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The Sister Lakes

P.J.DUFFY

The picturesque lakes of Templehouse and Cloonacleigha must surely rank high amongst rural Ireland's hidden and undiscovered beauty spots.

The few families who reside nearby, and enjoy the sheer beauty of the place, have also the advantage of being able to enjoy the peaceful pleasure of an evening's fishing without hindrance or cost to themselves. Because the greater area encircling the lakes is so remotely situated, and not subjected to the hazards of to-day's modern intensive farming methods, this ensures that the waters of both, are almost entirely free of pollution.

Both bodies of water have of course a history and rich heritage that belong to an ancient culture, namely, the lake dweller. The man-made islands you find here are in a remarkable state of preservation, and on the Cartron side of Cloonacleighs, on a bright

summer's day, it is possible to see the the tumble-down ruin of an old passage-way leading to one of those ancient settlements in shallow water. There is at least one other similar site situated on the opposite side of the shoreline at Cloonacleigha, and even along the banks of this lake you find visible traces of differing kinds of ancient settlements.

The people who recently carried out an aerial survey there, expressed great excitement when they discovered the lakes had those circular man-made islands or crannógs. It is something that the locals have for years taken for granted.

Close to where the Owenmore river enters Templehouse lake there is a very impressive looking circular stone-faced island decked with wild shrubs. Its sturdy construction would immediately suggest that it once had a formidable palisade,

and was probably the secure abode of some important chieftain. Its very location would prompt one to believe it was the site of an ancient belvedere gazebo.

Templehouse lake has a unique setting, in the fact that its waters almost entirely encircle a rocky island hillock of about fifteen acres in extent. The water level in the lake has gradually fallen over the years and this has resulted in a swampy passageway appearing on the Carrowreagh side. Large clumps of black sallies and sedge grass have now formed on top of the swamp, making it possible to gain an uneasy entrance on foot, to the island. This thicket, coupled with the fact that its greater area is so far removed from normal human activity, makes the place into a natural habitat for animal wild life, and an ideal wild bird sanctuary.

Otters, foxes, badgers, hedgehogs, and brown water rats, co-exist here in an environment that is far from harmonious.

Swans hatch out their cygnets in nests constructed amid the tall bulrushes that abound all along the shores of both lakes.

Noisy moorhens take their chicks out into the water, and teach them how to vanish underneath when danger threatens.

Quacking mallards, and sleek teal commute in noisy fashion from one lake to the other. Although the lakes are usually identified as places

*"As a lad he often
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diving at Shannon's ford
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Cloonacleigha."*

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*The members of
Ballymote Heritage
Group*

*and the Editor of
The Corran Herald
James Flanagan*

*would like to wish all our
readers, contributors
and advertisers*

*a very happy and peaceful
Christmas
and a prosperous New Year.*

*Nollaig Shona Dhibh Go
Léir.*

where people go to catch coarse fish, some fishermen lay claim to having caught some fine trout there. On Cloonacleigha especially you could catch some lovely perch and rudd of various sizes. Templehouse lake is known to contain a massive stock of bronze and silver bream. You may be surprised to learn that the waters here also carry a sizable stock of fresh water mussels. But the king of the waterways here is of course the giant pike which abound in both lakes.

There are many people still around who will remember that legendary oarsman the late Johnny Mc Loughlin and his perilous tussles with some of those great monsters.

His adventures to the lakes commenced when London based businessman, the late John Muldoon (who originally came from Oldrock) purchased a boat, and constructed a pier at Carrowcreagh bridge. During holiday time both men would travel down the river and onto the lake, for an evening's fishing. Later when Muldoon would have gone back to his business commitments his brother-in-law Paddy Rogers, and Mc Loughlin would take off to fish the same waters. This pair of gentlemen turned out to be a real tough combination, and at the time set up a record by landing a hefty thirty five pounder.

In later life Mc Laughlin often described the ordeal they found themselves landed in on the evening they became hooked in this monster.

It seems they were about to wind up their gear and head for home when there was a sudden tug at the side of the boat. A huge pike had swallowed a bait and was hooked. The weather was windy and conditions not at all favourable for this kind of undertaking. When the fish started to haul and heave the

boat from one side of the lake to the other Rogers pleaded with Mc Laughlin to "let the beast go". "Not at all" answered Mc Laughlin, "I'll land it, if it was to be the last act in my life".

The struggle went on for almost an hour. At one stage the fish had the boat in tow and was heading for Templehouse bridge, where a swift current would almost certainly have taken it under the bridge, thereby landing the men in a terrible predicament, where their boat could be overturned or damaged.

All of a sudden the pike changed course, and headed for shallow water, where they eventually stunned it and hauled it ashore. The giant fish was afterwards taken to a taxidermist to be preserved, and later put on display.

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There are many stories associated with these two scenic bodies of water. The late Pat Moylan who died in the early fifties and whose dwelling-house was situated half way between the two, was very well acquainted with the lakes and their legends.

Moylan who was a knowledgeable little man once described how as a lad he often joined with up to twenty other young men, bathing, swimming and diving at Shannon's ford on the west side of Cloonacleigha. He went on to say that they often held competitions, to see who would be the first swimmer to reach a certain point marked out along the shoreline. Then there was the competitions during frosty weather

to see who would be the first person to cross on the ice to the other side. When bicycles became available, there was a competition to see who would cross the ice on his machine. A risky adventure I would have thought!

"It must be about the nearest thing to paradise you would be likely to encounter on this side of the great divide."

Moylan would recall how in his young days, he often saw a large number of boats operating along the shores of both lakes in fine weather, for the purpose of collecting giolcach (reeds) for thatching houses. He remembered one incident in particular, when a pair of workmen were returning to his side of the lake, their boat laden with this material. Suddenly, one of the men called to his mate to halt the boat. His reaping hook had dropped into the water. Leave it, forget about it" advised his mate. "Do you think I'm mad", came the reply, "to abandon me fine reaping hook that I paid two bob for in John R. Gorman's".

