of religion among the people throughout the country had declined. There were complaints about tensions between the clergy and the friars who claimed that they were better educated but who were blamed for abuse of the sacrament of penance. The friars appear to have attracted many penitents and were consequently accused of 'offering easier terms' of penances, reparation and even of
absolving those excommunicated for murder. In general both with the secular clergy and amongst the friars, the problems got worse. Less suitable candidates had to be accepted for priesthood. Since their desolation by the Black Death their numbers never fully recovered.

As in other places of Europe, a special feature of the fifteenth century was the growth of lay piety that manifested itself in religious guilds, in lay religious associations and in the case of the Mendicants, in their Third Orders. The Prior General, John Sooth, mentioned above, was a holy man dedicated to a reform of the religious life. He was also very active in developing the spirituality of the laity, founding the Third Order of Our Lady of Mount Carmel for the laity and also the Carmelite Nuns. The Carmelites in Ireland would have felt some of his influence as elsewhere.

Dissolution and Dispersal

It is clear from the Irish and Roman Archives that the Irish Province failed to send representatives to most of the General Chapters held towards the end of the fifteenth century. However in 1503 when Peter Terrasse was elected General they were well represented. Cornelius Connell was reappointed Provincial. In 1505 William de Castro was made Prior of Leighlinbridge. An urgent need for reform was expressed in the decrees of the General Chapter of 1524. It was not attended by Provincials from Ireland, England, Scotland or from some mainland countries, the latter because of the Lutheran revolt. The Prior General, Nicholas Audet, is reported to have visited the Irish and English Provinces in 1530, at a time when King Henry VIII was trying hard to get a divorce decree from Rome. With his failure, the English Reformation got full legal force in England in the Reformation Parliament 1529-1536. In Ireland it was passed in the Dublin Parliament in 1536-37. The King proclaimed himself temporal and spiritual head of both countries and denied the Pope's spiritual authority in both lands. This was followed by the dissolution of the monasteries and friaries and the decree concerning their members: "to receive their resignations and surrender willingly tendered also to take charge for the King's use, of the possessions of the said houses, assigning competent pensions thereat to the persons who spontaneously surrender." The Suppression in Ireland had already begun by 1538. Some of the Carmelite friaries were suppressed in 1538-39 and by 1540 all of them had been dissolved and the properties annexed by the Crown. The official Extent for the Leighlinbridge friary was made on 6 January 1541 and the suppression of the friary is dated as "the Friday after 8 December 1543". It was surrendered by William, the last Prior. There was church belfry, dormitory, hall, two chambers, kitchen, a cemetery and a garden of one acre. Twenty-four acres of arable land and an eel-weir belonged to the friars in the village. In 1546 Sir Edward Bellingham, Lord Deputy, converted the friary into a fort and surrounded it with a strong high wall. This fortress was the centre of all military operations in Leinster. A considerable portion of the wall remains. Despite the dangers some Carmelites continued to minister in the district.

An entry in the State Papers under 1549 records a requisition for pickaxes, shovels, some ordinance, powder and money for the commencement of work at "a very good quarry of slate near Leighlin Bridge". A sketch of the town in part of the Carlow Barony (a map from the Lambeth MSS, London) said to date from 1571 clearly indicates an arched stone bridge and a wall extending from the end of the downstream parapet eastwards and around the town. In the Summer of 1575 there was "an intense heat and extreme drought from 1st May to 1st August" and without rain a plague developed, raging among the Irish and English in Dublin, Naas, Ath, Mullingar and Athboy. In Leighlin there must have been similar sufferings among the people and Carmelites, after the town was taken and set on fire by Rory Og O'Moore, the rebel leader from Laois. Carmelites were still provided refuge there because on 18 August 1576 the site and possession of the friars were given to Sir Peter Carew. In 1557 Connel Og O'Moore was sentenced to death as a stubborn rebel and executed at Leighlin Bridge. Rory Og was killed in 1578. The Bridge was a vital crossing for army and commerce alike on the way by Callan, Clonmel, and Cahir to Cork.

Even into the next century, the English authorities were still trying to wipe out the religious. In 1611 an Act was passed ordering all friars, monks and nuns to be expelled from their dissolved houses "where for the most part they still keep and hire". If the people to whom the King had given the lands and houses allowed the religious to continue there "as many do" they would forfeit their estate to the Crown and be fined or imprisoned (Cal. Carew Papers 1602-24). Despite the danger, the Prior General, Henry Silvius, appointed John O'Devaney Commissary General of the Irish Province on 30 April 1610. He was renewed in this post on 30 April 1615. With the defeat in 1601 of the Gaelic leaders O'Neill and O'Donnell who were supported by Spanish allies at Kinsale and their subsequent going into exile in 1607 from the shores of Donegal at the last pre-Reformation Carmelite foundation at Rathmullan, the resistance to English power was at an end. Elizabeth I had died a few weeks after Kinsale but the English forces in Ireland continued her policy of repression. In the 1600s the 'New English', those who had come to Ireland since 1530s, the administrators and soldiers, were overwhelmingly Protestant. There was still the 'Old Irish' who bore the brunt of the Tudor repression, but there were very few Protestants in their ranks. Most had suffered through the plantations. The middle group in this political structure were the 'Old English', a group much larger than the 'Anglo-Irish' of the towns and Pale and included those of Anglo-Norman origins who held on to their own culture. There were few Protestants among them and most had opted for the Counter-Reformation Catholicism. The disturbances that gave rise to Confederate Wars in England had their own reflection in the Irish situation. During the 1640s Confederate Catholics controlled most of Ireland from their capital at Kilkenny. Trouble was brewing in England with Charles I, causing the English Confederacy to be established and the appearance of Oliver Cromwell. On 30 January 1649 the King was executed in London and on 15 August that year Oliver Cromwell landed at Kingsend, Dublin with an army for the conquest of Ireland. Massacres followed at Drogheda in September, at Wexford in October and the other centres showing resistance to him. He was forced to return to England on 26 May 1650 because of the worsening situation there. His son-in-law, Henry Ireton, succeeded him as Commander and continued the operations until 1652 when Galway, the last fortified city, surrendered. The war ended in 1653 without formality. In order to compensate those who funded Cromwell's military operations and to pay the wages of his soldiers as well as the 'adventurers' who were spared on by religious fervour to fight against the Irish Confederates, plans were made to confiscate all Catholic property in three of the Provinces, the dispossessed to get land grants in the other, Connaught - in Galway, Roscommon and most of Mayo. The confiscation proved very successful though a small minority of Catholic owners got back their estates after 1660. Some merchants went into exile in Catholic Europe. Many families remained as tenants on lands they formerly owned. A new landlord class appeared after the Plantations.

What happened at Leighlin Bridge? While the original friary had been levelled making room for the fortress, a house and a chapel must have existed for the friars. There were still forty to fifty Irish
Carmelites throughout the country as well as young friars studying in Europe and older ones who had been forced to go into exile on account of the English laws. The latter are found later as professors and teachers in various universities and schools such as Louvain and Brussels. To Archbishop Rinuccini, Papal Nuncio, who arrived in Ireland in 1645 the Carmelite, Fr. William of St. Patrick, who had attended the Confederation of Kilkenny from October to Christmas 1642 complained that some of the Carmelites had repossessed the friary at Knocktopher (about 25 miles from Leighlin) only to be attacked and driven out by sixty men, Catholics. The Bishop of Ossory gave the Carmelites "neither remedy nor consolation". Fr. William had to leave for France, looking for manpower from the members of the Reform at Touraine. Some of the Carmelites of Leighlin would have gone to the Continent while others would have gone into hiding in the neighbourhood.

The rest of the century was a time of frustration and anxiety for Catholics. The Archbishop of Dublin, Peter Talbot, died in prison and Oliver Plunkett was hanged at Tyburn in 1681. In "The Irish Franciscans 1651-65", B. Millett, O.F.M. states that there was only one Calced Carmelite in Ireland in 1665. Writing to Rome from Dublin on 22 December 1683, Fr. William Shee (Shea) requested the Prior General for faculties to receive four youths into the Order, acknowledging that he himself was the only Carmelite in Ireland. The General, Angelo Monsignani, replying on 8 April 1684 gave the necessary faculties but also sought more information about the situation of the Order. William wrote on 1 April 1685 seeking faculties to profess four youths. In his reply, the General appointed him Commissary General for Ireland. William wrote again to the General asking for helpers from the Continent since he wished to reoccupy the old foundations. Aspirants had been going to the Continent for years. It was time now to get missionaries from the Provinces such as Belgium or Touraine. Fr. William was accused of being a poor correspondent in replying to letters sent him while in fact "letters had been sent to the General but he failed to receive them." After the Battle of the Boyne and the Treaty of Limerick, a decree banished all the regular priests (members of Orders) from Ireland, in fact some priests still held on in the neighbourhood of their friaries and priest-hunters were active throughout these areas over the following years.

On 1 May 1715, Anselm Jackson was appointed Commissary General of the Carmelite missions in Ireland. While the pursuit of the friars was ruthless and untiring, many by registering as secular priests continued to be able to minister to the people. After 1720 with an abating of the persecution some friars were able to come together and form small communities. With the help of alms collected in the country round about, they rented farms and took on novices as 'servant boys'. The Penal Laws were still in force and the 'priest-catchers' were active in 1721-22. However, the situation for the Order in Ireland must have been improving for a petition was made in the General Chapter of 1728 that the Irish might be allowed to pursue their studies in other Provinces on the Continent.

The Leighlin friary was restored in 1730. The Irish petitioned the General Chapter 1731 to be given the status of Province because there was now a sufficient number of convents, residents and religious. The Province was officially restored by Pope Clement XII on 10 October 1737. The first Provincial Chapter of the newly erected Province was held in Dublin 25-31 May 1741. The Friary at Leighlin was inhabited and Raymond Burk was elected Prior. The programme for the clergy at the time was to teach Christian doctrine to the young, celebrate Mass and hear confessions, visit the parish or village and by going to the houses teach what was necessary for salvation.

Once again considerable animosity developed in the early part of the century between the secular clergy and the mendicants. There were complaints that there were too many mendicants, that many were lazy and of dissolve life, that they disguised their questing under pastoral ministry, that they used faculties for missionary countries not in keeping with a Tridentine pattern of pastoral care. The Hierarchy decreed that postulants were no longer to receive the habit in Ireland and that the canonical year for novitiate was to be made on the Continent. Since the Carmelites had no Irish houses in Europe, though a number of Irish were now part of local Provinces, the need to establish a novitiate or use one of another Province was very difficult for them. They voiced their worry to Rome, pointing out that...
with this problem in recruiting aspirants, there was a danger of the Order's extinction. The decline in the number of mendicants in 1750 was alarming. Statistics compiled together by the Religious Orders for 1767 to determine the decline since 1750 showed that the Carmelites had dropped in number from sixty-four to thirty-four. The other Mendicants were in the same plight. A letter to Rome from the Provincial, Francis Mannix, in a plea for help points out this danger of extinction. Towards the end of the century, Catholics were allowed to have schools but only with the permission of the Protestant bishop. "The regulars of Ash Street", an educational system report states, had taken on another "popish school where twenty boys are clothed and instructed only." In 1806 the Dublin friary had to move to French Street, which was off Cuffe Street, apparently because the landlord would not renew their lease. They continued to use their chapel in the Liberties.

