The Corran Herald

COMPILED AND PUBLISHED BY BALLYMOTE HERITAGE GROUP

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The Corran Herald

Annual Publication of Ballymote Heritage Group

Compiled and Published by Ballymote Heritage Group

Editor: Stephen Flanagan

Design, Typesetting and Printing: Orbicon Print, Collooney

Cover Design and Artwork: Brenda Friel

Issue No 51 2018/2019

The Corran Herald wishes to sincerely thank all those who have written articles or contributed photographys or other material for this issue

29th Ballymote Heritage Weekend

Friday 3rd August - Monday 6th August 2018

Organised by
Ballymote Heritage Group, Ballymote, County Sligo
www.ballymoteheritage.com

Lectures at the Teagasc Centre, Tubbercurry Road, Ballymote. Cost €10 per lecture.
Coach for Outings departs from the Catholic Church,
For further information, see website or phone 086 3542905

Friday 3rd August

8.30 p.m. ***Official Opening and Lecture:***

Professor Mary E. Daly, Professor Emerita UCD. President Royal Irish Academy 2014 -2017
Lecture: "Female Suffrage and the Irish Revolution, 1912-22"

Saturday 4th August

9 a.m. ***Outing: North Sligo/ Donegal Spanish Armada Interpretive Centre and Streedagh beach in Grange.***
Guide: Eddie O Gorman

Visit to Creevykeel Court Tomb

Donegal Castle, built in the 15th and 17th centuries and home of the O'Donnells, Earls of Tír Chonaill.

Donegal Abbey - Franciscan Friary.
(Tickets €35 including morning tea/coffee and lunch can be purchased in advance from Casey's Pharmacy, Ballymote or on the day)

8.30 p.m. ***Lecture: "A Sacred Island before Christianity"***
Speaker: Alf Monaghan.

Sunday 5th August

1.30 p.m. ***Outing: South Sligo Crucifixion Plaque at St. Atracta's Holy Well at Clogher and replica Early Christian decorated slabs at Carrowntemple Early Monastery.***
Guide: Martin A. Timoney, Archaeologist.

Coleman Traditional Irish Music Centre, Gurteen The Music of the Coleman Country - South Sligo Style of Irish music.
Speaker: Gregory Daly

(Tickets €15 including afternoon tea/coffee can be purchased in advance from Casey's Pharmacy, Ballymote or on the day).

8.30 p.m. ***Lecture: "The Clergy and the First Crusade".***
Speaker: Malcolm Billings.

Monday 6th August

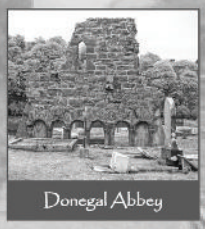
9 a.m. ***Outing: Roscommon Ballintober Castle, Roscommon - medieval castle, former seat of the O'Connor Don family.***
Guide: Pyers O'Connor Nash

Ballintober Old Graveyard The decoration of the 18th and 19th century memorials of Co. Roscommon as seen in one graveyard
Guide: Mary B. Timoney, author of Ballintober Old Graveyard and The Grave Memorials of Co. Roscommon

Donamon Castle, home of the Divine Word Missionaries - one of the oldest inhabited houses in Ireland.
Guide: Fr Gerry Lannigan

(Tickets €35 including morning tea/coffee and lunch can be purchased in advance from Casey's Pharmacy, Ballymote or on the day).

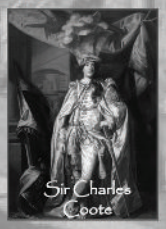
8:30 p.m. ***Lecture: "The last Lord Coloony (Collooney) aka Sir Charles Coote, Earl of Bellamont (1738-1800)."***
Speaker: John Coleman M. Litt. who is currently working on a biography of the Earl of Bellamont.


Donegal Abbey


Spanish Armada

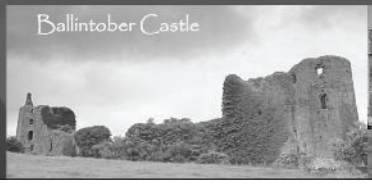
Ballymote Railway Station, 1862


The Citadel, Jerusalem.


Sir Charles Coote


Ireland - a sacred island before Christianity!


Hanna Sheehy Skeffington


Ballintober Castle


Donamon Castle

Contents

Eamonn Barnes (1934 - 2017)

The Ballymote Heritage Group was saddened in November 2017 to learn of the death of our Patron Eamonn Barnes, former Director of Public Prosecutions (DPP). Mr Barnes was the State's first Director of Public Prosecutions and held the position from 1975 until his retirement in 1999.

Mr Barnes was born in Ballymote in 1934, son of primary school teachers John A and Bridget Barnes. John A Barnes was noted for his exceptional teaching abilities, providing extra tuition to pupils outside school hours and supporting their advancement to further education or employment. Eamonn Barnes was very proud of his Ballymote origins and was long a keen supporter of the Ballymote Heritage Group, returning regularly with his wife Dolores (Do) for the annual Heritage Weekend. He was predeceased by Do in 2008.

Mr Barnes was educated at Ballymote National School, Franciscan College, Multyfarnham, St Nathy's College, Ballaghaderreen, University College Dublin and the King's Inns. Having been called to the Bar in 1958, he served in the Attorney General's Office from 1966 until his appointment as DPP. He was instrumental in the foundation in 1995 of the International Associations of Prosecutors and served as its president from 1996 until his retirement. The Association now has organisational members in 171 countries around the world.

On the occasion of his death, his successor Claire Loftus reflected on his significant contribution to Irish legal history, setting up the office of Director of Public Prosecutions, establishing and maintaining its statutory independence and the highest prosecutorial standards. Ballymote Heritage Group extends sympathy to Eamonn's family his sons Joe, Paul and John and daughters Mary Jane and Ruth.

Ar dheis Dé go raibh a anam dilis.

Gerry Keaney, Ballymote

It is with great sympathy and regret that we note the sad death of Gerry Keaney, Ballymote, who passed away during the past year. For over a quarter of a century Gerry has been a constant and informative supporter of all the activities of Ballymote Heritage Group. After completing his education in Ballymote Vocational School in the late 50s Gerry went into the building trade locally. He soon earned a reputation as a master craftsman and he had the distinction of building new houses in Keenaghan, Branchfield and Carrickbanagher. What was unique about this construction activity was that Gerry worked entirely on his own, completing all the processes of building alone and unaided. During the early 60s Gerry played the accordion in a small Céilí band with his fellow musicians, Jimmy Brennan, Woodfield, Séamus O'Gara, Cambs and Brendan McCabe, Castlebaldwin.

Gerry was also an inspirational founder member of Ballymote Wanderers F.C. Since this soccer club had no home ground Gerry negotiated the temporary use of Healy's Derroon Stud, Tommy Cryan's field in Carnaree and Bright's field in Ardsallagh for home games. Apart from playing MacArthur Cup and Connacht Cup matches in Abbeyville Park, Sligo, Gerry arranged challenge matches with the White Father Seminarians in Blacklion, Co. Cavan, Castlerea F.C. and Castlebar Celtic. Completely ignoring the G.A.A's infamous 'Ban' on 'foreign games,' Gerry also frequently togged out for Ballymote's Gaelic football teams.

Furthermore Gerry was also an accomplished artist with admirable sketching ability and his skills were frequently utilised by the Ballymote Dramatic Society under its producer, Liam McGann, for the preparation of impressive stage sets for productions like John B. Keane's 'The Field' and 'Many Young Men of 20'. Like the characters in the aforementioned musical drama, Gerry also was forced to seek his fortune in England in the early seventies. He returned to Ballymote about 20 years later. He developed his interest in local history and culture through the local Heritage Group. One of Gerry's favourite pastimes was to converse through the medium of Irish with people of a similar outlook about sport, politics, local stories and especially about the fortunes of his beloved soccer club, Sligo Rovers. Gerry was always a season ticket holder of the Rovers and could be seen every second Saturday night in the Showgrounds adding his voice to the tumult of the home fans. Ar dheis Dé go raibh a anam dílis.