He stripped off his clothes and dived headlong into about eight feet of water. Seconds later his mate observed a blood stained hand appearing over the water, and clutching the hook. He stretched out his oar and hauled him on board.

I know very well that the legends of the lakes would not be properly described without mention of the tall slender lady with a black shawl who was said to reside nearby and who on the morning of the first of May would travel to a spot near Cloonacleigha, where three townlands joined each other. There she would pitch a consignment of buttercups into a

pail, and while doing so, utter a strange ritual of numbers.

All of this was happening at a time when people churned the milk in their own houses, and tradition has it that this woman was the possessor of an ominous power which enabled her to charm away the butter from her neighbour's churn, and take to herself.

There were, it would seem, people in the country at the time who carried on this practice with results, that allegedly lasted right through the milking season, and which was renewed again on the first of May each year.

The lakes and island of Templhouse are beautiful indeed. Well, if you haven't already been there, then just imagine what it would be like to be fishing there alone at sundown. Fancy yourself sitting there on a rock by the shore of Templars island with your float and line in the water. Now and then the silence is broken by the various sounds of wild life all around you.

In the West facing you, the evening sun grows red, and redder as it reaches the bottom of the sky. The ripples on the water, in front of you twin into something that resembles a network of glittering crystal. You're dazzled and can't see a float or line anymore. You raise your eyes and look towards the big house, the seat of the Percival family, away in the distance. Its numerous windows glitter and sparkle in the fading gleam....

Then you glance across the far side of the lake where you see the last rays of sunlight do a sort of shimmer dance on the top of Knocknashee before finally going down in a ball of fire at the back of the Ox mountains.

I've often thought, what a lovely experience. What a true setting for a poet or an artist. It must be about the nearest thing to paradise you would be likely to encounter on this side of the great divide. ▲ ▲

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THE Franciscans in BALLYMOTE

Fr. Patrick Conlan OFM

Giovanni di Pietro de Bernardone was born in Assisi in 1181-82. His merchant father renamed him Francis when he returned from a business trip in France. A happy youth, he was unsuccessful in two attempts at a military career. He became moody and wandered around deserted churches until Christ appeared to him and told Francis to "rebuild my church". After repairing old churches in 1206, he slowly realised that Christ had been talking about spiritual renewal. He began preaching about penance and conversion in and around Assisi.

People took his message seriously. After followers came he got permission from Pope Innocent III in 1209 to found the First Order for men. With Clare, he started the Second Order for women in 1212. People who lived in the world could not join the First or the Second Orders. They, too, wanted to follow Christ through Francis. He gave them a way of life, the first rule of the Third Order in 1209-10.

Saint Francis died in 1226. His followers of the first Order landed at Youghal probably in that same year. The order spread rapidly, with some thirty four foundations in the first hundred years. These were all south of a line from Galway through Cavan and Armagh to Carrickfergus. This expansion came

to a sudden end with the Black Death in 1348-49. Fifty years of stagnation followed. After 1400 there was an exciting upsurge in Gaelic life in Ireland: music, literature, art, architecture. This was accompanied, by the Observant Reform among the friars in Ireland. The Observants took over or founded some thirty houses, many in the West and North, within a hundred years. Other Franciscans belonged to the Conventuals. The Irish province, along with the order was split into Conventual and Observant provinces after 1517.

People who took the Franciscan Third Order Rule seriously withdrew more and more from the world and were tempted to become full-time religious. This trend spread to many parts of Europe, and the Papal authorities issued decrees of approval. In Ireland this coincided with the Gaelic resurgence. The result was a series of foundations for the Third Order Regular, initially in the West, then in the North. Although there is some contradictory evidence for sisters, it seems that the new communities were made up of brothers and priests. Their first priority was a personal life of prayer and penance. They had at least one hermitage (Slane). In addition they engaged in pastoral activities which may have included education.

Some time before 1428 Skilleenbrenan near Shrile on the Galway-Mayo border was founded as the first Third Order Regular house in Ireland. The next was at Cloonkeenkerill in mid Galway, where within five years work started on three more houses. Rosserk in north Mayo. Tisaxon in mid-Galway and Ballymote. Pope Eugene IV issued a papal licence for all three houses, where building was already under way, in 1442. About ten years later John O'Hara granted land for the erection of a house at Court, six miles west of Ballymote.

The friary of Ballymote was founded by Cugawragh M'Donough. The Mc Donagh's had taken over Ballymote castle, originally built by Richard de Burgo, some time before 1381. The friary and the surrounding town were attacked and burned by Donat Mac Donkayd in 1483. The superior, Donald Oduda, and the friars were forced into exile. They returned and remained there through the initial period of the reformation and well into the reign of Elizabeth I. The castle passed through various hands at this time until it was taken by Sir Richard Bingham, Governor of Connaught, in 1584. He would not have tolerated any friars nearby. Surviving members of the community could have withdrawn to Court, where there were still friars as late as 1586-87. For all

practical purposes the order had become extinct by the turn of the century. The friary in Ballymote, including gardens, orchards and buildings with a quarter and a half of land, was assigned to Sir William Taaffe, who also obtained the Third Order house at Court.

There is no standard architectural design in Irish medieval Third Order houses. Some are miniatures of First Order houses, e.g. Rosserk in north Mayo (compare with the nearby First Order house at Moyne), and Court. Others have a small church and residence, e.g. Friarstown in mid Limerick, or the hermitage at Slane. A number have medium-sized churches by medieval standards, with small residences attached, e.g. Magherabeg, south of Donegal town, Ballymacadane, west of Cork city, and Ballymote.