Despite the removal of many disabilities in the later eighteenth century, Catholics were still subjected to serious forms of discrimination. They could not sit in parliament. They had to pay tithes to the Established (Anglican) Church. They were excluded from many positions of authority. The influence of the French Revolution resulted in a rebellion in 1798 by Ulster Presbyterians, who also suffered a degree of discrimination. This was quickly suppressed but it was soon followed by a rebellion of Catholics in Kildare, Carlow and especially Wexford where it had a sadly sectarian character and was marked by ferocity on the part both of the rebels and the government forces which put them down. A parliamentary union between Great Britain and Ireland was passed in the British Parliament on 2 July 1800 and in the Irish Parliament on 1 August 1800, coming into effect on 1 January 1801. With the Act of Union people now began to speak of 'Catholic Emancipation', feeling that for them admission to the higher offices of State could be soon realised. P.O'Dwyer points out that "while the legal standing of the Catholic Church improved, the curtailing imposed by the Hierarchy on Religious Orders had a very damaging effect on them", not least of all on their morale. Amongst the poor and destitute to whom the Order priests ministered the standard of living and the level of piety were very low. For the Carmelites themselves to survive there was need for a morale boost. In 1801 there were ten friaries manned by twenty-eight priests. Some of the friars, who went to Europe in the turbulent times of the Napoleonic period expecting to return, in fact joined the local Provinces and stayed. Despite the hopes of Emancipation during the early decades, the Religious Orders were experiencing great hardship from the Hierarchy and in 1815 several complaints were made to Rome against certain bishops "who continue to harass the regular clergy". However the Orders were not always free of blame. There were problems of poor discipline and observance where the communities were small and in some cases members were not living together. English Law did not recognise the legal existence of friaries or the possession of goods in common. Hence in the case of the Carmelites as with other Orders, whatever they possessed in buildings or lands was considered in law as belonging to one person and it had to be left by will to another named person. If the recognised owner died intestate, the property would go to his next of kin, which sometimes occurred with the loss of houses and land to a member of a natural family. The will of Fr. Patrick Farrell made on 5 June 1817 at White Abbey, Kildare was a typical acceptable form at the time. It states "Lastly I leave and bequeath my title of that house and land near Leighlin Bridge to Mr. Michael Coleman who was sixty, "living in the district of the convent." Two others, William Britton and Richard Whelan, were to be conventuals, assigned to live in the friary. In Fr. Colgan's Relatio or report to Rome in 1840, it states that the convent was owned not by the Carmelites but by a landlord who was demanding £40 rent which the Provincial refused to give. According to the Diocesan Archives of Kildare and Leighlin, the Carmelite convent was suppressed by Bishop Doyle in 1826. P. O'Dwyer in "The Irish Carmelites" felt that the references from the Kildare and Leighlin archives "need further investigation" in the light of Colgan's report in his Relatio of 1840. Before his elevation to the episcopate, Bishop Doyle was an Augustinian friar working at Carlow College. It was indeed singular that in 1819 at the age of thirty-two and a member of a Religious Order, James Doyle was made Bishop of Kildare and Leighlin. As a Church leader he proved himself outstanding, particularly in his work with Daniel O'Connell for Catholic Emancipation and in the administration of the diocese. But he was intent on implementing the Trent model regarding the position of bishop - as with the Pope for the world, so with the bishop for the diocese. He wished all faculties, permissions etc., to be reserved to him. For the old Orders, 'exempt religious' with Prior Generals in Rome and a source of plenary authority at mission level, there was the making of conflict and contention. It was a time of emergence from the penal era of suppression, a time when unassigned friars few in number still lived close to the

At the Provincial Chapter in 1823 Patrick Berry who was Vicar Prior of Leighlin was elected Prior of Leighlin. There were at least three

Fr. Tom Lalor P.P. Leighlin laying a wreath on the surviving tomb stones of members of the Carmelite Order at St. lserian’s Church.
people with no community discipline and poor observance but still with the dedication to the religion that preserved the faith of "our fathers". Bishop Doyle's unrelenting attitude seemed inexorable.

The Religious Orders had suffered a great deal because of the prohibition of having their own novitiates in Ireland. In the 1820s there were only 30 Carmelite priests left who served in eight friaries. The opening of houses on the Continent after the revolutionary wars gave new hopes to the Irish Province but these were soon dashed. In the publication of the Catholic Emancipation Act 1829 there were a series of clauses describing what was effectively a new penal code that aimed at "the gradual suppression and final extinction" of the Jesuits and Mendicants. Religious priests were to be compelled to register, foreign members of Religious Orders entering the United Kingdom were to be refused, and those responsible for receiving novices and the novices themselves were to be prosecuted. The Tithes remained. Before the Emancipation Bill was published in 1829, the Provincial of the Augustinian friars, Fr. D. O'Connor, O.S.A., informed Bishop Doyle of the great fears of the regular clergy "that they might be sacrificed for Emancipation". Fr. O'Connor with other Superiors, Fr. John Spratt, O.Carm., and Fr. Leahy, O.P. met with the Bishop on 20 March 1829 to stress their fears and to make a petition against the penal clauses affecting their people 'who were blameless and entitled to the protection of the State' through the work of Bishop Doyle and others this plea was presented to the House of Lords on 1 April 1829. The Emancipation Bill was passed into law on 13 April 1829. The new penal legislation was never invoked but the Emancipation Act did not put an end to injustices to Catholics. Afterwards we find Carmelites having to register themselves under pain of heavy fine for failure to do so. Bequests made to them became invalid and the Courts did not recognise funds bestowed on Catholic charities. The effect of the Bill was to reduce the membership or enrolment of candidates for the Orders. In the case of the west of Ireland, especially Connacht, the Carmelites had left all their friaries and traditional areas such as Knock, Co. Mayo before 1870.

The demise of Leighlinbridge had already occurred.

The Bridge of Leighlin

An excellent book "Irish Stone Bridges" by Peter O'Keeffe and Tom Simington was published in 1991. The authors are civil engineers with a lifetime experience of "giving our old bridges the attention they deserve". They state that Leighlin Bridge "has been one of the most important river crossings in Ireland for more than a thousand years." The river Barrow from Muine Beg to the sea has cut a deep valley for its path while up-river it flows through relatively flat country. Roads of ancient origin met at the crossing point of Leighlin. The book stresses this point in terms of the place's importance. After the Norman invasion, Bealach Ghabhrain continued to be the great highway between the south east and the south west of Ireland and the road from Gowran through Bennettsbridge, Ballymeck and Mullinahone was opened as a link with the Norman settlements of south Munster.

According to the authors, there is no record of a bridge of any kind in the vicinity of Leighlin prior to the end of the 13th century. In a book of 1654 by Sir James Ware on Ireland and its Antiquities we have the first reference to "the bridge of Leighlin built by Maurice Jakis, a canon of the cathedral of Kildare who also built the bridge of Kilcullen." A more detailed reference in a Chronicle of 1577 by Hollingshed states that in 1318 "there hath been a worthie prelate, Canon of the Cathedral Church of Kildare named Maurice Jakis who among the rest of his charitable deedes builded the bridge of Kilcoollene and the next year following he builded in lyke manner the bridge of Leighlinn, to the great and daily commoditie of all as are occasioned to travaile in those quarters." Neither of these secondary references mentions whether the bridge was of timber or stone. An original mention in the Laud manuscript Annals of Ireland 1162 to 1370, preserved in the Bodleian Library, records "1319, item pons lapisde de Killoleyn constituitur per Magistrum Mauritiam Jak, Canonicum ecclesie cathedralis Kildaire" (likewise the stone bridge of Kilcullen is constructed by master Maurice Jak, canon of the cathedral church of Kildare). Since Kilcullen was in stone, it can be assumed that Leighlin was also. Apparently the title 'master' was given to the highest grade of stone masons in the order apprentice, journeyman and master. The Irish Penny Journal for 1844 contains an
article on the Leighlin bridge which states that the present name of the town is derived from the bridge which was erected in 1320 to facilitate the intercourse between the religious houses of old and new Leighlin, by Maurice Jakis, a canon of the cathedral of Kildare. "According to O'Keeffe and Simington, it is reasonable to assume from this reference that "the bridge was financed by the Bishop of Leighlin and the Carmelite friars, which would explain how Jakis became involved."

There are many references to the town of Leighlinbridge in the Cromwellian war of the 1640s and in the wars of the 1690s. There is no mention of repairs to the bridge and it was in service in 1656. In the 1683 Benny edition of Petty's General Map of Ireland, Leighlinbridge is clearly indicated as the Barrow crossing on the road from Dublin through Ballymore Eustace, Baltinglass, Carlow, Goran to Carrick-on-Suir, Dungarvan and Youghal, with a branch from Gowran to Kilkenny, Clonmel, Cappoquin and Cork.

From the history of the Barrow Navigation which refers to the legislation of the 1537 Act prohibiting the construction of fishing weirs on the river without leaving a "King's gap" or passage for shallow draft boats, it is clear that below Leighlinbridge the river was tidal. Even before the construction of the 18th century navigation weirs the normal flow of the river was considerably less deep than it is at present. O'Keeffe and Simington add the important conclusion that "the construction of the foundations and piers of Leighlin Bridge was a far less formidable task than it appears today." The river of its early history was also much narrower.

A literature search, to determine if the down river section of the present bridge is the original bridge built in 1319-20, failed to answer the key question. O'Keeffe and Simington sought the answer in an assessment of the geometrical and engineering characteristics of the bridge prior to the 1976 improvements and the reinforced concrete pathway constructed on the upriver face when the whole bridge was pressure-grouted and gunited. From their excellent examination and detailed analysis of the spans and arches with their configuration as well as the masonry in the arch rings, they concluded that the bridge is not the original one built by Jakis. It would have had pointed segmental arches, thicker piers and smaller spans. They quote the Ordnance Survey Letters, 1839, contributed by T. O'Connor of Leighlin Bridge, which concluded that "the original bridge which gave its name to this town was, it is said, long ago destroyed, and several other bridges erected on its site were at various previous periods carried off by the overwhelming floods of the Barrow."

From their study, O'Keeffe and Simington concluded that the bridge was rebuilt sometime between the mid-16th and the mid-17th centuries. The large segmental arc spans of 30ft suggest the later period but the shape of the ring stones and their orientation leave open the possibility that it was rebuilt about 1547 by Bellingham. It is unlikely to have been erected in the last half of the 16th century because, like Carlow, "the arch intrados would then be four-centred Tudor. "This latter feature, involving the rounding of the section where the bridge arch commences, is distinctive and decisive.
Our Heritage:

What does it mean to us?

Willie White

Although we often look back on the past and wonder how the people through the ages survived in the times of oppression and hunger let us in this year of AD. 2000 thank God that they were able to cope with the pressure and pain which was their lot and still manage to leave us the wonderful longing for the freedom which we know today. The time of the Penal Laws certainly brought its share of misery and hardship to the majority of the population but it was not alone these laws which brought the peasantry to a state of mind in which they began to lose the pride which once was the hallmark of the Irish worker and caused them to sink deeper and deeper into the mire. A stage had been reached at which they cared little whether their landlord was Catholic or Protestant, it was the fact of paying tithe's to that person that was their main grievance. The fall in the standard of living and the increasing demand for land due to the rise in the population caused rents to rise and the lack of other work left the populace to depend more and more on agriculture for a living and on the potato for food.

The repeal of the penal laws did see some relief but the hardest thing to shake off was the attitude of hopelessness which had grown over the years.

The mud cabin which is often glorified in our songs was little more than a death trap to the crowded family, being a breeding ground for sickness and decease. Arthur Young, who toured Ireland in the 1770's wrote: "The cottages of the Irish, which are called cabins, are the most miserable looking hovels that one can imagine. The furniture of a cabin consists, in the main, of a pot to boil potatoes and a rough wooden table. In the odd cabin you may find a box or broken stool and seldom a bed as the family lie on straw like the animals.

Jonathan Swift, along with others, bitterly attacked the society which tolerated these terrible conditions for the poor. In 1729 he published what he called a modest proposal for public consideration, a scheme for killing off year old children in which he states that their flesh would make 'Delicious and wholesome food'. He probably never meant any such thing but thought that it would make the powers that were, aware of the terrible conditions that prevailed throughout the country. George Berkeley, protestant bishop of Cloyne, also directed attention to the social and economic conditions in the country at the time.

But our ancestors were nothing if not resilient and even the terrible conditions under which some of them lived could not kill the love of culture in their hearts and their ability to organise what we now call sessions whenever they got the chance. There is no doubt that they had times of sadness and despair and terrible visitations such as famine, evictions, and other hardships, yet at the back of it all there was a form of carefree light-heartedness that possibly often helped to keep them sane.