33 years and 50 issues of *The Corran Herald*

By Neal Farry

James Flanagan - Editor of *The Corran Herald* 1985 - 2012

Mr James Flanagan, the late distinguished editor of *The Corran Herald* from its launch in October 1985 until his death in 2012, and Mrs Eileen Tighe, President of Ballymote Heritage Group, have both given appropriate and informative updates on the impressive progress of their beloved journal, formerly in 1995 on the occasion of the tenth anniversary of *The Corran Herald* (Issue 28), and latterly in August 2014 (Issue 47).

While our two previous reviewers have more than adequately portrayed the *Herald's* story, I have inherited the unenviable task of highlighting the immense positive contribution that the *Herald* has made to the cultural and social narrative of the ancient Tuath or Barony of Corran, that comprises the ancient parishes of Emlaghfad, Kilmorgan, Drumrat, Toomour, Kilshalvey, Cloonoghil and Kilturra, now known as Ballymote-Doo, Keash-Culfadda and Bunninadden-Killaville.

In Eileen's account we are clearly and unambiguously informed that the *Herald* was the idea of the late Una Preston. Keenan Johnson Jr proposed *The Corran Herald* as a title. Initially the *Herald* was perceived as a monthly or seasonal newsletter that would highlight current events in the locality of an archaeological, historical, musical, entertainment, sporting and social nature. Very soon the *Herald* developed its own dynamic and it emerged as a periodical with a strong emphasis on matters of local historical interest. Twenty-eight editions were published during the decade 1985-1995. Since 1995 *The Corran Herald* has been published on an annual basis to coincide with the Ballymote Heritage Weekend during the August

Mrs Una Preston - The prime mover behind the compilation of *The Corran Herald*

Members of Ballymote Heritage Group in 1992. These people were all members of the Heritage Group when *The Corran Herald* was launched in 1985.
Seated: ***(left to right)*** **Mrs Yvonne Perceval** ***(Vice Chairperson)*****, Mrs Eileen Tighe** ***(Chairperson)*****, Dr Stan Casey** ***(President)*****, Mrs Tilly Casey, Mrs Carmel Rogers** ***(Secretary)*****, Mrs Betty Conlon** ***(Treasurer)***

Standing: Ms Nuala Rogers, Mr Paddy Horan, Mr Jack Martin, Mr Vincent Jordan, Mr James Flanagan ***(Editor, Corran Herald)*****, Mrs Eileen White, Mrs Catherine Finn** ***(P.R.O)*****, Mr Gerry Cassidy, Mrs Mary Martin, Mrs Anne Harrison, Mrs Mary O'Donnell.**

Stephen Flanagan - Editor of *The Corran Herald* since 2012

Bank holiday period. It is clear that the late James Flanagan has proved his worth as a dedicated and skilled editor. Under his stewardship the numbers of contributors increased and the quality of the articles matured as writers were inspired by every succeeding edition, and became confident and anxious to place their scripts within the ambit of James' vigilant scrutiny.

In 1995 James Flanagan paid bountiful tributes to the printers and typesetters who had compiled the finished typed editions of the *Herald* during its first ten years. These included Fastprint, Ballymote; Drumlin Publications, Manorhamilton and the *Sligo Champion*. Orbicon Print, Collooney, has executed the design, typesetting and printing since 2008. The cover design and artwork since 1995 have been the work of Brenda Friel, Ballymote and Dingle.

Eileen Tighe has noted the extraordinary variety and range of articles documenting local life, history, archaeology, poetry, music, folklore and education that have been featured in *The Corran Herald* since 1985. What has most impressed me has been the body of compatible graphics – the photographs, drawings and maps that illustrate the textual contributions and categorically confirm the dictum that 'a picture is worth a thousand words'. Eileen has also paid a well deserved tribute to James' son, Stephen, who has filled the editorial role since 2012 and who has maintained and indeed enhanced the high standard set by his father. The highly intuitive words of James Flanagan that describe the function of *The Corran Herald* in Ireland are indeed worthy of quotation: 'Because it reflects the aims and ideals of the Heritage Group, it is naturally most concerned with matters of local history, archaeology, culture, folklore and all the many things that together make up the unique character of any given area. And so it has become a conduit through which has flowed a vast amount of information on all these topics into the ever-increasing reservoir of the pages of its issues, and hopefully will continue to flow.'

The first edition of *The Corran Herald* was launched by Mr Ted Nealon TD, Minister for Arts and Culture, in the Castle Hotel, on 25 October 1985. It consisted of 12 A4 pages and sold for 24 pence. The 2016 edition contained over 90 pages and was on the bookshelves at €8 per copy. On the occasion of the launch Mr Nealon stated that 'For far too long the past doings of our localities have gone unrecorded and so have been lost to posterity forever. This need no longer happen. The Ballymote Heritage Group is making sure it would not happen in this area.' How prophetic!

The MC Mr Tom McGettrick said that the purpose of the publication was two-fold: 'To reflect the interests and ideals of the Heritage Group in all matters cultural, historical, and archaeological and to reflect the achievements, the potential and the needs of the local community of today. It could be a platform to all local groups in which they might inform the area about their purposes and aims, their problems and their needs.'

Welcoming the publication of *The Corran Herald*, the chairman of

Brenda Friel provided the Cover design and artwork for *The Corran Herald*

Ballymote Community Council, Mr Paddy Brady, stressed the power of the media and communication by different groups within a community and communication between that community and the outside world. 'To have a publication which would be freely available, and completely open to all local groups, was a most worthwhile thing,' concluded Mr Brady.

It is most gratifying to note that the inspirational sentiments of the Castle Hotel speakers in October 1985 have achieved fruition with 50 editions of *The Corran Herald* that have indeed adhered to the ideals of its founders,

Judge Keenan Johnson proposed *The Corran Herald* as the title of our journal

and have reached readers in many far-flung Irish homes across the globe.

While our cohort of regular contributors has laboured consistently in the interests of *The Corran Herald* since 1985, one of the writers in the first edition is certainly worthy of note. This person was a young Gurteen teenager with literary ambitions by the name of Eamonn Sweeney, who submitted his version of the Gurteen Community News. Significantly Eamonn is now a prize-winning journalist with the *Sunday Independent* specialising in matters of sport, and he is also a published novelist.

As a matter of fact I am delighted to observe and acknowledge that over 500 people have contributed to *The Corran Herald* in some way since 1985. Some of these people were ten-year-old poets in the local primary school while others were professional archaeologists, university academics and administrators at national level. We had shopkeepers and journalists, students and teachers, politicians and the man and woman in the street, scientists, handymen and housewives, farmers, fishermen and their advisors, athletes, golfers, handballers and footballers, adult poets, story-tellers, curates and bishops, computer experts, cursive script writers and writers with published books –people from every walk of life expressing their opinions in prose, verse and letters to the editor, carefully outlining their discoveries after exhaustive research, and presenting their fascinating stories with colour and drama.

If commitment to *The Corran Herald* were a competitive activity the gold medal would certainly go to the late PJ Duffy of Killaville who submitted 58 articles. Martin A Timoney of Keash would be in second place with 39 submissions and the late Tom McGettrick of Ballymote after 34 contributions, would reside in the bronze medal position. If gives me great pleasure to declare that the three parishes of Corran have produced the leading literary lights of our journal since 1985 and these people have set the tone and shown the qualities that other writers soon realised they needed to emulate.

Since over 500 people were involved in the 50 editions of the *Herald*, some on just one occasion and others ranging from two efforts to 28 entries, it would be invidious of me to acknowledge the work of some of them and ignore the contributions of others. Accordingly I have decided to further outline the names of all contributors in four categories. (A) Contributors who have also written or edited published books themselves (B) All adult writers excluding those in category A (C) Contributors who only submitted photographs, and (D) Student writers.