The remains of the rectangular church in Ballymote run east to west. The original altar was under the east window. Remaining pieces of cut stone, and especially the female head on the outside indicate that this window was of high quality, more typical of the late rather than mid fifteenth century. The north east door contains the remains of a cut-stone water stoup which may have been decorated with a mermaid. The west door is simple in its present form and is surmounted by a curious finial. Local tradition, possibly following Leask, identifies this as Eugene IV with a papal tiara. Unfortunately it is not listed in Hunt's monumental work on medieval tombs. Pending further investigation, I would consider it to be the central finial of a tomb niche, carrying a representation of a saint or a noble capped by a typical late fifteenth century floral pattern, which was inserted in its present position during rebuilding. There is no

obvious indication of a central tower such as at Court and Ballymacadane. Walls and foundations to the south of the church may indicate a transept or a residence. It is probable that the building was adapted for use as a catholic church early in the eighteenth century. It needs proper archeological investigation, especially to sort out 15th from 18th century work. I noted several pieces of 15th century cut stone and some possible medieval tombstones scattered in the graveyard.

The Irish Conventual Franciscans died out at the Reformation. The Observants spent the second half of the 16th century looking back. After the Flight of the Earls, they re-organised in the spirit of the Council of Trent. Starting in 1607 with Saint Anthony's College, Louvain; houses were opened on the continent to train young friars in the theology of the Counter Reformation. In 1612 the communities in Ireland were reduced to eight to provide a sufficient number of friars in each. As more priests came home the Franciscans returned to their old places. By 1640 they had re-occupied all known sites, and were moving into doubtful ones, including the Third Order Regular sites at Ballinasaggart, Slane and Ballymote. By 1650 the Order had nearly sixty five houses in the country.

The decision to send a Franciscan community to Ballymote was probably taken at the provincial chapter in 1644, since Fr. John Tuite is noted as continuing in office as superior there in the minutes of the intermediate chapter of 1645. Significantly, he is called president (superior of a small house). Francis O'Connor was given the title of guardian (superior of a canonically erected friary) on his appointment

to Ballymote in 1647.

Fr. John Tuite was ordained in Rome in 1639 and returned to Ireland about three years later. After three years in Ballymote, he moved to Trim. In 1661 he was superior in Monasteroris, Co. Offaly. Fr. Francis O'Connor came from Galway to Ballymote and spent a year there before moving to Elphin as guardian. He was recommended as coadjutor bishop of Elphin in 1650 but was not appointed because of the persecution. Fr. Anthony Tuite taught philosophy in Kilconnell, Co. Galway, before his appointment as guardian in Ballymote in 1648. After the Cromwellian persecution, he was guardian of Saint Isidore's College, Rome, in 1660-63.

The Franciscans abandoned Ballymote during the persecution, but had returned by 1661. The guardian, Fr. Anthony Mc Donagh, felt confident enough to order a new chalice for the friary in 1685-87, judging by its Dublin mint mark. Following the Treaty of Limerick, the Banishment of Religious Act became law in 1698. The friars could either leave the country, pretend to be parish clergy or go into hiding. Those of Ballymote may have opted for hiding, since there is no trace of them in the Sligo registration lists of 1704. One ex-guardian of the community, Fr. Bernard Lorcan, was living in exile in Douay in 1700. Fr. Peter Kelly was parish priest of Emlafada (Emiefad) in 1714 and may be the same person as Fr. John Kelly O.F.M. who was in the area later.

Persecution had eased by 1731 when Protestant reports name two religious houses near Ballaymote! Anthony Mc Donagh, guardian, Michael Mc Donagh and Michael Harte were at Cloonoghill.

At Emlafada were Francis Cormack as guardian, Francis Brett, Francis Quinan, Francis King, Hugh Mc Donagh, Michael Mc Donagh and Francis Davey. With the possible exception of King, all these can be identified as Franciscans. All three Mc Donaghs and also Brett are named as guardians of Ballymote in Franciscan documents. This list must include all in the area over a period of time.

A report of 1743-44 clarifies the situation. It names the Franciscan community at Ballymote as; Michael (Francis) Quinan as guardian, Francis and Anthony Mc Donagh, and Francis Davy. The number of Friars in Ireland declined rapidly after 1751. Old sites were abandoned. Even though Ballymote is given as vacant in 1766, it seems likely that a couple of Friars were working in the area as parish clergy. Fr. James Bennett had worked in Counties Galway and Leitrim before his appointment to Ballymote in 1779. It seems likely that he lived in County Sligo for about ten years until his death. Fr. Louis Williams was appointed guardian of Ballymote in 1782. He took the oath of allegiance there that same year and probably lived locally until his death in 1786-87.

Fr. John Commins, appointed to Ballymote in 1790, was trapped in France by the French Revolution. A report at the turn of the century states that there were eight regulars in Achonry, three of whom were working as parish clergy. One was probably Anthony Kelly, O.F.M. After his return to Ireland in 1787-88, he was appointed guardian of Ballymote in 1788 and remained in that post on and off until at least 1808. It is likely that he lived there until his death between 1815 and 1819 and that the Franciscan presence in Ballymote died with him. Appointments after that date were probably titular. Most of the friars listed worked in Galway city or county. The second last, Fr. James Reynolds, was mainly associated with Athlone and Meelick before his death in 1852. The last, Fr. Edmund Sheehy, spent most of his years in the Suir valley and died in Clonmel in 1854.

In this century, the Master Barnes influenced some lads from Ballymote went to study at the Franciscan College, Multyfarnham. The fifth centenary of the coming of the Franciscans to Ballymote was celebrated in 1942 in the presence of Fr. John Evangelist Mc Bride, minister provincial. Fr. Liam Mc Dermott from Ballymote joined the Irish friars in 1953 and was ordained in Rome ten years later. He went to South Africa as a missionary. When the different Franciscan entities in that country were united into the province of our Lady Queen of Peace in 1985, Fr. Liam became the very first minister provincial and remained in office until 1991. This provides a satisfying end to along association between the followers of Saint Francis and County Sligo.