During those years of hunger and hardship the bright spots in a sky of darkness were a wedding, a birth, the occasional feast day and sometimes even a funeral. On such occasions the shanachie, the singer and the musician brought a flash of cheer and merriment into what was literally a life of suffering. The ordinary peasant had to make his or her own amusement and often, along with the aforementioned occasions, the visit to the local blessed well or the Pattern day were also days on which music, song and dancing were enjoyed. Although such things as Patterns and Pilgrimages were forbidden by law it was often the church who frowned on the festivities on such occasions. It
should be remembered that after the banishment act of 1697 bishops and hundreds of priests had left the country and had been forbidden to return under threat of death for high treason. It was the bishops and clergy who had been educated in the cities of Europe and had little or no knowledge of the conditions of these people who now were severe in their disapproval of levity on such occasions. It was only very slowly in the first half of the 18th century that, despite the savage laws on the statute books that the catholic church was reorganised and reformed and could, in a way, minister to their flock. Priests were often under suspicion and adopted a line, which was really the only one they could, in their sermons to the people that they must be subject to the temporal authority because all authority came from God. Even after their position had been legalised in 1782 the catholic clergy dare not speak against the injustice of some of the laws or the manner in which they were carried out. It was only after the union of 1800 that bishops such as J.K.L (bishop Doyle of Kildare and Leighlin) although warning his flock about doing anything against property-owners, at the same time denounced those who were demanding rack rents, tithes, and taxes from such a poverty stricken people.

We look back on this period in Irish life, and indeed on the many struggles which followed it, up to and including the rising of 1798 and later, to bring home to our younger generation how much their ancestors suffered that they and all who came after them might enjoy to the full the beauties and pleasures of this great land of ours. Let us now look on the brighter side of our past and let our minds dwell on the great deeds performed and the buildings erected by those who have gone before us. Let us contemplate on the work done by Irish missionaries abroad, the buildings designed and built not alone in Ireland but further afield, let us think of the names of Irishmen who are known the world over, who became great men in other lands, their names are legion. Think of the folklore that every parish in this land of ours possesses. Think of the men and women of Ireland who gave their lives in the service of other countries. Europe holds the graves of thousands of Irish who gave their lives for "The freedom of small nations" in the service of other countries. What of the "Wild Geese", and the lines "On far foreign fields from Dunkirk to Belgrade, Lie the soldiers and Chiefs of the Irish Brigade".

It is to try to help us think of who we are, and who those who went before us were, and did, that we have taken this brief look back in time and now look forward to their memories being kept forever green.

Carlow can boast of her share of great men and women, of towns, villages and valleys where every street and stone, every hill and hollow, every wood and waterway could tell a thousand stones. Is not every true Carlow man or woman filled with a sense of pride when they read or hear of the exploits of the people from their native heath, no matter the creed or class. Especially if it be success against the odds, or survival when that seemed out of the question. Let us think of the buildings throughout the county, the castles, the bridges, the houses, the cottage our ancestors came from, or was it a castle, it matters not they left us a memory. Our Heritage need not be something of stone and mortar, it can just as well be a deed well done, a plan that improved the lot of the people, the work of a father or mother for the improvement of the family. It matters not if the effort was genuine.

Carlow is producing people today who are able and willing to take their place with the best in the country, indeed let us go further and say the best in the world. This year Heritage week was held from September 3rd. to September 10th. Carlow put on a great show and every village and town did something special. This year also the Theme of the week was "Europe: A common Heritage" and was taken part in by about 40 countries. While it is right to remember this, it should not cloud our vision of the importance of our county let alone our country. If anything it should give us a little more pride in what we do. This is our county, our Carlow, and we should be proud of her. Let the coming generation's have something good to say about us as we have to say about the generation's that are gone. The spade bearers of today are the Flag bearers of tomorrow. Carlow is an improving county, let us put our heart and minds into that improvement and the advancement of our county will know no bounds.
When President Ulysses S. Grant proclaimed Colorado the 38th state on Aug. 1, 1876, he may have changed the course of history, and all because Colorado voters had elected Democrat Thomas Patterson as its territorial delegate to Congress in 1874. Colorado entered the union just as the United States was celebrating its 100th anniversary, and became known as the Centennial State.

Thomas McDonald Patterson, described by contemporaries as the most prominent figure in Colorado history, achieved a degree of political influence, professional fame, and financial success that makes his relative obscurity a mystery. As the acknowledged leader of the Democratic Party from 1876 to 1892, he raised the party's respectability. By engineering a fusion of silver Democrats and populists to challenge Republican dominance, he brought about an effective two-party system. In Patterson's lengthy career he was instrumental in Colorado's quest for statehood, served as territorial delegate to Congress, was the first Democratic U.S. congressman, and later a U.S. senator.

Emigration from Carlow.

Thomas MacDonald PATTERSON, son of James and Margaret (Montjoy) Patterson was born in Carlow, on November 4, 1839. He was ten years of age when he emigrated to the United States with his parents, who settled in New York City, where he attended the public schools. Some four years later he moved with his parents to Crawfordsville, Indiana. There he worked in a printing office for three years before following his fathers profession as watchmaker and jeweller for five years. In 1861 during the Civil War he enlisted in the Eleventh Regiment, Indiana Volunteer Infantry under the command of Colonel Lewis Wallace who is best remembered as the author of Ben Hur. Patterson attended the Indiana Asbury (now De Pauw) University in Greencastle, Indiana in 1862 and Wabash College, Crawfordsville, Indiana in 1863. There he studied law and was admitted to the bar in 1867 and commenced practice in Crawfordsville. He married Katherine Grafton of Watertown, Mass. in 1863, who was a formidable lady in her own right, being described as a philanthropist and suffragist and she was also president of the Equal Suffrage Association.

Denver, Colorado

He moved to Denver, Colorado in 1872 and continued the practice of law. He was the city attorney of Denver between 1873 and 1874. He was elected as a Democrat to be a Delegate to the Forty-Fourth Congress and served from March 4th 1875 to August 1st, 1876.
The territory of Colorado was in a state of flux at this time. Since the summer of 1858, the earliest settlers met and decided to ask the federal government to detach the territory from Kansas, give it a name and allow it to set up its own government. But the Congress was too agitated over the coming Civil War to pay much attention. In 1859 they again attempted to make Colorado a sovereign state, but voters rejected the first constitution, but a provisional territorial government was set up. It was called the Territory of Jefferson. A year and a half later, Congress created the Territory of Colorado. By 1864 those legislators were again itching for statehood, because as a state, Colorado could secure government protection from hostiles. It would also be easier to lure the railroads there and protect mining interests. Bills to bring Colorado into the union continually failed. Easterners objected to bringing in sparsely populated new states that would be entitled to two senators and southerners objected to bringing in new states until all the states of the old Confederacy were readmitted.

Colorado's big break came in 1875. Opposition to Colorado statehood began to fade. Republicans, sensing a tough election in 1876, coveted Colorado's electoral votes. But Patterson, one of two territorial delegates to Congress and a staunch Democrat, assured democrats that Colorado wasn't as republican as the republicans believed.

From the writings of Tommy Lynch, Old Leighlin

In bygone days the cart and bogie run was the children's delight and meals were of secondary importance once the trek from the harvested fields began. The advent of the buckrake and hydraulic transport marked the beginning of the end with the youngsters relegated to a standpoint view of activities were debarred a lift under any heading on the new hayseed omnibus.

No more the hauling home is done With sweating horse and mare. And creaking wheels and playful squeals Marked meadows growing bare The jolts and jog and kids and dog On rubbers leave the scene All streamlined now from cart to plough

In the early 50s there was a marked swing-over to modern methods in the seasonal harvesting make-up. Power equipment was everywhere, gone was the measured plod of the farm teamsters and the creak of rachets on the headland was a diminishing feature of the "cutting." Even on the hills and small holdings, where as a rule the old ways outlived their usefulness, draught and rains gave way to to the speedier drive of the power outfit and the hired unit of a new age. Though picturesque in its day, the "horse and collar" machine was losing grip and the swish of the tail and toss of the mane in protest against the heat and the flies was fast becoming a "memory snap" in the rural album.

Yes time and tide did oust the scythe Though meadows rise and fall And changing gear from year to year Is fashion's overall.

Now muscle-men and horses whin, Relaxing in the shade, While breast-work toil is done in oil, By tractor and the blade.
The Master of the Waters

From Wells

The Oenach Carman, a famous fair, the great triennial celebration for all of Leinster is said to have been held in the vicinity of Leighlin. Similar events held in other provinces included the famous Oenach Tailten in Meath, Oenach Cruachan in Connaught, and Oenach Emhain Mhacha in Ulster. The fair of Carman celebrated the festival of Lughnasa (1 August) and included competitions in athletics, poetry and other arts. From this same soil, just down the road at Wells near Bagenalstown came the only Irish sculler ever to win a rowing World Heavyweight Championship medal. Sean Drea competed in the heavyweight single sculls and in the 70s became the first oarsman from Ireland to achieve international success. He claimed a silver medal at the World Championships in Nottingham in 1975, finishing second to his great rival, the West German, Peter Kolbe, and in 1976 he finished fourth in the Olympic final in Montreal, Canada. Three times at Henley-on-the-Thames, England he won the Diamond Sculls and many other prestige events in a distinguished career.

Career

In 1967, Sean Drea began rowing when he joined the Neptune Rowing Club in Dublin, Ireland’s premier rowing club. By the following year he was competing seriously in sculls with successes in the Junior Sculls at Queen’s, Belfast and at Trinity, Dublin before moving to senior level. It was in his own county capital, that he had his first victory at this level. With the confidence gained at Carlow he went on to win at Askeaton, Boyne, Cork, Coleraine, Galway and Metro.

1969 brought continued success for Sean in senior sculls competitions. He won at Trinity, Coleraine, Metro, and the Dublin Sculling Ladder before again taking first for Ireland in
the Home Internationals. He concluded the year by competing for the first time in the European Championships in Klagenfurt.

At this time Sean was engaged in a very fulfilling career in advertising in Dublin. At the same time he was making his name in rowing which was demanding more and more of his time. With a strong motivation for sculling, a major evaluation of his parallel careers had to be made. His subsequent decision not only changed his life but also the status of international rowing in Ireland. He had unbounded courage and confidence to risk everything and pitch himself into the competitive world of international rowing.

England

On moving to London in 1969, Sean was exposed to a new level of competition and coaching. He soon discovered it was not moving him on fast enough to allow him to compete successfully in international rowing.

Still competing in Ireland in 1970, the man from Wells showed his prowess by winning the senior titles at Trinity and Metro, and once again taking the honours in the Home Internationals.

Back home in Carlow towards the end of 1970 - his father was ill - he decided to take a sabbatical and worked on the family farm at Wells. Again, it was time to consider his future.

As an annual competitor at Henley, he met with Jack Kelly, a former winner of the Diamond Sculls and brother of Grace Kelly. Jack was deeply involved in rowing in America and was a member of the famous Vesper rowing club of Philadelphia. Kelly, realising the potential of Drea, suggested he should visit America. Jack Kelly remained a friend and rowing partner of Sean until his untimely death some years ago.

America

Sean Drea was soon to add his name to the list of luminaries who visited America: champions like Ronnie Delaney, Danno O'Mahoney, artists like John McCormack and Barry Fitzgerald.

On his arrival he quickly discovered that the American rowing structure presented him with a chance of competing seriously in international competition.

Typically, he obtained a scholarship, first in medicine, later changing to a B.Sc in Marketing Management.

From this point onwards, Sean's rowing career rapidly elevated to new heights. In 1972 he won at Schuykill Navy Regatta, one of America's most prestigious events. However, still with an eagerness to perform at home, he returned to win yet again at Metro. In the same year, and for the first time, Ireland had a real contender for the Diamond Sculls in Carlowman, Sean Drea. On the day an unfortunate incident deprived him of honours in the final, he broke a fin on his boat and was unable to steer. At that time, to all rowing enthusiasts in Ireland, Henley was the Mecca of world sculling and the Diamonds, the world's most prestigious sculling event outside the World and Olympic Championships.

It was also in 1972 that Sean, for the 4th and
last time, won at the Home Internationals and in the Munich Olympics finished 7th in the singles. This was a singular, outstanding performance. Not since 1948 had an Irish crew competed in the Olympics.

While 1972 was a most successful year for Sean Drea, it was also his first season in America and at 25 he was on his way to becoming the dominant world heavyweight sculler.

In 1973, Drea added to his list a second victory at the American Navy Schuykill Regatta, before going on to win the German National Championships at Hanover and Duisburg. In Moscow, he rowed into 6th place in the European Championships. Now a regular headline maker, he went on to take his and Ireland’s first victory at Henley in the Diamond Sculls.

The following year he won his third Navy, while annexing wins at Munich and at Canadian Henley. He won the American sculling championship before successfully defending the Diamond Sculls at Henley. In the World Championships at Lucerne, Sean was forced to withdraw at the semi-final stage due to illness. According to the international media and rowing circles he was favourite to take the gold medal.