(A): Martin A Timoney has edited and published a number of significant and absorbing collections that investigate the archaeology and history of Co Sligo. Mary B Timoney is the author of a distinguished volume that provides excellently drawn narratives of the grave memorials of County Sligo and of Ballintuber old Graveyard and the Grave memorials of County Roscommon. John Coleman, a recent chairman of Ballymote Heritage Group, will publish in the near future the story of Sir Charles Coote, Earl of Bellamont. Other published authors were Malcolm Billings, Padraig Deignan (Sligo historian), John Garvin (Joycean scholar), Cian Harte (Riverstown military history), Michael Farry (Co. Sligo 1913 – 1923) & Coolaney, Martin Healy (Cloonlurg short story writer), James McGuinn (Co Sligo in WWI), Dr Patrick Heraughty UCD, Cecil King (Ballymote journalist), Brian Leyden (novelist), John C McTernan (Co Sligo historian), Joe McGowan (culture and history of Co Sligo), Dr Charles Mount (archaeologist), Prof Nollaig O Muraílle, Prof Nial Friel (mathematical journals), Nuala Rogers (Ballymote historian), Mary Gaffney (journalist), Eoin Butler (journalist), Michael Bell, Gregory Daly, PJ Duffy (Killaville), Padraig G. Lane, James Reddiough, Padraig Feehily, Máire McDonnell-Garvey, Jim Foran (Editor, Sligo Field Club Journal), Ted Nealon TD (Minister for Culture), Aidan Mannion, Gertrude O'Reilly, John Higgins, Jim Higgins, Tommy Kilcoyne and Rory O'Beirne.

(B): The adult writers are as follows: Alfie Banks, Eamonn Barnes DPP, Kevin Barton, Gordon Beaumont, Eugene Benson, Johnny Benson, Norah Bermingham, Des Black, Edward Blake, Elizabeth Boyle, Gráinne Brehony, Jack Brehony, Anne Brennan, Willie Burke, Gareth Byrne, Donough Cahill, Eugenie Carr, Gerry Cassidy, Rosie Cassidy, David Casey, Stan Casey, Mary Cawley, Molly Cawley, MB Ní Chianáin, Sr Phil Clancy, Eamonn Cody, Tom Coen, Brendan Coleman, Bridie Colleran, Don Conlon, Fr Patrick Conlon OFM, Niamh Conlon, Ann Conlon, Anne Conlon, Batty Connell, Mick Connell, Dr. Kieran Cooke, Paddy Cooney, Murtagh Corcoran, Joe Coulter, Kathleen Cryan, Barthly Cryan, Patrick F Cryans, J Anthony Cuming, John Cunningham, Martin Curley, Philomena Currid, James Davey, John Davey, Tom Davey, John Dayton, Kate Denison-Bell, John M Dennedy, John Doddy, Padraig Doddy, Mary B Doddy, Fiona Doherty, Clare Doohan, Brian Donnelly, Bernie Doyle, Ciara Doyle, Dessie Doyle, Padraig Duffy, Mairéad Dunleavy, Fr John Durkan, Martin Enright, Joyce Enright, Kathleen Fairbanks, Neal Farry, Marie Farry-Finlay, Barry Fell, Cassie Finn, Seamus Finn, Richard Fitzgerald, Kathleen Fitzmaurice, James Flanagan, Anne Flanagan, Stephen Flanagan, Cathy Flynn, Jack Flynn, Mairéad Flynn, Bishop Thomas Flynn, Canon Robert Flynn, Brendan Friel, Nicky Furlong, Ida Jane Gallagher, Margaret Galvin, Bernie Gilbride, Francis Gilbride, Collette Gildea-Noone, Des Gilhawley, Ursula

Gilhawley, Eugene Gillan, Cecily Gilligan, Jack Gilligan, PJ Gilmartin, Hans Goransson, Mrs Gormley (Carrawloughlin), Joan Gleeson, Mary Guckian, Bridie Gunning, Eoin Halpin, George Hamilton, Malcolm Hamilton, Michael Hannan, Michael Hannon (Keenaghan), John Hannon (Keenaghan), PJ Hannon, Lynda Hart, Alison Healy, Brigid Healy, Dan Healy, Rev John Healy, John Heuston, Harry Horan, Paddy Horan, Kevin Houser, Molly Howard, Brenda Howley, Pat Hughes, Geraldine Hunt, Gabriel Johnson, Keenan Johnson, Jack Johnston, Vincent Jordan, Batt Keaney, Harry Keaney, Tom Keane, Margaret Kearns, Martin Kellegher, Mary Kelly-White, Theresa Kelly, Sonia Kelly, Brigid Kielty, Jim Kielty, James P Kilcoyne, John Kilcoyne, Bridget King, Denis Killoran, Sr. Roch Kissane, Rosemary Kitchin, Shiela Kivlehan, John Langan, Declan Lavin, Michael Lavin, Tommy Lavin, Tom Lavin, Law Society Gazette, Leo Leyden, Pat Leyden, Trudy Lomax, Anne Maguire, Una Mallon-Hoey, Bernie Martin-Birney, Colette Martin, Jack Martin, Mary Martin (Máire Uí Mháirtín), Mary Mathews, Leo Mattimoe, Gerry McCarthy, Fr Liam McDermott, Padraig McDermott, Andy Joe McDonagh, Conor McDonagh, Colette McDonagh, John McDonagh, Liam McDonagh, Terry McDonagh, David McEllin, Jim McGarry, Dr Bart McGettrick, Eddie McGettrick, Martin McGettrick, Martin McGoldrick, John McGrath, Pat McGrath, Feagh McHugh, Patricia McNally, Christina McNamara, Michael J Meehan, Mercy Sisters (Ballymote), Miriam Moffitt, Neil Mongey, Sam Moore, Camilla Morrison, Margaret Muldoon, Ned Mullen, Pat Mullen, Rosaleen Mullen, MJ Mulligan, Rev Tom Mulligan, Frank Mulvey, Maureen Murphy, Michael Murphy, Sandra Murphy, Elizabeth Murray, Ronan Murtagh, Pat O'Brien, Bridget O'Connell, Don O'Connor, Fiona O'Connor, Dermot O'Donnell, Mary O'Donnell, Larry O'Dowd, Peadar O'Dowd, Maura O'Gara-O'Riordan, Ethna O'Grady, Noel O'Neill, Sandy Perceval, Yvonne Perceval, Bridget Perry, John Perry, TJ Perry, Tom Pilkington, Una Preston, Pat Prince, Adrian Regan, Leo Regan, Michael F Regan, Mary Reynolds, Máire Ní Riain, Michael Roberts, Carmel Rogers, Maeve Rogers, Michael Rogers, Fr Pat Rogers CP, Phil Rogers, Monsignor Val Rogers, Diana Ross, Emer Ryan, Therese Ryan, JP Scanlon, Dr Matthias Schouten, Annie Shorthouse, Albert Siggins, Mairéad Slattery-Cormican, Ben Smith, Nancy Smyth, Eamonn Stafford, John Stewart, Nellie Tansey, Michael Tarmey, John Taylor, Eileen Tighe, Sgt Sean Tighe, Vincent Tighe, Catherine HM Timoney, Bridget Timoney, Frank Tivnan, Gerard Tonry, Nesta Tuomey, Ailín Ní hUiginn, Jane Vial, Clare Walsh, John P Walsh, Lesley Webb, Bernadette White, Brendan White, Martin Wilson, Mary Yulo.