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BALLYMOTE LITERARY AND DEBATING SOCIETY

Tom Mc Gettrick

"You didn't know!..."

"No. I must join it. I have a couple of ..."

"Wait. You've got the wrong idea..."

"No, I can't wait. What about the two clocks?..."

"You mean the one on the gazebo at Regans and ..."

"Yes. Will they agree, do you think! Did you hear the one about the visitor to the Asylum who asked a patient if the clock on the wall was right?"

"Look here you're wasting my time. I have..."

"And what about the old graveyard? The Taaffes and the Mc Donaghs and the Bretts have great fun at night runnin' up and down the tramlines. They're careful not to tramp on the weeds, that would give the game away."

"Ah! For God's sake will you..."

"Yes, and was there plannin' permission for the dumpin' along the main entrance to the town?... Is that so?... There'll be grand houses along there, that's grand. That question was a bit off the tramlines; with Mattie's and Ted's and Tommy's and Eamonn's help I hope they won't take the trains off the line. What about me free travel? There'll be great sellin' of sleepers! You're not asleep, are you? Well, no matter, you weren't heedin' me anyway.

And the great fishin' that used to be here beside us on some of the country's best coarse fishin' waters! Some wag said 'They're all gone over west fishin' in the potholes.' Yes! Gone West"

"We'll throng the streets of Ballymote with angling tourist bookings.

And ye'll be making money digging worms for their hookeens"

ANON

Oh! I nearly forgot, the Post O... Yes, I'm still here; Why? I was going to tell you about the Literary and Debating Society when you interrupted me. You couldn't expect a L. and D. Society to discuss that kind of stuff...

Wait did I ever tell you about the two..."

"You did, read this: I was looking for something

else in the Sligo Champion of Jan. 15th 1887 when I came on it."

BALLYMOTE LITERARY AND DEBATING SOCIETY

At the weekly meeting of above Mr. Jas. Frazer was in the chair. Other members present were Messrs John Cawley, Bernard J. Cogan, Jas. Flanagan, Patk. Hogge, J.P. Moran, B. Dyer. The names of Messrs Thos. Mc Manus, Matthew Gallagher, Pat Mc Gettrick, M O'Rourke were added to the committee. It was arranged that Messrs. Frazer, Cogan, Hogge, Dyer and Moran will engage in the programme from next Sunday eve, 16th inst...

In consequence of the return contest between Collooney and Ballymote Gaelic Athletic clubs there will be no meeting of this society on that evening. The adjourned debate as to - 'Whether Monarchy or Republic is the better form of government' will be taken up on Sunday the 30th inst."

The meeting then adjourned.

"Have you anything of that standard on your mind?... That was a quick disappearance..."●●

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Emigration

FROM IRELAND TODAY

MOST REV. DR. THOMAS FLYNN

Our current emigrants are following a well worn path to Britain, America and mainland Europe.

The population of the island of Ireland reached a high point of 8,175,000 in 1841 of which 6,529,000 related to the area which now constitutes the Republic.

The Great Famine took a heavy toll and by 1871 the population of the Republic had fallen by nearly 2.5 million people. By the beginning of this century it had fallen to just over 3.2 million. In the following years, the decline continued but at a slower rate. The population of the diocese of Achonry was 105,000 in 1861; 89,000 in 1891; 60,000 in 1936 and less than 40,000 in 1991.

Things began to improve in the late Sixties and Seventies with net inflow of population (see chart 1) when the economy seemed to be picking up at last. Emigration returned however, following the onset of the recession in 1979/80, gradually at first but accelerated as the decade progressed.

In the three years up to April 1989 the estimated gross outflow exceeded 160,000, or over 53,000 per year on average. The diocese of Achonry has lost about 3,500 since 1985.

SO WHO EMIGRATES NOWADAYS?

The available information indicates that Irish emigrants have always been predominantly young, with a very high concentration in the fifteen to twenty four age group – and that still holds true, while the regional origin and social background of emigrants are now broadly representative of the population as a whole, in contrast to the previous pattern of lower education, mainly rural emigrants.

The traditional view of Irish emigrants characterises people who are largely unskilled or at best, possessing basic manual skills, and this has been mainly true in the past. However, they have been joined in more recent years by their more educated brothers and sisters.

Second level school leavers tend to emigrate after some delay usually after a long period of unemployment, or a stint on a FÁS programme, or after a spell in a dead end menial job. Many recent emigrants are second level school leavers who moved first to Dublin in an effort to find work, and then overseas.

The third strand of emigration is that of graduates. If one looks at the graduate emigration in absolute terms the figures indicate that of the 11,300 third level degree holders who left full time education in 1988, some 3,000 had emigrated by the following spring. Apart from teachers there is practically no

employment available in the diocese for third level graduates.

WHY DO PEOPLE EMIGRATE?

— Is it because of the employment situation only or do the bright lights of London still attract?

The NESC report drawing on research conducted among a sample of emigrants or their families states that the dominant reason for emigration was unemployment varying from 80% of those without any qualification to 91% for those with a Leaving Certificate.

The tendency to emigrate without an arranged job – to go and search for one, held for 60-70% of those with an Inter Cert. or lower qualification, but dropped to 40-50% of those going with a Leaving Cert. or higher.

The lower the level of education the greater the tendency to leave without an arranged job.

HOW DO OUR EMIGRANTS FARE OUT?

While a significant minority of Irish emigrants to the U.K. do quite well, there is a much larger group concentrated in unskilled and manual occupations. The Irish are most under represented in the 'centre ground' occupations such as clerical and lower grade managerial and executive positions. One explanation for this is a tendency among Irish emigrants to the U. K. to go into manual occupations in, for example, the building industry in the hope of making good money. However if emigrants remain in this type of work for an extended period it is difficult to progress out of it. So the prospects for longer term occupational and social advantage are diminished.