The Master of the waters from Wells, in 1975 took his fourth-in-a-row at the Schuykill Navy Regatta. Again he won the American Championships, and U.S. Henley, followed by a win over Duleyev of the Soviet Union in the final at Lucerne. Sean Drea is among the few in Henley’s sculling history to achieve three-in-a-row. He beat New Yorker, Jim Deitz in the final. Not only did he win but he also set up a new course record when he beat in the semi-final, European champion, Peter Michael Kolbe. This course record stood for many years after Drea’s retirement. We can only conjecture where Drea would have finished had he not been forced to withdraw in the 1974 World Championships in Lucerne when Deitz won silver.

Later in the year, his proudest moment came when he won Ireland’s first ever rowing world championship medal, taking silver in the singles final at Nottingham. Kolbe beat him into second place. There is little doubt that gold medal was a realistic target for Drea, he not only demolished Kolbe in the Diamond sculls earlier in the year at Henley but he also led him by 4.5 secs. in the semi-finals at Nottingham on his way to the final.

That day in 1975, in the World Championships, Drea left in his wake East German, Finnish, Argentinian, French, Italian, American, Bulgarian, Austrian, and Soviet scullers - the best in the world. David Faires,

<table>
<thead>
<tr>
<th></th>
<th>Career details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1967</td>
<td>Started rowing career with Neptune rowing club</td>
</tr>
<tr>
<td>1968 Junior Sculls</td>
<td>Queens and Trinity</td>
</tr>
<tr>
<td>1968 Senior Sculls</td>
<td>Carlow, Askeaton, Boyne, Cork, Coleraine, Galway, Metro</td>
</tr>
<tr>
<td>1969 Senior Sculls</td>
<td>Trinity, Coleraine, Metro, Dublin Sculling Ladder</td>
</tr>
<tr>
<td>1970 Senior Sculls</td>
<td>Trinity and Metro</td>
</tr>
<tr>
<td>1972 Senior Sculls</td>
<td>Metro</td>
</tr>
</tbody>
</table>

**UK Diamonds**

1972 Diamond Sculls, Henley  Winner (Course record 7.40 in heat)
1973 Diamond Sculls, Henley  Winner
1974 Diamond Sculls, Henley  Winner
1975 Diamond Sculls, Henley  Winner

**International Regatta wins**

1973 Hanover
West German Championships at Duisburg
1974 Munich
1975 Lucerne
1976 Lucerne and Amsterdam

**Home Internationals**

1968 Winner
1969 Winner
1970 Winner
1972 Winner

**US Honours**

1972 Schuykill Navy Regatta - Winner
1973 Schuykill Navy Regatta - Winner
1974 Schuykill Navy Regatta - Winner
1975 Schuykill Navy Regatta - Winner

**U.S. Championships**

1974 Winner
1975 Winner

**U.S. Henley**

1975 Winner

**Canadian Henley**

1974 Winner

**European Championships**

1969 Klagenfurt Unplaced
1973 Moscow 6th.

**World Championships**

1970 Canada 12th.
1974 Lucerne Forced to withdraw due to illness
1975 Nottingham Silver medal and the first ever championship medal for Ireland

**Olympics**

1972 Munich 7th.
1976 Montreal 4th.
the then *Irish Independent* sports reporter, in reviewing the 1975 sports year, described Drea's performances and world standing as 'astonishing and tremendous, easily the outstanding Irish International sporting personality of 1975.'

The Olympic year 1976 arrived and the young man from Barrow Valley in County Carlow, standing all of 6' 1" and 210 pounds focused on the Olympics in Montreal. He had 3 Diamonds, 4 American Navies, 2 American championships, 1 German championship, Canadian and American Henleys, major European wins, and a World Championship silver, no other sculler could parallel this record. To boot, he was victorious in the big pre-Olympic international regattas at Lucerne and Amsterdam. The newspapers had this to say of the semi-finals, *With Ireland's Olympic chief, Lord Killanin and Queen Elizabeth looking on, Drea pulverised the opposition, the world's finest and fittest rowers, to easily qualify for the Olympic Single Sculls final.*

Taking part in the final were Ibarra of Argentina, Kolbe of West Germany, Dreifke of East Germany, Drea of Ireland, Dovgan of the USSR, and Karpinnen of Finland. Drea and the Argentinian, Ibarra had won their semi-finals but it was the Finn, Karpinnien who took the Gold. The three-times Texaco Award winner finished fourth, a truly outstanding and historic performance.

Sean Drea maintained an active interest in rowing through coaching, both in the U.S. and Ireland. He has acted in a consultative role with U.S. International crews and since his return to Ireland has coached the Irish International Women's squad.

His sons Jack and David row for Neptune and Trinity.

He was the Master of the Waters. He was to the forefront of world sculling and has not, before or since, been equalled in Irish rowing.

---

**The Alamo & the Carlowman**

**Thomas Hendricks, Barnahask (1815 - 1851+)**

In 1821 Mexico won independence from Spain and deputed Stephen F Austin ('Father of Texas') to found the first Anglo-US colony. James Hewittson from Thomastown, Co. Kilkenny accompanied Austin on this enterprise into Texas. When the Mexican Constitution of 1824 promoted the idea of populating Texas in return for generous land grounds, Hewittson and 3 Wexfordmen, James Power, John McMullan and James McGloin applied to become agents/impressarios. They intended to bring 200 families from Ireland.

This migration and others like it were probably the most significant "voluntary" mass movements to the Americas excluding those of the Famine years. Somewhere in this throng thrust a man named Thomas Hendricks, seeking a new start, leaving a tithet-ridden cholera infested and famine prone land behind. Agents like the four above starting in Wexford (the entire parish of Ballyragget left en mass) trawled a net, to obtain the requisite numbers, into Waterford, Tipperary and Carlow etc.

Hardship and challenge awaited Hendricks. Crude log cabins, endless prairies, homespun cloths, wind and heat were hard on the women especially. "Texas was heaven for men and dogs; hell for women and oxen". But the chance to leave a past behind, make a fresh start, a spirit of sharing, decent neighbours and liberty outweighed all for him and many more.

Probably born in the year of Waterloo, 1815, (he was documented as being 21 years old in the Alamo Garrison roll) Hendricks left a mystery in his birth as he did in his death. His name appears on only one of the two honour roll plaques within the present day Alamo shrine. Twelve or thirteen Irish born were always believed to have been among the 183 (?) heroes who fell before dawn on March 6th, 1836. There were many of their comrades of direct and near extraction. The latest list (Oct. 1998) names only 9 but Walter Lord's *A Time To Stand* listed 3 additional Irishmen plus Thomas Hendricks.

Many of those who went to Texas in search of adventure and fortune often left a past behind they did not wish remembered or noted. Some were illiterate and in the case of the Irish might have lost an entire family on the hazardous voyage to a then dangerous and rugged coast peopled oft by hostile Indians. They paid 30 dollars for the passage and a fee for the land grant. They were promised 4,428 acres. Further land was, in time, promised for services to the fledgling Republic of Texas. Thus many would prosper over the seven generations between them and us. But en route storms, sun and shipwreck decimated many of these first Irish. On James Power's 2 ships, the 'Prudence' and the 'Heroine', bound for Orleans and then to Texas, of the 408 men, women and children, at least 250 plus died from the journey or the New Orleans cholera epidemic without setting foot on their new lands.

So it's no wonder Hendricks origins and
whether he was one of the Handricks (?) of Barnahask/Mt. Leinster is lost in the mists of time. No records (baptism/birth) exist for the relevant parishes (Claregal/Kildavin/Killane/Buncloody etc.) before 1827/1833, nor do the Tithe-Proctor books yield definitive information either way. The family have spelt the name in different ways across the generations, posing a further tracing difficulty. When Rory Murphy, the family historian (The Handricks of Mt. Leinster) visited the Alamo in the early 1990s he was emphatic this Hendricks was his great-cousin but I could not prove the validity of the assertion beyond doubt despite extensive research on 2 continents.

What is certain is that MacLysaght’s The Surnames of Ireland states Handricks/Hendricks etc. (Norse = Henry) MacAmnaic was a Sept of the illustrious/infamous MacMurroughs who owned vast holdings in Wexford/Carlow/Kilkenny from the time of Dermot na nGall (Dermot of the Stranger) and his instigated Norman invasion. They were not of German extraction as some of the family, understandably, believe. The family were granted the rights - patent to a coat of arms through an unconnected Hendrick, when he was High-Sheriff of Dublin in 1703.

The Wexford Irish, possibly including our hero, settled round San Patricio and Refugio and in many other South East Texan newly-found settlements. But grave unrest swept Ireland and in many other South East Texan newly-found settlements. But grave unrest swept Texas in those next three years as the iron grip of the very ill-named but self-styled “Napoleon of the West”, Generalissimo Antonio Topez de Santa Anna tightened on his grip of the very ill-named but self-styled “Napoleon of the West”, Generalissimo Antonio Topez de Santa Anna tightened on his grip of the very ill-named but self-styled “Napoleon of the West”, Generalissimo Antonio Topez de Santa Anna tightened on his grip of the very ill-named but self-styled “Napoleon of the West”, Generalissimo Antonio Topez de Santa Anna tightened on his grip of the very ill-named but self-styled “Napoleon of the West”, Generalissimo Antonio Topez de Santa Anna tightened on his grip of the very ill-named but self-styled “Napoleon of the West”, Generalissimo Antonio Topez de Santa Anna tightened on his grip of the very ill-named but self-styled “Napoleon of the West”, Generalissimo Antonio Topez de Santa Anna tightened on his grip of the very ill-named but self-styled “Napoleon of the West”, Generalissimo Antonio Topez de Santa Anna tightened on his grip of the very ill-named but self-styled “Napoleon of the West”, Generalissimo Antonio Topez de Santa Anna tightened on his grip of the very ill-named but self-styled “Napoleon of the West”, Generalissimo Antonio Topez de Santa Anna tightened on his grip. No records (baptism/birth) exist for 3 months army service. Other grants could also have been claimed by him, 320 acres from the public domain, bounty grants for guarding the frontier etc. but he doesn’t seem to have utilised these bounties. Jack Co. is Comanche territory and now has a population of 6,748 and an oil, cattle and tourism economy. It is below the “Panhandle” and in the legendary Red River country, next door to Wichita county. Only one “imported”, seemingly unconnected, Hendricks lives out a retirement there today.

What is probably happened was that Hendricks had enlisted for 3 months service and that expired in mid-February. He then either left the army and resumed his own affairs (he certainly left the old mission) or he joined some other part of Sam Houston’s rapidly strengthening forces. He may have eventually participated in the “battle of the siesta”, San Jacinto. Houston here trapped a sleeping Mexican army in the four o’clock heat. In 18 incredible minutes, shouting “remember the Alamo”, the Texans routed an army far bigger and better equipped.

Only 9 Americans were killed, they joined the 183 who had gone down under Santa Anna’s swords, bayonets and guns at the Alamo. There the Mexicans had listened to the Americans play the then popular “Green Grow the Rushes” (the Mexican’s misunderstanding gave us the term “Gringo”). In return they flew an enormous red flag from Santa Anna’s church-tower and played the infamous Deguello. The flag and the tune were that of no quarter, of throat-cutting and merciless death but the victorious Texans were more generous and magnanimous sparing even Santa Anna after San Jacinto. Hendricks had been, as had all the Irish, given a generous grant of land by the Mexican government. Heads of families received 1 League (4,428 acres), single men /League. Where this was we don’t know. The first recorded grant we have for Hendricks is January 28th, 1853, 17 years after the Alamo when he received 320 acres up in Jack Co. This was the amount granted for 3 months army service. Other grants could also have been claimed by him, 320 acres from the public domain, bounty grants for guarding the frontier etc. but he doesn’t seem to have utilised these bounties. Jack Co. is Comanche territory and now has a population of 6,748 and an oil, cattle and tourism economy. It is below the “Panhandle” and in the legendary Red River country, next door to Wichita county. Only one “imported”, seemingly unconnected, Hendricks lives out a retirement there today.