(C) Photographs: The majority of the adult writers also submitted photographs that were most helpful and indeed essential to provide illumination with their texts. Accordingly I have omitted their names in the following list of acknowledgements in the interests of saving space, and I have just identified those people or sources that have not been the providers of written texts. These are as follows: Army Museum (England), Ballymote Heritage Window Exhibition '96, Ballymote Gathering Photo Exhibition (Mary Cawley), Pam Benson, Mary Black, Pearse Brady, British Museum, Annette Caffrey, Sean and Mae Carty, Tilly Casey MPSI, Esther Cassidy, Maureen Carr-Shiels, John Cawley NT, Sr Nell Chambers, Brendan Colbert, Coleman Centre (Gurteen), Paddy Conboy, J Condon, Betty Conlon, James Connolly, Kathleen Cryan, Mona Cryan, Aine Daly, Derek Davey, Paddy Duffy, Derek Droughton, Dunfermline Carnegie Library, Tommy Dyer, James Eccles, Annie Finan, Margaret Flannery, Foley-Kilgannon Collection, Donal Gallagher, Mary Gilhawley, Mary Gilligan, Betty Golden, Teresa Harwood, Frances Heneghan, Maura Horan, Paddy Horan, Irish Architectural Archive, Marie Johnson, Gerry Keaney, Peter Kearns, Jack Kerins, Bridget Kielty, Kilcaldy Museum, Louise King, Brendan Lavin, Lissadell House, Charlie Lyons, Sr. Regina Lydon, Kathleen Martyn, Noreen McCrossan, The McDermott Family, Noel McDermott, Michael McDonagh, Peggy McGettrick, Joan McGowan, Maisie McGovern, Ivan McNulty, Brian Meehan, Microsoft Bing Maps, Richard Molloy, Carmel Mullen, Eddie Mullen (Emlagh), Paddy Mullen, James Mulligan, Seaton F Mulligan, National Library of Ireland, National Museum of Ireland, Patti O'Connor, Peter O'Connor, Mae O'Donnell, Mary O'Dowd, Peter O'Rourke, Debbie Perceval, Agnes Rogers, Stephen Rogers, Royal Irish Academy, May Reynolds, Gabrielle Shiels, Sligo Champion, Sligo County Library, Sligo Field Club, Una Skinner, N.W. Sprinks, Dolores Taheny, Vera Taheny, Barry Tighe, Nance Tighe, Villanova University, Peggy Walsh, Gerry White, Tom Wynne (Lisananny).

(D) Students: A number of students from the four Ballymote Schools, ie Scoil Mhuire gan Smál NS, Knockminna NS, Coolbock NS, Coláiste Mhuire and Corran College, as well as from two national schools in Lucan and West Dublin, submitted interesting and well-crafted articles for publication in *The Corran Herald* during its earlier years. Here following are the names of these young people, most of whom have now reached adulthood: Conor Booth, Paul Brennan, Turlough Brennan, Pauline Brett, Tony Burns, Clare Clinton, Orla Cryan, April Devlin, Ciara Doyle, Marie Donohoe, Enda Fallon, Molly Finn, Patricia Flanagan,

Stephen Flannery Jr., Brian Flynn, Aidan Foley, Eilish Friel, Nial Friel, Jenny Gallagher, Mary Gallagher, Oliver Gethins, Joanne Gilligan, Alison Healy, Noelle Healy, Shaunna Healy, Deirdre Horan, Dermot Hurley, Diane Keevans, Jackie Kerins, Maura Killoran, Helen Loughlin, Conor Maguire, Naomi Martin, Brian McDermott, Gerard McGettrick, Declan McGrath, Niamh Mongey, Lee Muldoon, Sandra Murphy, Sinéad Weir, Bridget Timoney, Catherine H.M. Timoney, Fiona Rogers, 3rd& 4th classes SMGS Ballymote – joint poem.

It may seem excessive to pay due regard in print to the efforts, great and small, of such a large number of enthusiastic scribes. To fail to do so, however, or to merely observe the offerings of our elite, whoever they may be, would be tantamount to ignoring the work of the great majority of people who have provided the literary substance of *The Corran Herald* during the past 32 years.

In 1995 James Flanagan informed us that the first 10 issues of *The Corran Herald* could then be accessed in bound form in Ballymote and Sligo Libraries and in the National Library. Since 2016 all issues of the Herald have been on-line and can be downloaded by keying in 'The Corran Herald' on one's smartphone, tablet, laptop or desktop computer.

When I read the anonymous ballad *The Sheep's Farewell to Keash Hill* in Issue No. 13, I begin to totally comprehend the harmonious bonds and profound merriment which reside in the hearts and minds of the people of Corran and that lead them to espouse living in and loving their native place. I conclude by quoting a number of lines from the ballad:

I've been on the hill now for many a year
But the boss says he'll sell me and he means it, I fear
I see by Old Moore there's a fair in the town
Tomorrow methinks he'll be driving me down
So goodbye, beannacht leat, Dear Keash Hill of the coves
No more shall I skip through your heathery groves
Me sheep's eyes fill with tears and me lavin' the fun
It's the best place in Ireland, Keash, bar none.
As I told you above, to the butcher's I'm bound
But I'll be back here next week at four shillings a pound

The changing world of the telephone

By Bernie Gilbride

Today it's difficult to imagine a world without phones, but they really seemed magical when we got our first one way back in the early 50s.

We knew all about the wonderful invention by Bell in 1876, and had learned that his first message along the wire was, 'Mr Watson, come here, I want you.' Edison improved on the invention so much that phones became very common and popular.

Our first phone hung on the wall. It had a handle one wound to get the attention of the lady at the exchange, through which all calls were made at that time. This could take quite a few minutes if she was busy. The voice of the person on the other end was often crackly and indistinct, but nevertheless a phone was a marvellous new way to communicate, especially long distance or abroad.

After a couple of years this model was replaced with a table phone, still with a handle to wind but much clearer and more convenient. After another year or two the Post Office removed the handle, replacing it with a flat face dial and finger slots to be moved around. The modern phone was gradually coming into being.

We had that phone until a few years ago. It was a very solid job, black in colour and very weighty, with a most distinctive tone and ring, so much so that I seldom needed to give my name as family and friends recognised the tone. Eventually it lost its sound and had to be replaced.

The new phone is gleaming white, with more buttons than I know what to do with. It has a lovely light handset, unlike the old one which was so heavy one's arm would be dead if one had a long conversation with a friend.

Now I believe even this modern one is about to become obsolete. Already our mobiles are replacing our house phones. Having no wires, they fit snugly into pockets or handbags and connect directly with whom we wish to speak. No go-between or exchange lady now.

The powers that be tell me our television sets will be our modern house phone, activated by voice, having the person with whom we speak on screen. No more answering the phone with hair in curlers, or wearing the old comfy dressing-gown. It will be only full gear, make-up, the lot, when this becomes the vogue, alas!

I wonder will I live long enough to see this change and if I don't, I do hope the phone company up above has been doing its research and keeping up with modern developments, and I am not back again winding handles.

Trial and error: The Second Marquis of Sligo

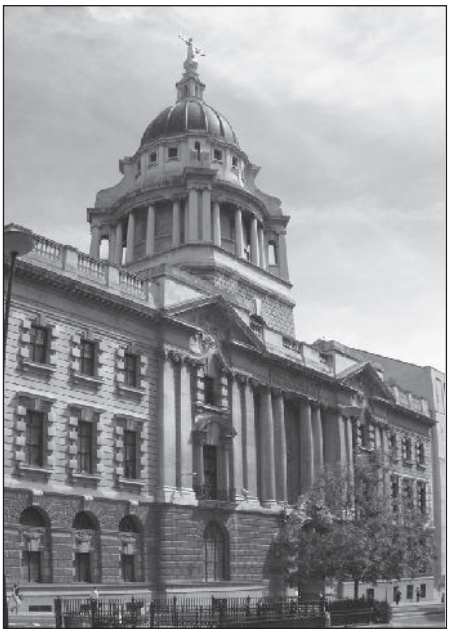
By Malcolm Billings

Westport House, Co Mayo

Westport house, the seat of the Marquis of Sligo, changed hands in January 2017. It had been in the Browne family for almost 300 years. In affluent times the best architects of the day remodelled the house and successive generations stuffed it with superb furniture and objects.