The other factor which pushes Irish people towards manual jobs is problems which emigrants encounter in having their levels of education attainment fully recognised in Britain. This applies particularly to those

with second level qualifications.

There is evidence of a lack of knowledge among British employers about the meaning and quality of Irish/ educational training qualifications – to rectify this will require Governmental negotiations.

Also severely disadvantaged are those emigrants who are very poorly educated, have no money and little or no knowledge of what faces them and may be from deprived families etc. These are the people who have little hope of getting jobs in Ireland even in a buoyant economy and who therefore will be prone to emigrating for the future.

Schools, especially those which have a high proportion of pupils who leave before doing the Leaving Certificate, should provide information, advice and counselling on emigration for their pupils

The coffin ship cast its shadow over any discussion about emigration, raising debilitating emotions and clouding some of the issues. No one, of course, can minimise the appalling wound inflicted on this country during more than a century by the draining away of millions of people. Whole areas in our diocese and country still bear the scars of the social upheaval.

Families were uprooted and dispersed, and what remained of communal life lacked the dynamism to fight back and encourage people to stay.

It is often those with initiative and ambition who are the first to go and there is the real danger that those who are left will lack the vision and drive to see the need for change, anticipate the needs of modern society and initiate schemes to satisfy these needs. An obvious growth area in the West of Ireland is tourism and by European standards we are at least seventy years behind the rest of Europe in catering for this demand. No worm farming for fishing; no brochures or maps for the visitor; no pride in what we have to offer and much of it is just as good as in any other country).

That discouraging picture, with its devastating consequences for many rural parishes and football teams remains true for many parts of rural Ireland.

Emigration is rightly considered a failure of our economy and our society. The underlying argument in the recently published NESC (National Economic and Social Council) reports that the outflow of people can be affected by political action, if there is the political will. It means a co-ordinated effort to make it possible for people to stay if they choose to, live in reasonable conditions abroad if they leave, and return if and when they want.

Emigration is a reflection of the relative under-development of the Irish economy; reversing it, in as far as this is possible or necessary, must be an integral part of the broad strategy of solving our structural economic problems.

The employment performance of the economy would have to improve substantially to lower unemployment and cut emigration by a substantial amount.

To reduce unemployment to 150,000 and cut emigration to 15,000 per annum would require net job growth of over 20,000 compared to the average of 9,800 achieved between 1986 and 1990.

JOB SCENE 1991

New entrants to the labour market in 1991	25,000
Number of expected redundancies	16,000
Emigrants returning	18,000
New jobs needed	59,000
Less numbers emigrating	1,000
Jobs needed to keep unemployment at present rate	34,000
Predicted unemployment figure December 1991	250,000

IS THE PATTERN OF EMIGRATION LIKELY TO CONTINUE?

Again, the NESC Report is gloomy on this topic. This is because the number of young people coming on the labour market over the next few years is expected to grow.

NESC expects high emigration levels for the coming decade at least – a repeat of what happened in the past decade when more than one in every twenty citizens of this state emigrated – 206,000 left the country – 5.9% of the total population! (source: C.J.Haughey, Dáil answer 21/2/1991)

Whatever about recent reports of fewer people emigrating, the Chaplaincy office in Munich had dealt with hundreds of young Irish workers each week since the beginning of June. When Fr. Gavin, the Secretary of the Emigrant's Commission, rang Fr. Healy on June 17th, he couldn't come to the phone because he had twenty young students in his office seeking help. Fr. Healy reports a massive increase in the numbers arriving in Munich seeking work – this would seem to contradict official utterances. The issues are complex and daunting, but much could be done by establishing priorities based on real needs and realistic objectives.

C.S.O NET MIGRATION FIGURES 1926 -1989

1926	-31,000
1927	-29,000
1928	-25,000
1929	-26,000
1930	-12,000
1931	—
1932	—
1933	- 9,000
1934	-17,000
1935	-18,000

1936	-31,000
1937	-26,000
1938	-19,000
1939	+ 4,000
1940	+20,000
1941	-33,000
1942	-46,000
1943	-24,000
1944	-14,000
1945	-21,000
1946,	- 9,000
1947	-16,000
1948	-30,000
1949	-36,000
1950	-30,000
1951	-35,000
1952	-33,000
1953	-36,000
1954	-45,000
1955	-48,000
1956	-41,000
1957	-58,000
1958	-32,000
1959	-41,000
1960	-40,000
1961	-15,000
1962	- 8,000
1963	-17,000
1964	-20,000
1965	-21,000
1966	-13,000
1967	-16,000
1968	-15,000
1969	-5,000
1970	-5,000
1971	+11,000
1972	+13,000
1973	+16,000
1974	+20,000
1975	+16,000
1976	+10,000
1977	+7,000
1978	+16,000
1979	-8,000
1980	+2,000
1981	-1,000
1982	-14,000
1983	-9,000
1984	-20,000
1985	-28,000
1986	-27,000
1987	-32,000
1988	-46,000
1989	-31,000

KNIVES AND FORKS

"In all ancient pictures of Eating, &c, knives are seen in the hands of the guests, but *no Forks*." – *Turner's Saxons*.

"Here I will mention a thing," says Coryat in his 'Crudities', "that might have been spoken of before in the discourse of the first Italian town. I observed a custome in all those Italian cities and townes through which I pased, that is not vsed in any other country that I saw in my traules, neither doe I think that any other nation of Christendome doth vse it, but only Italy. The Italians, and also most strangers that are commorant in Italy, doe alwaies at their meales vse a little forke when they cut their meate. For while with their knife, which they hold in one hand, they cut their meate out of the dish, they fasten their forke, which they hold in their other hand, upon the same dish, so that whasoeuer he be that sitting in the company of others at meate, should vnaduisedly touch the dish of meate with his fingers from which all at the table doe cut, he will give occasion of offence unto the company, as hauing transgressed the laws of good manners, in so much that for his error he shall be at the least broue-beaten, if not reprehended in words.