References:
Walter Lord's A Time To Stand (1978)
Edward MacLysaght's The Surnames of Ireland (1997)
Rory Murphy's The Handricks of Mount Leinster (1992)
Richard Roche's The Texas Connection, (1989)
Thomas Lloyd Miller's Bounty and Donation Grants of Texas (?)
Amelia Willian's A Critical Study of the Alamo Siege and Its Personnel (1934)
Daughters of the Republic of Texas' Muster Roll of the Texas Revolution (?)
Bicentennial Project, Alamo Heroes & Their Revolutionary Ancestors (1997)

Special Thanks to:
Assumpta Pender, Grange Upper, Enniscorthy
Kathleen Pender, Port Orancis, Texas
Richard Roche, Kincora Ave. Dublin 3
Dora Guerra, Ref. Librarian, The Alamo
John Molleston, Information Spec. Archives, Texas General Land Office, Austin
Carmel Flahavin & Deirdre Condon, Carlow Country Library
G & T Crampton -

the Carlow connection

On Friday last I had discussion with David Crampton, Managing Director of G & T Crampton Ltd., Dublin in relation to the above. William mentioned in the Indenture is an ancestor of David’s. I received the copy some years ago from David’s father George Crampton subsequent to a Master Builders and Contractors Association Dinner. I was President that year and being from Carlow he felt I would be interested.

William Crampton was born in 1816 in Ballintaggart, Co. Kildare, near the Wicklow Border adjoining Dunlavin. His father Nathaniel who was a tenant farmer died in 1831. William was one of a family of nine children but not being the eldest boy could not stay on the farm and sought employment elsewhere. This led him to being apprenticed to John Ryan Carpenter of the Town of Carlow in 1833. The period of apprenticeship was seven years as against four years today.

As will be seen from the copy of the Indenture the conditions of Apprenticeship were severe and demanding. There were many restrictions on the young man that would be almost impossible to enforce in today’s Building Industry. “He shall not haunt or use Taverns or Alehouses” would not rest easily on the young man of today.

The Indenture makes very interesting reading and certainly indicates how serious an undertaking being apprenticed was in those days of long ago.

William’s nephew George James Crampton was the founder in 1879 of G & T Crampton the very prominent firm of Building contractors in Ballsbridge Dublin. George was also a carpenter and was joined some years later by his nephew Thomas giving rise to the name G & T Crampton. They formed a partnership in 1907 and became a Limited Company in 1922.

The Indenture for William Crampton, apprentice carpenter on the one hand and John Ryan, carpenter of the town of Carlow on the other.

Signed, sealed and delivered in the presence of:

James Crampton
Martin Norris
John Ryan
William Crampton

on 3rd. January, 1833

G & T Crampton have been over the years responsible for the construction of many important buildings. During the years of the First World War 1914-19 18 they constructed the Buildings at Earlsfort Terrace formerly housing part of University College Dublin. It is interesting to note that in the 1980’s they carried out work there for the new National Concert Hall.

Crampton are renowned over many generations for the high quality of their work. Many houses they built in the past when being sold would be noted as “Crampton Built” which added substantially to their market value.

David Crampton (who is now Joint Managing Directing with this brother Philip of G & T Crampton) now lives near Ballintaggart and actually owns the land which the Cramptons originally farmed in young William’s time.

Dan Carberry of Carlow and Philip Crampton presently sit together on the National Executive of the Master Builders and Contractors Association so you could say the Crampton and Carlow Building connection carries on.
THIS

Indenture,

WITNESSETH that Wm. Crampton son of
Mathew Crampton (Deceased) of Baltinglass
County Wicklow

of his own free will and accord, and with the consent of his
Father, doth put himself Apprentice to Geo. Ryan Confectioner of the town
of Carlow to learn his art, and with him (after the manner of an
Apprentice) to dwell and serve, from the First day of January
1833 until the full end and term of 7 years from thence next follow-
ing, to be fully complete and ended. During which term, the said Appren-
tice his said Master faithfully shall serve his secrets keep, and his lawful
commands everywhere gladly do. He shall do no damage to his said Master,
nor see it to be done of others; but that he to his power shall letor forthwith
give warning to his said Master at the same He shall not waste the goods
of his said Master, nor give or lend them unlawfully to any. He shall not com-
mitt fornication, nor contract marriage within the said term. Hurt to his said
Master he shall not do, or cause, or procure to be done of others. He shall not
play at Cards, Dice, Tables, or any other Unlawful Games, whereby his said
Master may have loss, with his own or others Goods, during the said term.
Without license of his said Master he shall neither buy nor sell. He shall not
haunt or use Taverns, Ale-houses, or Play-houses, nor absent himself from his said
Master's service, day or night, unlawfully; but in all things as an honest and
faithful apprentice he shall behave himself towards his said Master, and all his,
during the said term. And the said Master, his said Apprentice, to the said Art
which he useth, by the best ways and means that he can, shall teach and instruct,
or cause to be taught and instructed, with due correction, finding unto the said
Apprentice Meat, Drink, Warding and Lodging

and all other necessaries befitting such an Apprentice, during the said term ac-
cording to the custom of the Town of Carlow and for the true perform-
ance of all and every the said covenants and agreements, either of the par-
ties bindeth himself to the other by these presents.

IN WITNESS whereof, the Parties above-named to these Indentures, inter-
changeably have put their Hands and Seals, this Third Day of January
and in the year of our Lord, One Thousand, Eight Hundred and Thirty-Three
and in the Second Year of the Reign of our Gracious Sovereign

John Ryan
William Crampton

LAHSI, PRINTER, CARLOW.
CARLOVIANA

This Indenture

WITNESSETH That Jeremiah Nolan of Broom Street in the Town and County of Carlow, of his own free Will and Accord, and with Consent of his father Edmund Nolan doth put himself Apprentice to Major John Alexander of Wilford in the County of Carlow, to learn the Art of Electrical Engineering, and with him (after the manner of an Apprentice), to serve, from the first day of October 1920 until the full End and Term of three years, from thence next following, to be fully completed and ended, during which Term the said Apprentice his said Master faithfully shall serve, his Secrets keep, his lawful commands everywhere gladly do. He shall do no damage to his said Master nor see it to be done of others, but that he to his Power shall let or forthwith give warning to his said Master of the same. He shall not waste the goods of his said Master nor give or lend them unlawfully to any. He shall not commit Fornication, nor contract Matrimony within the said term. Hurt to his said Master he shall not do, or cause or procure it to be done by others. He shall not play at Cards, Dice Tables, or any unlawful game whereby his said Master may have Loss with his own or others' Goods during said Term. Without license of his said Master he shall neither buy nor sell. He shall not haunt or use Taverns, Ale-Houses, or Play-houses, or absent himself from his said Master's Service Day or Night unlawfully, but in all things, as an honest and faithful Apprentice, he shall behave himself towards his said Master and all his during the said Term. And the said Master his said Apprentice in the same Art which he useth, by the best way and means that he can, shall teach and instruct, or cause to be taught and instructed, with due Correction; finding unto his said Apprentice the necessary Tools, implements and appliances befitting such an Apprentice during the said Term, according to the custom of the said Art or Trade.

And for due performance of all and every the said Covenants and Agreements either of the said Parties bindeth himself to the other by these Presents. IN WITNESS whereof, the Parties above-named to these INDENTURES have interchangeably put their Hands and Seals the twenty-second day of August in the Year of Our Lord One Thousand Nine Hundred and Twenty-three.

Signed, Sealed and Delivered in presence of

[Signatures]

Jeremiah Nolan
Edmund Nolan
John Alexander
Hacketstown.
Market Day-Thursday.

Boyle, John, Main st.; wine and spirit merchant
Bryan, John; cooper
Byrne, Mrs M.; grocer
Coakley P., Water lane; tailor
Cullen, Patrick, Main st.; grocer
Gartland Brothers; provision dealers
Hutton, John, Main st.; grocer
Kealy, James P.; hotel keeper
Kelly, Richard; tallow chandler
M'Donndell, Edward; blacksmith
M'Donnell, Patrick; blacksmith
Moran, David, Main st.; grocer
Munster and Leinster Bank, Ltd.
Murphy, Mrs Mary; grocer
National Bank, Ltd.
Neill, Patrick; carpenter
O’Gorman, P.; grocer
O’Neill, Mrs S., Main st.; grocer
O’Reilly, S., Water Lane; grocer
Scott, William, Water Lane; baker
Sbonnon, Mary; grocer
Smethers, Peter; grocer
Whelan, Denis; car owner

Rathvilly.

Doyle, Thomas; carpenter
Fanning, James; grocer
Fennell, Henry; grocer
Lawlor, Mrs; I general merchant
Lawson Mr.; grocer and spirit dealer

Taken from the *Irish Directory* 1929
Leinster Section
Carlow
Nuns of the Mercy Order were probably the best known of the first wave of Irish women religious to establish a foundation in the United States. They were sometimes known as "walking nuns" because they were so often seen in streets of Dublin. Mother Catherine McAuley, founder of the Order, encouraged them to go wherever their services were needed.

Nuns from St Leo's Convent in Carlow played a big part in this development. This was Catherine McCauley's favourite convent, and she described it as "the most beautiful convent in Ireland".

Her close friend was Mother Francis Ward from Abbeyfeale. With a group of nuns from St Leo's, she established the first Mercy house in the U.S.A. This was in Pittsburgh, at the request of local Bishop, Michael O'Connor. There the Mercy nuns set up Carlow College which still flourishes today as an important third level College. Close links have been formed between Carlow College, and St Patrick's College.

Early Years.

Mother Francis Warde was a close relation of Cardinals Cullen, and Moran, and Father James Mather, P.P. of Carlow Graigue. A cousin of hers was Teresa Mather.

She was born in Leighlinbridge, Co Carlow, in 1824, and was educated at the Mercy Convent in Athy, Co Kildare. She wished to enter the Mercy Order, but for some unknown reason her application was rejected. It has been suggested that her dowry was insufficient, but this is only a suggestion. Mother Francis Warde persisted, and applied to several convents, but without success. Eventually Teresa Mather was accepted in Kinsale, Co Cork, and entered the Sisters of Mercy there in 1845.

She is said to have been "a trained musician, literate, and articulate." Two years later, she made her religious profession, later serving as Mistress of Novices.

Such was her standing in her community that she was elected to succeed Mother Francis Bridgeman as Superior in 1855. A contemporary described her as "a religious of superior virtue, and a woman of marked ability, integrity, and beneficence."

One major decision faced her, ie should they set up an American foundation. Archbishop Purcell wanted the Sisters of Mercy to open a house in Cincinnati, U.S.A.

He felt that they could make an important contribution to his Diocese. He commissioned a Mrs Sarah Peters to go to Kinsale, and discuss the idea with them.

She visited Kinsale Convent on the evening of 3rd May 1856, and described "the spiritual destination of Cincinnati". Mother Teresa Maher gave her an audience, but only agreed to pray for her. Mrs Peters persisted, and the Superior agreed to reconsider her request, asking for a letter from Archbishop Purcell.

Mrs Peters offered to give the Nuns a fourth request they might make. "The Sisters of Mercy shall never want their daily bread while I have a crust to share with them", he said. Delays continued for some time.

Mrs Peters made several visits to Kinsale. This town was a source of fascination to her. She said that if she stayed a month, she would never want to leave it. By the summer of 1858, an agreement was reached. She described the Sisters as "courteous, intelligent, elegant women who would adorn any circle"

The Bishop of Cork, and the Community limited the number of Professed to five, but some novices, and postulants were willing to join them. The volunteers chose Mother Teresa Mather as Superior of the new house. The Sisters, and Bishop Delaney were reluctant to allow her to leave Kinsale Convent. They only agreed when it became obvious that the foundation would not take place unless she accompanied them.

Sets off for America.

On 23rd July, the Sisters began the first stage of their journey to Cincinnati, and sailed from Cork to Bristol. They stayed there for a few days as guests of the local convent of Mercy before travelling to Southampton. At 1pm, 28th July, they embarked on the Argo, accompanied by Mrs Peters. The voyage lasted thirteen days. During this long voyage, the Sisters comforted the other passengers as best they could. On 9th August 1858, they disembarked in New York, and made their way to the Convent of Mercy. There they stayed for nine days, sightseeing and recuperating.

In spite of the hot weather, and the dust, they set off for Cincinnati on 18th August, arriving the next day. Mrs Peters had prepared part of her house as a temporary convent.

Work begins

The next morning Archbishop Purcell celebrated Mass for them, and warmly welcomed them. Later he blessed the house, and named it the "Convent of Divine Will". Sister Teresa Maher was appointed Superior, Sister Baptist Kane assistant Superior, and Sister Gertrude O'Dwyer, Bursar.