Most of the furniture and fittings went with the sale of the house to a local family in the tourism business. The Hughes family own and run the successful Hotel Westport along with other businesses in Ireland. It looks like a neat fit for Westport, although many people interested in the survival and protection of Ireland's heritage lobbied hard to persuade the state to acquire the house and estate. As it is, a modest acreage was bought by the Irish Government and the Hughes Group has announced an intention to invest €50 million to develop tourism in the area.

My interest in the second Marquis of Sligo was sparked by an event at the Old Bailey – the Central Criminal Court – in the City of London. In this building, and its predecessors, some of the most spectacular villains over the centuries have been tried, convicted, imprisoned, and, after their trial, executed at Newgate prison.



The Old Bailey, London

I confess that I shuddered a little walking into this famous building. There is nothing cosy about its echoing Victorian entrance, the grand hall, and the corridors that lead to the courts are carpeted but stark. The courtrooms have a 'no nonsense' feel about them. Inevitable, I suppose, given that some of the most notorious criminals end up here. The role-call inlcudes murderers such as Dr Crippen and John Christie. William Joyce, who broadcast Nazi propaganda, and was called Lord Haw Haw, was tried here after the Second World War. Four centuries of crooked politicians and paedophiles also met Justice here.

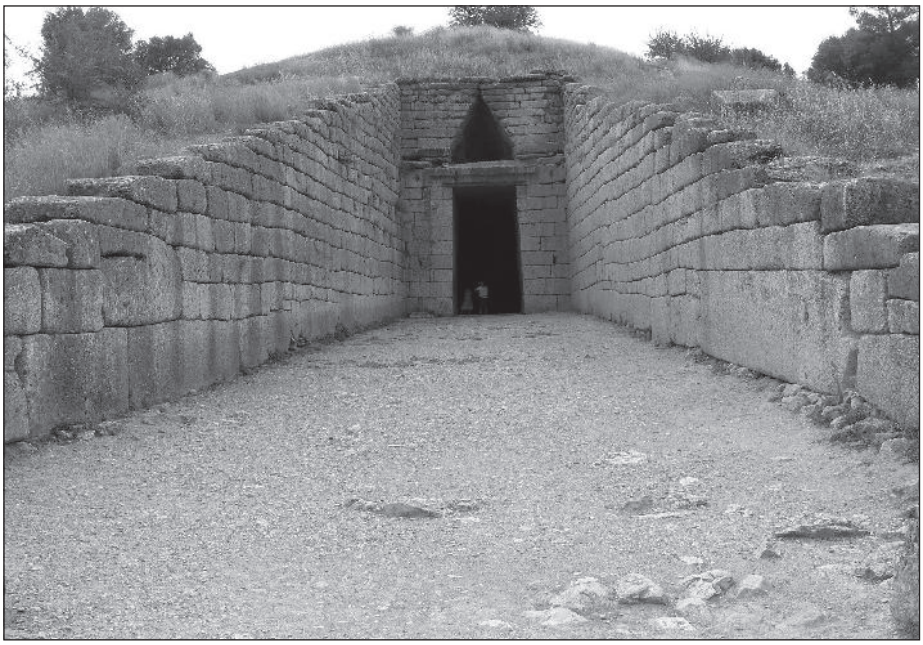
I was not on trial when I sat on a bench in Number 1 court, along with many paying members of the public, to see a re-enactment of a trial that took place in 1812. In the dock was the flamboyant Second Marquis of Sligo, standing trial for hijacking several of the crew of two British naval vessels. But what on earth was going on here?

The old Bailey raises money for good causes and the re-enactments are a comparatively new idea to capitalise on a wealth of material in which, we, the public, could play a part. I glanced around the court at severe looking judges, court officials, and the barristers for the prosecution and defence. They were not actors but the real thing! Many were retired judges and barristers who were interested in acting and who dabbled in amateur theatricals. The Old Bailey had scooped them up to take part in the re-enactments.

Defence Council Messrs Dauncy, Dampier and Scarlets sought to convince the jury that the noble Marquis had no knowledge of the alleged bribery and corruption,

pointing out that he was a very young man, newly come from the seats of learning and who only wished to add to his knowledge of history.

True up to a point, as I discovered from digging into the background of the case against the Marquis. He had followed in the footsteps of Lord Elgin (of Parthenon marbles fame) to a site in Greece that also fascinated the young Marquis – the impressive beehive construction believed to be the 12th century BC tomb of Agamemnon, king of the Greeks in Homer's Odyssey. Elgin had already dug his way into the tomb and had extracted some architectural fragments but not the fabled treasure.



The Tomb of Agamemnon in Greece

The Marquis had gained the ear of a local official and mounted his own exploration, focusing on the imposing green marble pillars at the entrance. The following quotes are based on published Old Bailey records, as told by the re-enactment.

The Marquis of Sligo: "My men went to work with pick axes and saws and wrenched the pillars from the tomb ready to be loaded into my ship. Thoughtless greedy vandalism? Certainly not! I was saving them for posterity as Lord Elgin had done some years earlier with the marbles on the Parthenon in Athens."

The pillars were loaded onto his ship the *Pylades*, along with a large number of antiquities he had collected along the way in Greece. His charted ship could only be described as a rust bucket with an incompetent, drunken crew. And that's where the legal path began that led to the dock in the Old Bailey in 1812. Sligo (i.e. the Marquis) needed a competent and trustworthy crew and he rashly resorted to a press gang.

The court heard in evidence that the Marquis sent two of his liveried servants to persuade some naval ratings from two British warships to join his lordship's enterprise. Plied with drink the sailors woke up the next day when the *Pylades* was at sea, so the deal was done, along with enticement of money and clothes. After a chase across the sea, the Marquis was arrested for this crime – especially serious in time of war.

When the trial began, evidence about locking the ratings below deck to keep them out of sight when the *Pylades* was inspected by a naval boarding party proved to be damaging to his Lordship's plea of innocence. Added to this was the fact that, sensing deeper trouble, he had them put ashore and then set sail leaving them stranded. The sailors made their way to the nearest British consul and raised the alarm. Sligo was caught and faced trial at the Old Baily. However the young earl was hardly restrained, and was free to come and go until the trial began. He kept himself busy: "I won a bet that I could not gallop my coach from London to Holyhead in 35 hours. I won and I was a thousand guineas better off."

When the case came to be heard in Court, the Defence Council argued the Earl's innocence, but was not successful.

DEFENCE COUNCIL: "At a time when all this happened Lord Sligo was a very young man, hardly come of age and had hired a brig for the purpose of making a voyage through the Mediterranean and visiting the Greek islands so famous in ancient history. Newly come from the seats of learning, such was the laudable object in which he was in eager pursuit. No motives of disloyalty could be imputed on behalf of my client; let me say his offence was against the letter of the law. He is anxious to be liberated of deliberate seduction and trusts the jury to deliver a verdict in his favour."

SLIGO: "I wish to express contrition for my folly and rashness, my lord."

FOREMAN OF THE JURY: "Guilty."

THE JUDGE, Sir William Scott: "I have now to discharge the painful duty of pronouncing upon your lordship the sentence of the law. To descend to practices of artifice and dissimulation to accomplish so unworthy a design, is surely little becoming to the title that you bear. But my lord from the penitence you have shown, the court may be satisfied that you are prepared in future to set a bright example to your fellow subjects. And that a painful admonition should be given in your person as a warning to those who hereafter might be tempted to offend.

"The court has therefore ordered that you, the Marquis of Sligo, pay to your sovereign Lord, the King, a fine of £5,000 and that you be committed to His Majesty's Prison of Newgate for four calendar months until such fine be paid."

His Lordship bowed and was conducted from the bar.

However, conditions must have been tolerable at Newgate, according to a comment attributed to Baron Broughton, a Member of Parliament and friend of Byron. "I had dinner with the Marquis of Sligo last night, on 17 February. To my astonishment it was more like a bawdy house banquet with as much claret as a man could possible want."

As for the marble pillars, they disappeared into the basement of Westport House, to be rediscovered 90 years later and presented to the British Museum.