This form of feeding, I vnderstand, is generally vsed in all places of Italy, their forkes being for the most part made of yron or steele, and some of siluer; but those are used only by gentlemen. The reason of this their curiosity is, because the Italian cannot by any means indure to have his dish touched with fingers, seeing all men's fingers are not alike clean. Hereupon I myself thought good to imitate the Italian fashion by this forked cutting of meate, not only while I was in Italy, but also in Germany, and oftentimes in England, since I came home: being once quipped for that frequent vsing of my forke, by a certain gentleman, a familiar friend of mine, one Mr. Laurence Whitaker, who in his merry humour doubted not to call me at table furcifer, only for vsing a forke at feeding, but for no other cause." – *Coryat's Crudities*, 1611.

Even when Heylin published his *Cosmography*, (1652) forks were still a novelty. See his Third Book, where having spoken of the ivory sticks used by the Chinese, he adds, "The use of silver forks, which is by some of our spruce gallants, taken up of late, come from thence into Italy, and from thence into England." – *Antiquarian Repertory*.

REPRODUCED FROM

TEN THOUSAND WONDERFUL THINGS,

PUBLISHED BY WHYMAN AND SONS, LONDON (YEAR NOT AVAILABLE),

COURTESY OF MICHAEL ROGERS, BALLYMOTE.



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The Village consisted of one long street with a curve in the middle where there was a gap between houses on one side of the street. The gap was known as the River Brae with a view of the Owenmore river cascading over numerous cataracts in the winter but struggling down a few streams when it was low in summertime. This vista of the river ended at the Falls beside the Hollow Mill. The depth of the falls was about twenty feet so a series of salmon ladders were built to enable the salmon to get upstream to spawn.

During the summer we spent much of our time playing on the river between the weir at Brawley's Hole and the Falls. There were numerous pools in which we fished for leebeens with a bent pin. The leebeens were put in jam jars to bring home but they always died.

Because of the proximity of the river, we started bathing at a very young age in the middle square salmon ladder with its coating of fine gold-coloured sand on the bottom. It was a favourite bathing place of

young girls too. In those days nobody owned bathing togs so very accidentally we often surprised the girls bathing when they ran off into the shrubbery with their clothes in their arms giggling wildly. We stripped and had our bathe.

In no time we graduated to the sandbank above the railway bridge at The Nursery. Some of the more adventurous of the young girls went there too and if surprised by boys sat in the water screaming at them to go away. They never did but stripped and hopped in with the girls who jumped out and made a chase for the sanctuary of the trees. From these we gradually graduated to the Mill Race. Later still to prove our maturity we secretly bathed (for a few minutes) at the Black Holes at the junction of the Owenmore and the Arrow rivers which was alleged to be bottomless. I still remember the thrill of my first bathe there on emerging back safely to terra firma.

When we got bicycles we often cycled to the Salt

The Village

JIM MC GARRY

Pans at Streamstown where there was a pier and diving board. It was a very popular and safe place. Sometimes from there we could hear the roar of the Coradh Dhonn at Aughris Head giving a warning of bad weather.

Looking back to my early youth all I can remember is happiness and games. We seemed to spend all our time after school playing – hunt the hare, tig, hopscotch, handball, tans, races with discarded bicycle rims rescued from the dump and propelled with a stick, football with an oblong ball made from a pig's bladder from the slaughter house at The Vinegar Mill and occasionally with a bigger ball made from a cow's bladder got from the butcher.

On the winter nights we often got a spool of thread and tied the end of it to the knocker of a door of a cranky neighbour and then moved to a dark patch to watch the antics of the owner. On wet winter nights we some times called to one of the rambling houses and got to as near as we could to the big hearth fire.

When we returned home and repeated some of the talk we heard but did not understand, we got a



clip on the ear.

With the approach of early summer we competed to see who would be the first to discard his boots and go to school in his bare feet. Sometimes a pet day was misguiding and the boots were on again the next day. No youngster, except a sickly one, in those days wore boots in the summer. The roads then were not tarmacaddamed so cuts and bruises were common. The cure was to get the dog to lick the unwashed cut or bruise. There is a cure in a dog's tongue. It never failed.

On dry Sundays pitch and toss was played by the elders at Beesle Benson's crossroads, watched in fascination by the youngsters who had not a penny to toss even if they were allowed. A penny then bought a handful of bull-eyes handed out in a cone-shaped bag made by the shopkeeper from bits of a newspaper.

Everyone had a turf bank at either Cloonamahon or Cloonmacduff. We had one in both places. Saving the turf took place during the summer holidays. We all enjoyed the days on the bog where the sun seemed to always shine and the air crackled with the good humoured banter wafted from turf bank to turf bank across the bog. We set off in the morning on an ass and cart or a horse and cart meeting up with others on the way. At mid-day fires were lit and all had picnics of tea, bread and butter and freshly laid eggs. Food never tasted as good.