The Sisters immediately began by giving religious instruction, and visiting the sick. They also searched for a permanent house. They discovered an old house in Sycamore Street, at the back of St Thomas' Church. The house was badly in need of repair, and the basement filled with rubbish. This basement was to be the new school, and the nuns managed to get it ready on time. They moved into their new convent on 11th October 1858. The Sisters had no furniture except beds. But due to the generosity of several local families, twelve beds were available for young women, and children.

A kitchen table was made by placing a board over two barrels. In time other items were added.

Sister Teresa Maher (1824-1877)

Rev. Dermot McKenna
The schools were shortly opened, first the night school on 25th, and the next morning, the Infant Boys school. One writer points out "though they had no conveniences for beginning the school, the little creatures looked pleased, and happy". The Sisters had begun their good work in Cincinnati. The Catholic Telegraph of November 20 1858 pays the following tribute to the Cincinnati community.

"The date of the arrival of the Sisters of Mercy in this city is 18th August 1858. The numbers attending their night school is 175-206 grown girls, who are employed during the day in working for their support. The Sisters have paid three hundred and sixty visits to the sick, and dying since their arrival; relieved them spiritually, and corporally, as far as their limits permitted." The Sisters regret these means are too limited for the wants of the distressed poor who daily, almost hourly meet their view. Eighty infant boys are registered in the day school, and they hope to have a day-school for female children when circumstances will permit. Fifteen young women, of good character, have received hospitality, and shelter in their house of mercy within the last month, many of whom were provided with situations.

The local people were kind, and generous to the sisters, and they were even able to afford a kitchen table! "On Christmas Eve, a very fine piano (evidently unpaid for) was brought to the Convent, and presented to the Reverend Mother by the children of the night school, and on the same day a large cake, a box of raisins, three drams of figs, and a metal teapot were sent to the Sisters".

The constant work, and bad living conditions were proving too much for the Sisters. Mother Teresa knew that their Convent was damp, and poorly ventilated. It was impossible to heat in winter, and to cooled in summer. The air was filled with the smell from local industries esp the pork packing plants.

New Convent

After consulting the Archbishop, they were given the authority to buy a former German orphanage. They were able to make the first payment with the results of some fundraising activities, and the sale of a new prayer-book, "Help of Christians", compiled by one of the Sisters. In five years the new Convent was free of debt. The Community moved in July 1860, and their health soon began to improve.

However over the years several nuns died from tuberculosis. In spite of their losses, their good work continued. A School for girls was opened, and homeless immigrant women were given shelter. In addition to religion, reading, writing, and arithmetic, they were taught plain, and fancy sewing. All this was to enable them to obtain employment. A "Register of Servants for Women's Employment was provided, 1858-1870". It can be read, and lists more than 4,400 women for "whom situation s have been provided." "Ladies can be supplied, free of charge, with servants, by applying everyday, Saturday, and Sundays excepted, at half past one o'clock". The women were paid commercial rates for their work.

During the American Civil War, part of the House of Mercy became a military barracks. The nuns regularly visited the prisoners of war. Later they sent three sisters to Pittsburg to care for the wounded inc Mother Teresa Maher. As soon as they arrived, they "applied themselves with generous zeal to the works of Mercy". Not even the outbreak of small-pox deterred them! Mother Teresa is said to have reserved the most offensive for herself. She, and the other two Sisters remained Pittsburg until August 1862.

New Vocations

Mother Teresa now had to face two problems. One was financial, and this was solved by Mother Baptist who published a prayer book which sold quite well. The other was a shortage of vocations. Five young postulants did within four years. The Mercy way of life with its long hours, long walks, hard work, and constant exposure to disease, and destitution, unfiltered air, unwashed streets, and harsh climate proved too much for them. Mother Teresa decided that a visit to Ireland was the only solution. She, and Mother Baptist went to Ireland for six months in search of vocations, and returned with one Professed Sister, one novice, and four postulants. A visit to Ireland solved this problem!

In 1860 the cholera epidemic broke out in Cincinnati, and the temporary military which was part of the House of Mercy, became a cholera hospital. The Sisters cared for the sick with compassion, and diligence. "Day, and night the Sisters laboured for the spiritual, and temporal relief of the plague stricken, many of whom were baptised, reconciled to God in the Sacrament of Penance, and died happily" Fortunately none of the Sisters were taken ill, and they were highly praised by the Medical authorities for their work.

Mother Teresa had been Superior of the Cincinnati House for a long time, but in spite of her wishes, she was elected several times by her community, even when there was no longer a serious shortage of nuns.

New Church

During their years in Cincinnati, the Sisters had come to see that there was a need for another Church. The existing Churches were too far away for the local people. A new Church would also act as a Chapel for the various sodalities that the Sisters had begun. They also hoped that if they built a Church, they would then have a permanent resident Chaplain who would be able to say mass each day for them. The Archbishop was very enthusiastic about the idea of building a new Church, and gave his approval. They could build as soon as they had sufficient funds. He said "that Church is as much of a want as the idea in which it originated is holy". "I long to see it built, and in successful operation" In June 1867, the Sisters bought a house, adjoining the House of Mercy, and began fund raising. Mother Mary Evans in her book "The Spirit of Mercy" says "Every sacrifice the Sisters could make, they made, every corner they could cut, they cut, every source of revenue they could legitimately tap, they tapped". One of the Sisters, Mother Baptist produced another book in her spare time.

Like the other Sisters, she was working with the sick, the unemployed, and homeless. She translated from French the " Meditations according to the Method of St Ignatius on the Sufferings, Life and Death of Our Lord Jesus Christ" Also the Sisters organised sales of work.

On September 24th 1871, the foundation stone was blessed, and laid by Archbishop Purcell. The following day the Catholic Telegraph reported that "when the Church is finished, it promises to be one of the handsomest Churches in the city, and that it will a beautiful monument to the Sisters, to their perseverance as well as of their love for religion." The Church was to be named the Church of the Atonement.

Disagreements started to develop between the Archbishop, and the Sisters, esp over the ownership of the Church. He complained that Mother Teresa "snubbed" Father Costa, their chaplain, when he explained the Archbishop's views. He insisted that the deeds of the Church be made over to him, the House of Mercy to be a residence for priests, the Sisters to pay part of Father Costa's salary. Mother Teresa objected to these conditions.

The Archbishop agreed to drop his insistence on paying the chaplain, and providing him with a house, but he still insisted on the transfer of the Church of the Atonement. The Sisters had little choice, but to agree. "At a meeting of the vocals held on February 18th 1873 in the Sacristy of the Covenant of the Divine Will, it was by the majority decided to deed over the Church of the Atonement to his Grace the most Reverend J.B. Purcell according to his desire."
positively expressed, and insisted upon", This took effect on 5th March 1873. Mother Austin Carroll, in her Annals of the Sisters of Mercy, points out that the Archbishop, and his advisors were later to regret their decision because it added to the Diocesan debt.

Last Years

By 1875 Mother Teresa's health began to decline rapidly. In her letter to Mother Austin Carroll she says in 1875 "I have been in poor health since July. My dearest friend, God has sent me a salutary warning to remind me to keep my lamp always trimmed, and replenished, in the shape of heart disease. This has snatched away my Mother, two brothers, and a sister. Pray that I may not go suddenly. Your letters, and prayers have been a great support to me during our trials. I write with great difficulty. Sometimes I can not write at all. Always remember me in your pious prayers, my beloved friend".

Whatever the occasion, whether she was sick or well, she was the community musician, and accompanied their masses. She still insisted on playing for the Christmas Mass. The Community Obituary Book says" And Mother got along nicely until the end of the Gloria. As the Gloria was intoned, she played with all the vigour of her soul, and with such expression that one could feel that she was very near God. At the last chord, Mother stopped instantly, and had to be removed from the organ bench for she was unable to move. However restoratives were administered, and she revived, but it was the beginning of the illness that took her before another Christmas.

Mrs Sarah Peters died on 6th February 1877. and this was a big blow for Mother Teresa. She had been the one who had encouraged her to come to Cincinnati originally. One source of worry to her was the Sisters' debt to the Purcell Bank. This was cancelled when ownership of the Church of the Atonement was conveyed to the Archdiocese. To set the record straight, she dictated an account of the financial affairs of the Convent, stating that they were not involved in the financial difficulties of the Archdiocese.

Her health continued to deteriorate. She was appointed on November 21st, an fell into a coma, dying the following day - St. Cecilia's Day at the age of 53. The Catholic Telegraph paid the following tribute to her "None will lament the loss of Mother Teresa more than the poor, and suffering of this city to whom she was a ministering angel. In prison, and hospital, in garret, and cellar, wherever the needy, and suffering are to be found. Mother Teresa's was familiar presence."

The Annalist writes of Mother Teresa "She was undoubtedly one of the great women of the Order, and her works praise her in the gate. Her children rise up to call her blessed. She was not handsome in her face, but had a sweet intelligent expression, and uncommon intellectual endowments. Her figure was large, and graceful, and she was of above middle height. As an organist, she ranked among the best in the country. Her most salient characteristic was uprightness, and she was, in every relation of life, the soul of honor, and sincerity. She had the name of being severe, and she certainly had nothing in her composition of the softness that leads to self-indulgence, or passes over as trifling, delinquencies that may have serious consequences. But no one made allowances for human frailties. Often she said of her children "they are doing the best they can, they mean well; we shall all be perfect when we go to heaven".

Large-hearted, generous, and trusting, she combined the simplicity of a child with mature wisdom. She loved the young with special tenderness, and her relations with them were marked with genial warmth.

She left very little writings, and remained a very private person. Mary Alan Evans, in her book "the Spirit of Mercy" concludes "Her only legacy would be the memory of her example, and while to the historian, she remains a shadowy, elusive figure, the memory is a living tradition to her spiritual daughters".

References :  
(1) Leaves from the Annals of the Sisters of Mercy, Vol IV (1895)  
(2) Francis Warde - American founder of the Sisters of Mercy - Kathleen Healy (1973, and Seabury)  
(3) The Mast Journal (Fall 1994)
Officers and Members of the Old Carlow Society 2000

Patron
His Lordship Most Rev. Dr. Laurence Ryan, Bishop of Kildare & Leighlin.

Life Vice Presidents

Chairperson
Dr. Michael Conry

Vice-Chairman
Mrs. Mgt. Byrne-Minchin

Secretary
Rev. Dermott McKenna

Treasurer
Mr. Pat O'Neill

Editors
Rev. Dermott McKenna
Mr. Martin Nevin

Trustees
Mr. Seamus Murphy
Miss Anna Kearney

Public Relations Officer
Mrs. Noreen Whelan

COMMITTEE
Mr. Seamus Murphy, Mr. Myles Kavanagh, Mr. Thomas McDonald.
Mr. Thomas Clarke, Mr. Dermot Mulligan, Mr. Dan Carbery.
Mr. Kevin Kennedy, Mrs. Anne Parker-Byrne, Mr. Austin O'Neill.
Mr. Patrick Doyle, Mr. John Adams, Mr. Martin Lynch.
Mr. Martin Nevin.

Museum Committee
Mr. Dermot Mulligan, Chairman; Rev. Dermott McKenna, secretary;
Mr. Martin Nevin, Mr. Pat O'Neill, Dr. Michael Conry, Mr. Dan Carbery.