The marble pillars now at the British Museum *(Picture by author)*

Once released, the saga of the boyish wealthy land owner (he had had no trouble paying the fine) took what we might describe as a Barbara Cartland twist. The Earl's mother, the Dowager Marchioness, who had attended all the sessions of the trial, announced that she planned to marry the Judge who had successfully protected her son from the full rigours of the law.

The Marquis's spell in prison seemed to mark a change in his life. His career prospects were enhanced and he was appointed governor of Jamaica. He was the first of the plantation landowners to set free his slaves after 1833, when slaving was abolished by act of Parliament. The Marquis helped a fellow landowner to establish the first town for freed slaves. He is remembered in Jamaica today as the Great Emancipator. The town called Sligoville still thrives as I discovered when I visited to record a heritage programme for the BBC. My producer, Brigid O'Hara, and I, called at Sligoville's secondary school where the head teacher mustered the school choir. She told us that when the 11th Marquis of Sligo, Jeremy Ullick Browne (1939-2014), visited the school a few years before us, some children, who knew the family as Browne, and pronounced it 'Brownee', held hands with the famous visitors declaring "Brownee, that's our name! We must be related.

Remembering Eugene Gillan

The members of Ballymote Heritage Group were deeply saddened to hear of the death Eugene Gillen last December in Kinsale. Eugene was a native of Rosses Point. He worked with the Irish Lights organisation. He served in many lighthouse stations around the Irish coast and he particularly loved the lighthouses on remote islands such as Tiaracht, off Kerry, Inishtrahull, off Donegal and the Old Head of Kinsale. Eugene was a founder member of the Kinsale Museum and he was curator of that museum for many years. He was a regular speaker at cultural events and he contributed articles to a number of historical and cultural journals. Among the articles that Eugene published in '*The Corran Herald*' were 'The Island of Inistearacht', 'Dominic Gilligan and the United Irishmen', 'Dr. Dominic Burke', 'The Aud', 'The Wailing Women', 'The Duirling Boats', 'Margaret Logan', 'The Gillan Longcars' and 'Journey to Belmullet'. Ar dheis Dé go raibh a anam.

The rich history of Earlsfield House, Ballymote

By Sr Nell Chambers

The stately Earlsfield House, which was the home of the Sisters of Mercy for over a hundred years, has a long history. It was built in 1775 by the Fitzmaurices. The story is told that the stones were taken from the old castle and the Franciscan Abbey to build Earlsfield House. The parish priest, Rev Andrew Donlevy PP, protested on account of the Abbey stones, and his words were prophetic: 'You have taken stones from a consecrated building; they shall one day revert to a consecrated community.' The Sisters of Mercy took up residence in Earlsfield House in 1904.

Thomas Fitzmaurice, son of John Fitzmaurice, 1st Earl of Shelbourne, built Earlsfield House in 1775. The town and surrounding area was bought in 1745 by John Fitzmaurice, 1st Earl of Shelbourne (1706-1761), and second son of the 1st Earl of Kerry, and probably for this reason they named the estate Earlsfield Estate and the house Earlsfield House. The name is still in use in the area. John Petty Fitzmaurice brought the linen industry to Ballymote and he brought Protestant families from Ireland to run it. Local people also worked in the linen factories, mostly women. He had houses built for them in what is still sometimes called Newtown. However, for the most part he was an absentee landlord and had installed James Bridgeham, Esq, Brigade-Mayor of Yeomanry for the County of Sligo in Earlsfield House as their deputy and lord-of-the-manor.

Earlsfield House is situated on a hill with a panoramic view of the town. As a youngster in the 1950s I remember the quaint little gate lodge where Paddy Golden and his wife lived. A wooded area stretched out between the gate lodge and the main house. While the primary school was being refurbished in 1951 we had class in this wood. Each pupil brought a light wooden box to sit on. If the weather was wet we went either to the Loftus Hall or the basement of the convent.

My biggest thrill was to visit the walled garden carefully tended by Paddy Killoran. I can still remember the perfumed scent of the fruit and flowers on opening the latch of the little wooden door leading into the garden. It was like stepping into paradise, as the sun always seemed to shine in the garden. Apple and pear trees lined the walls, blackcurrant and gooseberry bushes were divided by neat little paths. A variety of flowers and shrubs in flowerbeds bordered by low golden box-hedges gave colour and richness to the garden. The garden was always alive with bees and butterflies. An interesting feature of the garden was the greenhouse at the very end of the garden, where black and green grapes hung from the ceiling and potted plants were laid out in neat rows on a long table. We bought a bag of apples for a few pence and in time got to know the tree with the sweetest apples! The grapes were not for sale but Paddy Killoran who lived a few doors away from me often threw a small bunch into my bag of apples – a great treat for any youngster. Sadly this all disappeared, apart from the garden wall. The wooded area on the entrance avenue was cleared to make way for the secondary school

A view of the building from the air *(image from myhome.ie)*

and the gate lodge was demolished at a later date. However, the house is still extant, and despite a few structural changes on the inside it still retains some distinctive characteristics of the big house – the spiral staircase leading to the landing of the main bedrooms, the servants' quarters on the other side of the house, the narrow back-stairs used by the servants, the big kitchen and food storeroom in the basement, the cellar now converted into a small storeroom for cleaning agents and recycling bins, a reception room off the front hall and a large room (possibly a drawing-room) which is now the chapel, and other rooms that could tell their own story.

In 1833 the town of Ballymote and the Fitzmaurices' properties changed ownership. Sir Robert Gore-Booth, grandfather of Countess Markievicz, bought the estate for 130,000 pounds. In the mid 19th century Earlsfeld House was the home of the Dodwell family, agents of many great estates in the west of Ireland. Captain George Dodwell acted as an agent for Sir Robert Gore Booth who too was an absentee landlord for the most part, spending his time in Westminster. This was a time of poverty and misery for the tenants, confirmed in a letter of thanks for donations for the 'starving poor of the parish', to the editor of *The Freeman's Journal* by Fr Denis Tighe PP of Ballymote in 1863. When Sir Robert died in 1876, Sir Henry Gore-Booth inherited the estate. He was an explorer, but when in Sligo was very interested in his tenants and was described by *The Sligo Champion* on 6 Dec 1879 as a 'kind and generous landlord'. By 1879 he had most of the rents down to the Griffith Valuation, for which Davitt and Parnell had only just begun to fight for, on the Land League platforms, throughout the rest of Ireland. This same year while staying in Earlsfield House, as a guest of his agent, Captain Gethin, hundreds of tenant farmers from the countryside flocked into Ballymote and marched in torchlight procession to Earlsfield House to cheer and acknowledge the kindness of Sir Henry Gore-Booth. As a youngster, the hill leading up to the original convent entrance was called 'The Captain's Brae', now renamed Pearse Road. Slater records Earlsfort House as the seat of Francis Gethin in 1894. The Land (Purchase) Act of 1903 set the conditions for the break-up of large estates and gradually devolved to rural landowners and tenants ownership of the lands.

The Sisters of Mercy came to Ballymote in 1902 at the invitation of Canon Loftus PP, after whom the Loftus Hall is named. When the Sisters came, they lived in Castle Lodge near Ballymote Castle. They opened a private school for girls in Castle Lodge and later moved to the Loftus Hall, which was the parish chapel before the new Church of the Immaculate Conception was consecrated in 1864. The Newtown school of the 1840s moved to this old RIC chapel in 1864 (later the Loftus Hall). Michael Doyle, who was co-founder of the INTO, taught in this school. His statue is in Teeling Street.

The Sisters of Mercy resided in Castle Lodge near the Church and the parish priest lived in Earlsfield House. In order to be near the church he exchanged houses with the sisters, who paid him £2,000 for the bigger residence. The Sisters moved to Earlsfield House in 1904. An armchair with an engraving 'Céad Míle Fáilte 1904' still remains in the Convent Chapel.