The big day of the turf season was that known as "putting out the turf". This was getting the turf from the turf bank to the roadside where it was built in a stack until it was later taken home by cart. It was not possible to bring carts to the turf bank because of the hap-hazard lay-out of the banks. The method used was with asses and creels. A day was fixed for the "putting out". On the previous day neighbours asses and creels were requisitioned for every helper. They were corralled the night before and early in the morning we all set off for the bog, each one sitting on the ass behind the creels. Where only adults were involved, they sat in the cart and drove the loose asses before them. On arrival at the bog we had a race to the bank over a twisting path that often caused mishaps accidental and otherwise. The creels were filled with turf and taken to the road. On the return journey we mounted our patient asses and raced back again to the turf bank and so on all day until all the turf were out. Then we all had a bath, nude, in the soft bog water after which we remounted and rode home, or rather home to the owners of the donkeys. This day was the highlight of our summers. When the days were long, the sun always shone and we innocently believed God was in his heaven. Be that as it may we were in ours. ○

BALLYMOTE CHURCH - BAZAAR IN THE COUNTY COURTHOUSE

*Extract from the Sligo Chronicle,
Saturday August 2, 1897*

On Tuesday last a bazaar was held in the Court house in this town, in aid of the fund for repairing and altering Ballymote Church. The attendance was large and fashionable, most of the gentry of the district being present at some period of the day; and although the weather was showery and disagreeable in the afternoon, visitors continued to arrive steadily, thereby manifesting the interest taken in the success of the bazaar and the laudable desire to raise a handsome sum for the good work. The bazaar was held under the patronage of Lady Gore Booth; but that Lady was, unfortunately, prevented from attending by the serious illness of her mother, Lady Frances Hill. The undertaking was organised and carried out mainly by Mrs George Gethin, who was assisted by Mrs Cooper, Miss Gore Mrs. G. Phibbs, Miss Edith Phibbs, and The Misses Moore (daughters of the Very Rev. Dean Moore Ballymote). These ladies were indefatigable in their labours for a length of time previously; and deserve the thanks of the parishioners of Emlaghfad and the entire Protestant community for the interest they took in bringing the bazaar to a successful issue. We are happy to state that a very considerable sum was realised - upwards of £100 - a fact which speaks for itself; and which, considering that the bazaar was somewhat hastily got up, lasted only for a day, and carried out without any attempt at elaborateness or striving after effect, was highly satisfactory. The doors were open from an early hour in the morning, and the ladies on whom devolved the self-imposed burden of doing the honours, were all present bêtimes completing the arrangements, and evidently considering no trouble or labour too great, provided they were able to get things into a shape to please themselves and likely to please others. The large public hall of the Court-house, with three of the adjoining rooms facing Albert St., were those put in requisition, and, comparatively speaking, suited the purpose very well. The hall was tastefully decorated with flags, evergreens, &c and presented a more

imposing appearance than one would have thought possible under the circumstances. The work-stalls were at either side, and the fruit and vegetable stall facing the entrance, between the doors leading to the courts. A group of lounges, &c., was placed in the centre surmounted by exotics and flowers of various kinds, which had a very pleasing effect.

The stall to the right was presided over by Mrs George Gethin, assisted by Mrs Cooper, Mrs. Wynne, and Miss Bartoluci; and that to the left by The Misses Moore, and Miss Gore. The articles exposed for sale were of the usual description so well known at bazaars. The fruit and vegetable stall was under the superintendence of Mrs. George Phibbs and Miss Edith Phibbs. The refreshment stall, which was kindly supplied by Lady Gore-Booth, was in charge of Mr. Henderson, the Hazlewood butler. Mrs. Cooper also attended to the "Fine Art Gallery". This department, always productive of so much amusement at bazaars, was well patronised during the day. The usual course of proceeding is for a young lady to hand the tyro a programme, and ask him if he would like to see the "Exhibition of Fine Arts", assuring him that it will be well worthy of a visit. The gentleman makes his most correct bow, steals a bashful glance at the face of his fair conductress, and murmurs that he shall be most happy. Although the lady endeavours to look grave, he cannot help thinking that there is a repressed sparkle of mischief and fun in her bright eyes. Arrived at the "gallery" he glances at his catalogue and finds No. 1 to be "Ruins in China". He looks around expecting to behold a fine picture of some oriental scene, till his gaze rests on the corresponding figure "I" printed on a bit of cardboard, upon which was gracefully arranged the fragments of a china breakfast cup! He feels at once that he is sold, and after relieving himself with a hearty laugh, generally proceeds leisurely to go through the catalogue, finding each lot more absurd than another, and yet not inappropriate.-For instance, "A Marble Group" is represented by half a dozen of boys' marbles; a "Study of Fish (in oils)" by a box of "sardines a l'huile;" "Blucher and Wellington," by a left-footed boot of the kind known as "blucher," and a right-footed wellington; "Carvings in Ivory (from a celebrated Sligo collection)," a half set of artificial teeth; a "Group of Roses," a couple of broken roses of old watering pots; "Cut off in the Prime of Life (by Mrs. Allen)," a lock of hair, &c., &c.

The promoters of the bazaar, in addition to the contributions for the supplying of the stalls received

from their own immediate friends and the parishioners for which they were working, were kindly seconded by the Sligo people, several of whom furnished something or other for the occasion. Messrs. Grevatt and Taylor gave all the chairs and tables required; Miss O'Donnell, Imperial Hotel, all the knives, forks, spoons, &c., used at the refreshment and fruit stalls; and a number of others, among whom were Messrs. Nelson, Brothers, Mr. Marc Anthony, &c., were only too glad to have the opportunity of sending anything asked for from their establishments.

Children were admitted at half-price during the whole day, and it may be truly said, that they, beyond all others, thoroughly enjoyed the bazaar. The ladies in charge of the stalls were always glad to see a lot of the youngsters enter, for they were sure to carry off a number of the dolls, &c., and effect the transfer, in lieu thereof, of all the loose silver paterfamilias or materfamilias happened to be provided with, to the bazaar cashbox. There was a swimming doll in the "fine art gallery," which was peculiarly attractive to the little ladies, many of whom, when they found they could not manage to become possessed of it, might be seen coming from the room with pouting lips and tears trembling on their eyelids, while they bewailed their hard fortune. This, in their eyes, was a most wonderful doll, a priceless treasure beyond anything that had ever been seen, for it only required to be wound up to swim round and round the miniature pond in the most graceful and charming manner. This much coveted automaton was ballotted for towards the close of the bazaar. ♣ ♣ ♣ ♣

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GRIFFITH'S VALUATIONS CONT.