MEMBERS
Adams, John, Ballickmoyler Upper, Ballickmoyler, Co. Laois.
Alcock, Declan, 98 Pearse Road, Graiguecullen, Carlow.
Alcock, Noel, 46 Saunton Ave., Graiguecullen, Carlow.
Alexander, John, Milford House, Milford, Co. Carlow.
Baragry, Margaret, 8 Larkfield, Carlow.
Baron, David, Dun Baron, Sycamore Road, Carlow.
Bayliss, Mrs Pat, 6760 L & A Road Vernon B.C., Canada V1B3T1
Behan, John, Rathoe, Tullow, Co. Carlow.
Bennett, Jack, Lutra Lodge, Kilkenny Road, Carlow.
Bolger, Stephen Garrett, 42 Airdale Road, Rosemont, PA19010 USA
Bolger, Anthony, 71 Braintree Ave., Redcap, Blackburn, Lancs. BB1 3LY
Boyce, M.J., Braganza, Carlow.
Brennan, Michael & Joan, 2 Burnin Road, Carlow.
Brennan, Phyliss, 32 College Gardens, Granby Row, Carlow.
Brennan, Thomas, Kennedy Street, Carlow.
Bunt, Walter, Coolkenno, Tullow, Co. Carlow.
Byrne, Fred, 1 St. Fiach's Tce., Graiguecullen, Carlow.
Byrne, Larry, Bananna, St. Mullins Co. Carlow.
Byrne, Margaret, 16 Sutton Grove, Sutton, Dublin 13
Byrne, Thomas, Coolnakeisha, Leighlimbridge, Carlow.
Byrne-Minchin, Mgt. Coolnacoppogue, Roslea, Bagenalstown, Co. Carlow.
Byrne, P.P., Rev. Gerard, Graignamanagh, Co. Kilkenny
Callery, Ethne, Oak Park Road, Carlow.
Callinan, Joseph, 'The Field', Pollerton Little, Carlow.
Carbery, Dan & Attracta, Glencarrig, Green Road, Carlow
Clarke Thomas, 57 St. Clare's Road, Graiguecullen, Carlow.
Cold, Richard, Munny, Coolkenno, Tullow, Co. Carlow.
Coen, Mrs. S, Kilkenny Road, Carlow.
Coffey, Dr. Brendan, Royal Oak Road, Bagenalstown, Co. Carlow.
Coffey, Mrs. Mary, Tomard, Milford, Carlow.
Collins, J.C., Killeshin, Carlow.
Comerford, Patrick, Bananna, St. Mullins, Co. Carlow.
Connolly, Alice, Maganey, Co. Kildare.
Connolly, Thoras, Supervalue Supermarket, Bagenalstown, Co. Carlow.
Conry, Michael, Avila, Tullow Road, Carlow.
Cosscide, Mary Lou, 510 N St, SW/Apt 624 N Washington D.C.20024
Coogan, John, Castlemore, Tullow, Co. Carlow.
Corcoran, Mrs. B., 132 JKL Avenue, Carlow.
Corrigan, Richard, Garretstown House, Rathvilly, Co. Carlow.
Cowley, Stephen & Freda, 6 Heathfield Court, Dublin Road, Carlow.
Crombie, Mrs. Veronica, 31 Huntington Court, Greenbank Road, Carlow.
Cullen, Peader, Killamna, Rathdangan, Killtegan, Co. Wicklow.
Culleton, Colin & Kay, Lusca, Kilme Ave., Bagenalstown, Co. Carlow.
Quinane, Canon James, Carnaarea, Grobert Road, Carling, Wales.
Cunningham, Colm, ‘Mayfield’, Athy Road, Carlow.
Cushen, Mrs. Mgt. Paire Mhuire, Bagenalstown, Co. Carlow.

Daly, Mrs. Eileen, Roslea, Bagenalstown, Co. Carlow.
Daly, Mrs. Bridget, Ballinvalley, Borris, Co. Carlow.
Darcy, Mary, 34 Tullow St., Carlow.
Deane, James, Tinryland, Carlow.
Deegan, Eddie, 2 Longwood, Bennekerney, Carlow.
Deegan, Jeanne, Sion Cross, Bennekerney, Carlow.
Denieffe, Michael, 40 Oakley Park, Carlow.
Denieffe, James, 4 Little Barrack St., Carlow.
Deym, Count Bernard, Fenagh House, Fenagh, Co. Carlow.
Dillon, William, 44 Eastwood, Bagenalstown, Carlow.
Diskin, Matthew, Ballyhoo, Carlow.
Dolan, Hugh, 35 Oakley Park, Tullow Road, Carlow.
Donegan, James, 64 Killian’s Crescent, Carlow.
Doogue, Martin & Bernadette, Baltinglass, Co. Wicklow.
Dooley, Anthony, Mortarstown, Carlow.
Doorley, Michael, Kilree Street, Bagenalstown, Co. Carlow.
Dowling, John, Linkardstown, Carlow.
Doye, Miss Nellie, 1 Granby Drive, Carlow.
Doyle, Patrick M., Newtown, Borris, Co. Carlow.
Doyle, Peadar & Ita, Monure, Graiguecullen, Carlow.
Doyle, Martin, Ave De Flanders, Wexford.
Doyle, Owen, Tinnaslee, Tinnahinch, Co. Carlow.
Doyle, Mrs. Maria, Royal Oak, Bagenalstown, Co. Carlow.
Duggan, Sr. Carmel, St. Ursula's Sandyford, Co. Dublin.
Dunlevy, Adrian, 1 Oak Park Rd., Carlow.
Dunny, William, Sherwood, Branganza, Carlow.
Dwyer, Edward J., 39 Dillmont Drive, Smithtown, N.Y. 11787
Ellis, William, 12 Radharc Oisín, Graiguecullen, Carlow.
Ellis, John, Shellumrath, Callan Road, Kilkenny.
Feeley, Mrs. Charlotte, 'Moytura', Dunleekney, Bagenalstown #, Co. Carlow.
Fennell, Mrs. Eileen, Chapelizod, Carlow.
Fitzgerald, George, 45 Riverside, Carlow.
Fitzgibbon, James, Rathoe, 12 Rosmeen Gardens, Sandy Cove, Co. Dublin.
Fitzgibbon, John, Lenaboy, Coast Road, Malahide, Co. Dublin.
Flood, Mary, Jordanstown, Paulstown, Co. Kilkenny.
Flynn, Miss Bridget, Burrin Street, Carlow.
Foley, Patrick, The Willows, Green Lane, Carlow.
Geoghegan, Thomas, Ballincarragorc, Carlow.
Glancy, Christopher, 16 Royal Oak Road, Bagenalstown, Co. Carlow.
Gleeson, Kathy, 11 Bullock Park, Carlow.
Goodwin, Kathleen, 7 Aylesbury, Dublin Rd., Carlow.
Grocott, John, 4273 Metropolitan, Drive, S.W. Cleveland, Ohio, 44135-1839 USA.
Grey, Doreen, Avalon, 17 Silver Pines, Tullow Road, Carlow.
Hargaden, John, Court Place, Carlow.
Hayden, Liam, 12 Sharon Ave., Brownshill Rd., Carlow.
Healy, Pat, Pollerton Castle, Carlow.
Hennessy, Mrs. Anna, Ballytiglea, Borris, Co. Carlow.
Herriot, Miss Kathleen, Kilree Street, Bagenalstown, Co. Carlow.
Hogan, Seamus, Rathrush, Rathoe, Carlow.
Hosey, William, Castlemore, Tullow, Co. Carlow.
Howard, Fr. Brendan, The Presbytery, Dublin Road, Carlow.
Hughes, Mrs. Betty, Ballinabrunna, Milford, Carlow.
Jackson, Marie, 10 Aylesbury, Dublin Road, Carlow.
James, Robina, 'The Dormer', Brownshill, Carlow.
Jones, Roger, Knockludh, Corries, Bagenalstown, Co. Carlow.
Jordan, Mrs. Mary, 9 Roncalli Ave., Carlow.
Joyce, John, Whitehall House, Graigueamanagh, Co. Kilkenny.
Kavanagh, Myles, 10 Royal Oak Road, Bagenalstown, Co. Carlow.
Kavanagh, Larry, Co. Carlow V.E.C., Athy Road, Carlow.
Kearney, Anna, Apartment 7, Cathedral Close, Carlow.
Kearney, Mary, Apartment 7, Cathedral Close, Carlow.
Kearney, Simon, Kilnock, Balloon, Co. Carlow.
Kearney, J., 9 Chapel Road, Swinton, Lancais M27 0HF.
Keohoe, Thomas, Dublin Street, Carlow.
Kelly, Ned, 118 St. Clare’s Road, Graiguecullen, Carlow.
Kennedy, Edward & Margaret, Kyle Park, Carlow.
Kennedy, Kevin, 6 Oakley Park, Graiguecullen, Carlow.
Kennedy, Christopher, Tona Drive, Carlow.
K'Eogh, David, 74 Moyne Road, Dublin 6.
Kiernan, Frank, Main Street, Borris, Co. Carlow.
King, Sean, 6 The Glade, Oak Park Road, Carlow.
Kinsella, Edward, Dunleekney, Bagenalstown, Co. Carlow.
Kinsella, Patrick, 1520 Columbus Ave., Burlingame, California 94010
Lennon, Mrs. M., Tullow Street, Carlow.
Lennon, Seamus, 2 Pembroke, Carlow.
Lynch, Martin, 118 Beechwood Park, Carlow.
McAssey, Mrs. Mary, 118 St. Clare’s Road, Graiguecullen, Carlow.
McDavitt, Miss Kathleen, 3 Larkfield, Carlow.
McDavitt, Mrs. Kathleen, 3 Larkfield, Carlow.
McDonald, Edward, Clonmore, Hacketstown, Co. Carlow.
McDonald, Thomas & Anne, Harristown, Carlow.
McDonnell, Carmel, Barnargue, Tullow Road, Carlow.
McEvoy, Rev. John, St. Patrick’s College, Carlow.
McGrath, Marie, 16 Heatherfield Court., Dublin Road, Carlow.
McGregor, Mrs. Eileen, Killeshin Road, Graiguecullen, Carlow.
McHughs, Barry, Mountain View House, Green Road, Carlow.
McKinley, John & Dorothy, 63 Beechwood Drive, Rathnaps, Carlow.
McKenna, Rev. Dermot, 20 Sherwood, Carlow.
McMillan, Norman, White Bulls, Killeshin Road, Carlow.
McNally, Richard, 9516 Lansford Drive, Cincinnati, Ohio 45242-6104
McQuinn, Christopher, 18 Shillelagh Grove, Tullow, Co. Carlow.
Maher, Donal, John J. Duggan & Co., College Street, Carlow.
Mealy, Fonsie, The Square, Castlecomer, Co. Kilkenny.
Meehan, Frank, 94 Main Street, Portlaoise, Co. Laois.
Minchin, Mrs. Una, Kilcarrig, Bagenalstown, Co. Carlow.
Mitchell, George, Main Street, Bagenalstown, Co. Carlow.
Mooney, Anne, 41 Beechwood Park, Carlow.
Moore, Mrs. Fran, Donore, Bagenalstown, Co. Carlow.
Moore, John, 13 Kingston Crescent, Dundrum, Dublin 16
Moore, Eamon, Chapelizod, Carlow.
Moore, William, Woodridge Cottage, Palatine, Carlow.
Muligon, Dermot, Marian Ville, Tullow Road, Carlow.
Mulvey, Matthew, 24 Killian’s Cres, Carlow.
Murphy, John, 26 Croisibe Place, Barrack Street, Carlow.
Murphy, Lauri, 10 Granby Row, Carlow.
Murphy, Moses & Mary, Slieveferdura, Borris, Co. Carlow.
Murphy, Miss Nora, 10 Woodlawn, Borris, Co. Carlow.
Murphy, Miss Rose, 38 Kennedy Street, Carlow.
Murphy, Simon, Ballybeg, Borris, Co. Carlow.
Murphy, Seamus & Terry, Pollerton Little, Carlow.
Murphy, James & Eileen, Drumbea, Garryhill, Co. Carlow.
Murphy, Conleth, 281 Howth Road, Dublin 5.
Murphy, Padraig, 65 Blackheath Park, Clontarf, Dublin 3.
Murray, Mrs. Madge, 25 Dublin Street, Carlow.
Murray, Thomas & Alice, Green Road, Carlow.
Nevin, Martin & Rosaleen, Carlow Road, Leighlinbridge, Carlow.
Nolan, Annie, Wayside’ Station Road, Bagenalstown, Co. Carlow.
Nolan, Breda, Station Road, Bagenalstown, Co. Carlow.
Nolan, Frank, AccBank House, Green Lane, Carlow.
Nolan, Mrs. Vicky, 38 Burrin street, Carlow.
Nolan, Liam, Newtown, Bagenalstown, Co. Carlow.
Nolan, Patrick, Sheane, Garryhill, Bagenalstown, Co. Carlow.
Nolan, Patrick, Shee Aims House, Rose Inn St., Kilkenny.
Nolan, Mary, 17 Croisibe Place, Carlow.
Nolan, John T, 22 East Court Street, Iowa City, Iowa, USA
O’Brien, Breda, Sharon Ave., Carlow.
O’Connor, Mrs. Eileen, Rosemount, Borris, Co. Carlow.
O’Connell, Miss Maureen, Lacken House, Borris, Co. Carlow.
O’Dea, Patrick & Mary, Cill Bharr, Killeshin, Carlow.
O’Donovan, John, Kilnock, Balloon, Co. Carlow.
O’Hare, Patrick & Maura, Glenamoy, Leighlinbridge, Carlow.
Oliver, Mrs. Anges, 10 Novara Mews, Novara Rd. Bray, Co. Wicklow
Oliver, Richard, 1024 Fox River Drive, De Pere, Wisconsin 54115
O’Mahoney, Patrick, 7 Granby Row, Carlow.
O’Neill, Mrs. Ellen, Broomvilla, Ardattin, Co. Carlow.
O’Brien, Miss Mary, 10 Novara Mews, Novara Rd. Bray, Co. Wicklow
O’Mahoney, Patrick, 7 Granby Row, Carlow.
O’Callaghan, Mrs. Paddy, 30 Kill Abbey, Blackrock, Co. Dublin.
O’Callaghan, Michael, Coolnacuppogue, Bagenalstown, Co. Carlow.
O’Hara, Maurice, Kilmurry, Ballon, Co. Carlow.
O’Hara, Paul, Carlow Book Shop, Tullow Street, Carlow.
O’Hara, Eilish, Bagenal Court, Court View, Carlow.
O’Hara, Michael, Coolnacuppogue, Bagenalstown, Co. Carlow.
O’Rourke, Eileen, Carlow Rural Tourism, 37 Dublin Street, Carlow
Parker-Byrne, Mrs. Anne, Gallipot, 3 Little Barrack Street, Carlow.
Power, Noel, 190 Sleaty Street, Graiguecullen, Co. Carlow.
Power, Sr. Declan, Presentation Convent, Bagenalstown, Co. Carlow.
Redmond, Mrs. Connie., Silverdale, Crossneen, Carlow.
Redmond, Paul, Coilluisce, Keelogue, Killeshin, Carlow.
Rice, Mrs. Mena, Main Street, Borris, Co. Carlow.
Scott, Family, Green Trees, Tinryland, Co. Carlow.
Shanahan, Josephine, Oak park, Road, Carlow.
Shannon, James, Lorien, Scotland, Hacketstown, Co. Carlow.
Sharkey, Philip, ‘Philsden’, 30 Springfield Drive, Rathnapish, Carlow.
Shaughnessy, Miss Breda, Railway Tce.,Borris, Co. Carlow.
Sheehan, Richard, Dunleekney, Bagenalstown, Co. Carlow.
Sheehan, Eileen, 119 Upperfield Road, Welwyn Garden City, AL73L R Herts.
Stieber, John, 4 Booterstown, Blackrock, Co. Dublin.
Stratton, Jack, Rockdale, Kilmeaney, Carlow.
Thomas, Peter, The Hermitage, Carlow.
Turner, Mary, 9 Hanover Court, Kennedy Ave., Carlow.
Walsh, Colm, Tinnahinch, Graigueamanagh, Co. Kilkenny.
Walsh, Philip, Bagenalstown Hardware, Main Street, Bagenalstown, Co. Carlow.
Walsh, Patrick, Green Drake Inn, Borris, Co. Carlow.
Walsh, Mrs. Bridie, Glass House, Borris, Co. Carlow.
Whelan, Mrs. Noreen, 17 Sycamore Road, Carlow.
White, Paul, 39 Tullow Street, Carlow.
Wynne, Dr. John, 2230 Jefferson Ave., West Vancouver, B.C.
Canada V7V 2A8
Wynne, Anthony E., 376 McKendry Drive, Menlo Park, California 94025