In 1915 Canon Batty Quinn PP had the present Girls' Primary School built on the Earlsfield Estate land, and the Sisters moved from the Loftus Hall to the new Primary school. The boys' Primary School, which is now the Pastoral Centre, was built in 1914, and the boys moved from the Loftus Hall to the new school. In the 1920s Mr Quigley had a small school in his home in Teeling Street, catering for around 15 pupils who had finished in the primary school. The Vocational School, one of the first in Co Sligo, was opened by Dr Douglas Hyde, first President of Ireland, in 1934.

A private secondary school had existed in the town since 1939 and was situated in the middle house of the three houses built by John Thomas Regan on the Keash Road, now occupied by Mr Padraic Golden. The school was set up by Miss Rose Gonley. Miss Consie Connelly, who later married the businessman Mr Paddy Rogers, taught in it. Mrs Una Price Connolly RIP who lived in Carrownanty also taught in the school in 1941. Sr Assumpta Brehony attended this school as did Evelyn Kerins from Carrigans who later became a Franciscan Missionary.

In September 1942 the Sisters of Mercy opened a secondary school in Ballymote. Sr Francis Keating was the principal of the new secondary school. A room in the convent was used as a classroom as well as a small building at the back of the convent which was originally a glasshouse. In 1943 work started on the conversion of the glasshouse into a solid classroom, so the school moved into 'Beechmount House', a house next to the cinema where Mrs Kathleen Cryan lived until she passed away this year. Sr Ursula Flannery taught in Beechmount House. The school moved back to the new classroom in 1944. Miss Gonley's school closed and she moved to the convent school. She taught a sister of Sr Rosarii Cryan in the convent school – Nance Tighe, still living in Ballymote. Miss Una Price taught in the convent for three months before emigrating to the Isle of Wight, England. Mrs Price Connolly died in 2017. Mrs Consie Connelly Rogers, who had married, gave up teaching in 1941. Colaíste Muire was one of the first voluntary secondary schools, in the West of Ireland, to become co-educational in 1955.

In the 1930s and 1940s Mrs William Pettipiece, who lived near the primary school, brought down the turf in the morning to light the stoves in the classrooms of the convent primary

school. I remember the stoves when I was in the junior classes and the country children drying their clothes at them, when they got wet, having walked to school in the rain. The classrooms got storage heating in the early 1950s.

A lady named Jane O'Keeffe who was deaf and dumb will be fondly remembered by pupils of the primary school in the 1950s and 1960s. We had our own sign language with Jane and she had signs to identify the sisters in the school and also Monsignor Roughneen. We were kept au fait with some of their comings and goings. When the lunch bell rang, Jane would always appear with a big jug of piping hot cocoa from the convent, for all who couldn't go home for lunch. Jane was from Thomastown and is buried in Ballymote.

Another feature of convent life in the 1940s and 50s was the laundry situated at the back of the convent, which gave employment to ladies from the surrounding area: Mrs Martin Davey and Joanie Brennan, Marren Park, Mrs Coyle and Mrs Margaret Coen, Deroon, worked in the laundry. Sr Catherine Kennedy set up the laundry in an old galvanised iron shed which had been used for grinding corn on the estate. She also helped young people find placements in England to train as nurses. When Sr Catherine was transferred to Collooney in the early 40s, Sr Brendan Sweeney took her place in the laundry. Vincent Finan collected and delivered the laundry in the town in a small van, drawn by a donkey, as did John Mc Gettrick, who lived with Mrs Davey and her daughter Annie, at the time in the Convent gate lodge. Nothing remains of the laundry now except a high wall leading into a field.

On the garden side of the convent were steps leading up to a music room. In the early years of the convent, Sr Vincent Ahearne taught music there. In the 1950s and 60s Sr Cecilia O'Halloran taught music there also. Her dog sat outside the music room while she gave the lesson. Sr Jarlath Moran, who worked in the convent kitchen, kept a juicy bone for him. The door is now blocked up and the music room is an office.

In the 1970s Aideen Gore-Booth, a niece of Countess Markievicz, who lived in Lissadell House, visited the convent a few times. She was a very gracious lady and was very kind to the students. I was brought on a visit to Lissadell House from Ballaghaderreen in the 1980s. She allowed them to play the piano that WB Yeats played when he stayed there. A French couple, direct descendants of the Fitzmaurices, also came to see the convent in the 1970s.

Who knows what future lies ahead for Earlsfield House! My wish is that it will again change ownership as in the past and live a full and fruitful life.

Sisters who worked in the Primary School

Sr Margaret Mary Daly – 1902
Sr Vincent Ahearn – 1902
Sr Patricia Moylan – 1902
Sr Calasanctius Cassidy – 1902 (on loan from the Convent of Mercy, Tralee)
Sr M Aloysius O'Connell
Sr Raphael Scollard
Sr M Baptist Whelan
Sr M Eden Casey
Sr Mary de Sales Gould
Sr Mary Laurentia Dore
Sr Mary Patrick O' Malley-Principal
Sr M Stanislaus O' Halloran
Sr M Philomena O'Dea
Sr M Bernadette Dorr
Sr M Gabriel Kelly – Principal
Sr Finian Kelly
Sr Ann Houlihan
Sr Rose Lafferty
Sr M Agnes O'Grady-Principal
Sr M Gertrude Gallagher-Principal
Sr Enda O'Donnell
Sr Margaret Torsney-Principal
Sr Goretti Chambers
Sr Frances Mc Nicholas- Principal
Sr Ann O'Connor –Principal
Sr Eileen Scanlon
Sr Regina Leydon –Principal
Sr Margaret Mc Cann
Sr Bernadette Mc Carrick
Sr Mary Coyle

Sisters who worked in the Secondary School

Sr M Frances Keating-1942
Sr M Ursula Flannery-1942
Sr M Albeus O' Halloran
Sr M Parick Cawley-Principal
Sr Regina Lydon
Sr Assumpta Brehony
Sr Teresa Nugent
Sr Virigilius Watson
Sr Paul Kerins
Sr Veronica Cassidy-Principal
Sr Ann O'Connor
Sr James Lothar
Sr Vincent Horan
Sr Athanatius Reynolds
Sr Bernadette O'Grady-Principal
Sr Scholastica Mc Cann
Sr Ethna O'Grady
Sr Agatha Durkin
Sr Kathleen Shiels-Principal
Sr Attracta Shiels
Sr Margaret Mc Cann
Sr Phyllis Kilcoyne-Principal
Sr Neil Chambers
Sr Mary Leavy
Sr Margaret Killoran-Principal
Sr Loreto Hogge-Principal
Sr Dominic O'Shaughnessy
Sr Benedict Sheridan

Other Sisters who lived in Ballymote Convent

Sr Teresita Casey
Sr Immaculata Durkin
Sr Attracta Kilcawley
Sr Joachim Gallagher
Sr Aine Mc Garty
Sr Josephine Mc Cann
Sr Phil Clancy
Sr Mary Gallagher

Before the closure of the Convent of Mercy in Ballymote in 2017, the following Sisters lived there:

Sr Regina Leydon
Sr Nell Chambers
Sr Loreto Hogge
Sr Elizabeth Mc Nicholas

Porcelain's Journey

By Margaret Perry

I've been writing stories since childhood and I had been writing plays in earnest for about four years when my breakthrough came with a phone call from the Abbey Theatre saying they were going to produce my play *Porcelain.* Playwriting is a strange art; like all types of writing it is, at first, a solitary activity. Just you and the page. But a play is never finished until it's placed in front of an audience, and the steps involved in getting it from the page to a room full of people are numerous and involve the creative brains of lots of other people – not only the actors and director, but producers, set, lighting and sound designers, stage managers, marketing teams, press officers, I could go on. As the opening night of *Porcelain* drew close, I discovered that one of the stage assistants had spent his Saturday driving around Northern Ireland looking for wallpaper for the stage that was the exact right shade of yellow. To have set such a huge collaborative process in motion from some words that I put on a page alone in my bedroom, or in coffee shops, on the train, in snatched moments of time over the four years it took me to write this play, never fails to humble and astonish me.