Letters reference to	Names.		Description of Tenement.	Area.	Rateable Annual Valuation.		Total Annual Valuation of Rateable Property.
	Townlands and Occupiers.	Immediate Lessors.			Land.	Buildings.	
	BALLYNAGLOCH. (Ord. S. 39 & 33.)			A. R. P.	£ s. d.	£ s. d.	£ s. d.
a	Edward O'Brien,	Edward Pollock,	Land, herd's ho. & offices.	43 1 34	38 5 0	3 0 0	41 5 0
b	James M'Donough,	Same,	House and office,	—	—	0 15 0	0 15 0
}	James M'Donough,	Same,	Land,	7 2 28	5 0 0	—	5 0 0
				4 3 15	4 10 0	—	4 10 0
a	Patrick Gray,	Same,	Land, house, and office,	11 2 15	8 10 0	0 10 0	9 0 0
a	Thomas Hannan,	Same,	Land, house, and office,	16 3 28	9 15 0	0 15 0	10 10 0
b	Unoccupied,	Thomas Hannan,	House,	—	—	0 5 0	0 5 0
}	Winifred Davy,	Edward Pollock,	Land, house, & office,	26 0 20	21 15 0	1 5 0	22 10 0
				3 1 1	1 10 0	—	1 10 0
6 b	Patrick Cunnane,	Winifred Davy,	House,	9 2 0	0 0 0	—	0 0 0
			Owenmore River (pt. of),	2 0 10	—	—	—
			Total,	125 1 31	95 5 0	6 15 0	102 0 0
	AUGHRIS. (Ord. S. 39 & 33.)						
	John Doddy,	John Gethin,	Land,	23 2 0	14 10 0	—	14 10 0
a	Edward M'Gettrick,	Same,	Land, house, and office,	24 1 10	13 15 0	0 15 0	14 10 0
a	James Coyne,	Same,	Land and house,	8 2 15	5 0 0	0 5 0	5 5 0
b	Catherine Dowd,	Same,	Garden and house,	0 1 20	0 5 0	0 5 0	0 10 0
}	James Gallagher,	Same,	Land, house, & offices,	22 0 10	13 0 0	—	13 0 0
				10 2 8	0 10 0	1 0 0	1 10 0
b	Patrick Tarsney,	Same,	Garden and house,	0 0 25	0 2 0	0 8 0	0 10 0
c	Thomas M'Gettrick,	Same,	Garden and house,	0 0 25	0 2 0	0 8 0	0 10 0
a	James M'Gettrick,	Same,	Land, house, and office,	15 0 28	9 0 0	0 10 0	9 10 0
b	Thomas Killoran,	Same,	House,	—	—	0 5 0	0 5 0
	Thomas Keelty,	Same,	Land, house, and office,	13 1 0	8 5 0	0 15 0	9 0 0
}	Patrick Tarsney,	Same,	Land,	4 2 16	2 5 0	—	2 5 0
				14 0 15	9 5 0	—	9 5 0
			Owenmore River (pt. of),	3 1 24	—	—	—
			Total,	140 0 36	81 19 0	4 11 0	86 10 0
	KNOCKNAKILLEW, or WOODHILL. (Ord. S. 39 & 33.)						
a	Thomas Scanlan,	Miss Wood and Major Brunhead,	Land, house, and offices,	38 2 39	17 10 0	1 0 0	18 10 0
a	Roger Morrison,	Same,	Land and herd's house,	23 0 31	14 0 0	0 10 0	14 10 0
b	James Heaver,	Roger Morrison,	House,	—	—	0 5 0	0 5 0
a	John Morrison,	Miss Wood and Major Brunhead,	Land, house, and offices,	66 3 5	34 0 0	3 0 0	37 0 0
c	Michael Cohen,	John Morrison,	House,	—	—	0 5 0	0 5 0
b	Winifred Meehan,	Same,	House,	—	—	0 5 0	0 5 0
d	James Morrison,	Same,	House,	—	—	0 5 0	0 5 0
u	Michael M'Daniel,	Miss Wood and Major Brunhead,	Land, house, and offices,	43 0 14	21 15 0	0 15 0	22 10 0
a	Catherine White,	Same,	Land, house, and offices,	45 2 16	20 10 0	0 15 0	21 5 0
b	Michael Dyer,	Catherine White,	House,	—	—	0 5 0	0 5 0
a	James Haunam,	Miss Wood and Major Brunhead,	Land and house,	4 3 30	3 3 0	0 7 0	3 10 0
a	Thomas Hannan,	Same,	Land, house, and office,	18 3 20	8 10 0	0 10 0	9 0 0
a	Patrick Scanlan,	Same,	Land, house, and office,	25 2 0	10 10 0	0 10 0	11 0 0
a	Thomas Meehan,	Same,	Land and house,	3 2 31	2 5 0	0 10 0	2 15 0
a	Thomas Cosgrave,	Same,	Land, house, and office,	40 1 0	20 5 0	0 15 0	21 0 0
b	Anne Brady,	Thomas Cosgrave,	House,	—	—	0 5 0	0 5 0
	Roger D. Robinson,	Miss Wood and Major Brunhead,	Land,	1 1 0	0 1 0	—	0 1 0
			Total,	311 3 29	152 9 0	10 2 0	162 11 0
	CLOONAHINSHIN. (Ord. S. 33 & 39.)						
a	Roger D. Robinson,	Miss Wood and Major Brunhead,	Land, herd's ho., & off.,	218 1 19	124 10 0	0 10 0	125 0 0
b	Thomas Finn,	Roger D. Robinson,	House,	—	—	0 5 0	0 5 0



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