Members who passed away during the year:
Sean & Delma Whelan, Montgomery St., Carlow.
Tom Dobbs, Aclare, Myshall, Co. Carlow.

Old Carlow Society
Slate of Lectures
2000-2001

Oct. 18
Venue: Seven Oaks Hotel, Carlow
Lecturer: Prof. Donnchada O Corrain

Nov. 15
Venue: Seven Oaks Hotel, Carlow
Lecturer: Dr. Diarmuid O Muirithe

Dec. 13
Venue: Borris House, Borris.
Lecturer: Rev. Gordon Wynne

Jan. 17
Venue: Seven Oaks Hotel, Carlow
Lecturer: Rev. Thomas McDonnell

Feb. 21
Venue: Mount Wolsey Hotel, Tullow.
Lecturer: Jim Rees

Mar. 21
Venue: Seven Oaks Hotel, Carlow
Lecturer: Tony Delaney

Memories
My thoughts wander back o'er
The scenes of my girlhood days,
Where a light-hearted maid
Roused the scenes of my heart's delight.
Round Killeshin and Keelogue's sweet braes.
By the tyrants who put them to fight.
I tossed away the sun's brilliant rays,
Neath the scenes and the dear walls of Troy.

Where the O'Leary Clan
From their homesteads were ran
By the tyrants who put them to flight.

Now my shoulders are bent
And my days nearly spent
And my journey through life nearly o'er,
But before I die to my Maker I'll cry:
"Bless Killeshin, Keelogue and Rossmore".

(These poems were written by Mrs. Julia McDermott, Garryhinch Cross, Portarlington, who is 85)
Sponsors

First Active

Con O'Neill
Branch Manager

First Active plc
Market Cross
Castle Street Corner
Carlow
Mobile 087 238 3165

Telephone: 0503 42540, 42305
Facsimile: 0503 42443
Web: http://www.firstactive.com
E-mail: info@firstactive.com

George Sothern
A.C.I.I. M.I.A.V.I.
Managing Director

STONE DEVELOPMENTS LTD.

Old Leiglin, Carlow.
Tel: +353 (503) 21227
Fax: +353 (503) 21607
E-mail: stone@indigo.ie

Natural Stone Specialists

DEANE'S NEWSAGENT

BARRACK STREET, CARLOW
Tel: 0503/43081

R. J. SMYTH & CO.
CHARTERED ACCOUNTANTS
Hanover Court, Kennedy Ave., Carlow
Tel: 0503/42362/32113 Fax: 0503/41846

Clothing of traditional Quality and
Fashionable Look

HOUSE for MEN
CARLOW

A memorial to a Loved one

NEW HEADSTONES
ADDITIONAL INSCRIPTIONS
AND OLD HEADSTONES RENOVATED

Contact:
MATT D. DOYLE

MONUMENTAL WORKS
Pembroke, Carlow.
Tel: 0503-42048 (works), Mobile: 087-2453 413
Email: mattd@indigo.ie

COUNTY CARLOW MUSEUM

Town Hall, Carlow

Open Daily
(MONDAY EXCEPTED)
10am - 5pm

VIEW THE WIDE RANGE OF EXHIBITS
**SPONSORS**

**LAMBERTS MICHAEL DOYLE**  
Newspapers, Weekly Magazines, Periodicals, Fancy Goods and Stationery  
DUBLIN STREET, CARLOW. Phone: 0503/31921

**CARLOW ROWING CLUB**  
FOUNDED 1859  
Youth of Carlow/Graiguenelleen  
always welcome

**EDUCATIONAL BUILDING SOCIETY**  
3 BURRIN ARCADE, CARLOW  
Phone: 0503/42001, 42579  
Michael Garvin - Branch Manager

**JOHN BRENnan**  
BACON CURERS, CARLOW  
Phone: 0503/31710  
Ask for Brennan's Pork Sausages

**REDDY'S**  
Bar, Lounge, and Restaurant - 67, TULLOW STREET, CARLOW  
Phone: 0503/42224. Lunches from 12.30  
Licensed Restaurant from 5.30. Parties catered for.

**CROTTY'S**  
BAK ERIES, CARLOW  
High-Class Bakers of Fancy Breads and Confectionery

**A.E. COLEMAN**  
Motor and Cycle Dealers  
19 DUBLIN STREET, CARLOW. Phone: 0503/31273

**CARPENTER BROS.**  
Luxury Lounge, Bar, Funeral Undertakers  
BARRACK STREET, CARLOW

**DARRERS STORES**  
Better Value in Drapery and Grocery. Today and Everyday  
142 TULLOW STREET, CARLOW. Phone: 0503/31387  
Daily Deliveries

**UNITED BEVERAGES SALES LTD.**  
Mineral Water Manufacturers for 160 Years  
CARLOW

**JAMES DEMPSEY HARDWARE LTD**  
87 TULLOW STREET, CARLOW  
Phone: 0503/31644, 31084  
For ALL your Building Supplies and General Hardware

**THOMAS M. BYRNE & SON**  
Auctioneers, Valuers and Estate Agents  
18 DUBLIN STREET, CARLOW  
Phone: 0503/31853, 31030, 31080. Fax: 41608

**JOHN J. TRAYNOR & CO.**  
M.I.A.V., M.I.R.E.F.  
Auctioneers, Valuers and Estate Agents. Insurance Brokers  
COLLEGE STREET, CARLOW. Phone: 0903/31712

**O'NEILL & CO.**  
ACCOUNTANTS  
TRAYNOR HOUSE, COLLEGE STREET, CARLOW  
Phone: 0503/31260

**TULLY'S TRAVEL AGENCY**  
TULLOW STREET, CARLOW  
Phone: 0503/31257

**IRISH PERMANENT PLC.**  
122/3 TULLOW STREET, CARLOW  
Phone: 0503/43025, 43690  
Seamus Walker - Manager Carlow

**MICHAEL DOYLE**  
Builders Providers, General Hardware  
"THE SHAMROCK", 71 TULLOW STREET, CARLOW  
Phone: 0503/31847

**MACS**  
Menswear, Dress Hire  
6 TULLOW STREET, CARLOW. Phone: 0503/31555  
All the best in Menswear

**SEVEN OAKS HOTEL**  
Dinner Dances * Wedding Receptions * Private Parties  
Conferences * Luxury Lounge  
ATHY ROAD

**THOMAS F. KEHOE**  
Specialist Lifestock Auctioneer and Valuer, Farm Sales and Lettings  
Property and Estate Agent.  
Agent for the Irish Civil Service Building Society  
57 DUBLIN STREET, CARLOW. Telephone: 0503/31788/31963

**MICHAEL WHITE, M.P.S.I.**  
Veterinary & Dispensing Chemist  
Photographic and Toilet Goods  
39 TULLOW STREET, CARLOW. Phone: 0903/31229

**STAFFORD'S**  
KENNEDY STREET, CARLOW. Phone: 0503/31494  
Electrical Repairs and Spares

**ST. LEO'S SECONDARY SCHOOL**  
CONVENT OF MERCY, CARLOW

**Bramleys**  
OF CARLOW  
Jewellers,  
Fashion Boutique  
62-63 DUBLIN ST., CARLOW

**CARLOW DISTRICT CREDIT UNION**  
"It's where you belong"  
BURRIN STREET, CARLOW. Phone: 0503/31994

**TRUSTEE SAVINGS BANK**  
55 TULLOW STREET, CARLOW  
Phone: 0503/32253  
John Lidierth - Branch Manager

**ACC Bank**  
A.C.C. HOUSE, GREEN LANE, CARLOW  
Phone: 0503/31045, 31603

**KENNEDY'S LOUNGE BAR**  
Eat and Drink in our comfortable lounges and bar  
Home baking. Very special take-away rates for your Christmas drinks  
Room available for parties and meetings  
54 TULLOW STREET, CARLOW. Phone: 0503/31518

**CARLOW SERVICE STATION**  
GREEN LANE. Phone: 0503/42861. Proprietors: F and B Mulvey.  
Open Hours: Mon. -- Sat., 7 a.m. - midnight. Sun. 8 a.m. - midnight  
Cigarettes, Sweets, Cones, Minerals, Groceries.

**ROYAL HOTEL - 9-13 DUBLIN STREET**  
A Personal Hotel of Quality  
30 Bedrooms En Suite, choice of three Conference Rooms.  
Weddings, Functions, Dinner Dances, Private Parties.  
Food Served ALL Day. Phone: 0503/31621

**ARBORETUM GARDEN CENTRE**  
(Prop: Frank and Rachel Doyle)  
HANOVER, CARLOW  
Tel: 0503/43022. Fax: 0503/43835

**MATT D. DOYLE**  
Monumental Works  
Pembroke and Quinagh, Carlow  
Tel: 0503/42318 (house) 0503/42048 (works)