I wrote *Porcelain* because I wanted to talk about depression and the way it can make you feel like a stranger in your own skin. I came across the story of Bridget Cleary in 2016, when I was 26, the age she was when she was burned to death by her husband in 1895. She had been acting strangely and taken to her bed. Her husband believed she had been stolen away by the fairies and replaced by a changeling – a sort of copy of her that looked and sounded just like her, but wasn't *really* her. Michael thought Bridget was 'not herself'; I wondered if she might have been depressed. I also started to wonder

Margaret Perry

who anyone *really is* – whether a constant and unchanging 'you' exists at all. In the image of the changeling I found a way to explore these ideas about depression and self on stage, by weaving Bridget's story in 1895 with the story of Hat, a young Irish woman living now who doesn't feel 'herself' either.

To have my first professional production of one of my plays at the Abbey was a dream come true in every respect. It is rare for a theatre to produce a script sent to them out of the blue; it's what every playwright hopes will happen when they send one in. I am still pinching myself to have had this happen to me. It has turned playwriting from a dream into a real career for me (though I still have a part-time job to help pay the bills; it's surely no surprise to anyone that it is very, very hard to make a full-time living from writing plays alone). It also meant the play was published, so that it can be performed again in future, I hope.

That being said, the myth of the 'big break' can sometimes elide the amount of work it takes to get to a place where opportunity can find you. Before *Porcelain* was read by the Abbey, it was turned down by at least ten London theatres. Not every idea I have will stick, but this play kept turning in the back of my mind. And for every few 'no's, I got some 'maybe's, and found mentors and champions within the theatre industry. Their advice and encouragement was crucial as I kept rewriting the script, getting each draft a little closer to what I wanted to say and how I wanted to say it. Having the play be plucked from the pile and produced at our National Theatre in the space of a whirlwind three months felt like the moment when the top of a stubborn jar seems to slip off easily, after hours of fruitless twisting. But I try to remind myself that it's the twisting that did it, along with a little bit of luck.

I've got plenty of other ideas on the boil at the moment and I hope *Porcelain* won't be my last time at the Abbey. Meanwhile, I am just happy to not need a full-time day job at the moment; the money I got from my Abbey commission has bought me time and space to think, read and write. To be able to spend most of these summer days at my desk, dreaming of new stories to tell, is a gift. Dreaming of that moment when the lights go down, and we all sit waiting to watch a story unfurl from the dark.

Intelligent, urbane, pompous and vain: The life of James Taaffe

By John C McTernan

The Taaffes, a family of Welsh origin, established themselves in Ireland in the 13th century and quickly became one of the most influential in the country. A descendant, William Taaffe, was given large tracts of land in various counties, including Sligo and in the vicinity of Ballymote in particular, in return for his services to the crown during the Nine Year's War and especially at Kinsale in 1601, for which he was knighted for his gallantry on the field of battle. He died in 1630 and was succeeded by his eldest son, John, who was created Baron of Ballymote and Earl of Carlingford in 1661 and also returned as a Member of Parliament for Sligo. On his death in 1677 he was buried in the family crypt in Ballymote Abbey.

A younger brother, James Taaffe (1623-1681), joined the Franciscan Order and studied at both the Franciscan College at Prague and at St Isidore's in Rome. He was subsequently appointed lecturer in theology in the newly-opened Franciscan College in Paris, where he acted as confessor to Henrietta Maria, the widow of King Charles I. She was then in exile in the French capital, an appointment that may well have resulted from the close ties that existed between the Taaffe family and English royalty.

His contemporaries in the Franciscan Order described Taaffe as 'intelligent and urbane' and again as 'pompous, vain and rather worldly', characteristics that did not endear him to his Franciscan brethren. Be that as it may, he was certainly a very ambitious individual who lobbied long and widely for promotion to an Irish bishopric. However, his family's close connection with English royalty aroused the suspicion of both the Irish hierarchy and Papal officials, and his desire remained unfilled.

A year later in 1668 he arrived in Ireland as a Papal envoy allegedly to sort out a number of irregularities that had surfaced in the Irish church. Shortly afterwards he convened an assembly of the Irish clergy and produced what he claimed was an official copy of a Papal Bull appointing him Commissioner to Ireland. However, members of the hierarchy doubted his accreditation and after a series of complaints to Rome, the Vatican made it known that Taaffe had not been granted the powers he claimed. He eventually admitted that he had forged the Papal Bull and was recalled to Rome forthwith. Thereafter, he took up residence at St Isidore's College where he spent the remainder of his life, effectively under house arrest, until his death in 1681. It was generally believed that the influence of the Taaffe family, and that of Count Edward Francis Taaffe in particular, saved him from a worse fate.

Remembering John Hannon

It is with great sadness that the members of Ballymote Heritage Group note the untimely death of John Hannon, The Courtyard, Ballymote and formerly of Keenaghan. After completing his primary education in Ballymote N.S. John joined the Irish Christian Brothers. He spent the best part of half a century on the missions. He also taught in a number of schools in Ireland, in Roscommon CBS, O'Connell Schools, Dublin and Coláiste Mhuire, Dublin. John also served as Principal of the School for the Deaf in Cabra. After his retirement he worked as a study supervisor in St. Nathy's College, Ballaghaderreen. On completing his term of duty in St. Nathy's John returned to Ballymote where he was an active figure in the Active Retirement Group. John was a prolific writer and he especially liked writing poetry. A number of his poems have been published in the *Corran Herald*. Travelling to many foreign countries, collecting paintings and learning the Spanish language for four months in Spain were activities that were dear to him. We extend our sincere sympathy to his brothers, Michael, Joe and to his sister, Peggy Walsh. Ar dheis Dé go raibh sé.

Parnell almost snatches victory from the jaws of defeat – The North Sligo by-election of 1891

By Padraig Deignan

In March 1891, with the death of Peter McDonald, MP, 'North Sligo was destined to become the scene of a fierce struggle between the Parnellites and the Irish Party'.[1] For a short time in the spring of 1891 the constituency was thrust to centre stage of the battleground in the bitter conflict between the supporters of Charles Stewart Parnell, 'the Uncrowned King of Ireland', and his opponents, the anti-Parnellites under their leader Justin McCarthy.

Katharine O'Shea, 1846-1921

When Parnell's love affair with Katharine O'Shea became public, it had long been known by Gladstone and many Liberal MPs and Home Rule MPs. As long as it remained private they had no problems with it. On 17 November 1890 a divorce was granted to Katharine's husband, Captain William O'Shea, but still no one in Ireland had any major objections. However initial disgust over all this came from the British Liberals and they called on Gladstone to cut his ties with Parnell. Gladstone's famous letter calling upon Parnell to resign as leader of the IPP (Irish Parliamentary Party) appeared in *The Times* on 26 November 1890, and within a couple of days Archbishops Croke and Walsh, as well as John Dillon and William O'Brien, two of his key IPP lieutenants, came out against Parnell, who had refused to leave voluntarily.[2] At the end of November the IPP debated the issue of Parnell's leadership. From the first until the sixth of December, 73 Irish MPs met in Committee Room No 15 of the House of Commons. Six MPs were in America on fund-raising trips, five were ill, one was in prison connected with the Plan of Campaign and the MP for Kilkenny had died recently. On 6 December 1890, 45 MPs led by Justin MacCarthy walked out, while 27 MPs remained with Parnell.[3] Timothy Healy and Michael Davitt opposed Parnell.[4]

Re-election of Parnell as leader of the IPP, committee room No. 15, House of Commons

As well as destroying the alliance with Gladstone and the Liberals, the O'Shea divorce case completely finished off the Plan of Campaign and brought to an end the second phase of the Land War. In November 1890 Captain O'Shea's case against Parnell's adultery with his wife went to trial and the charges were declared proven; the public details of the affair destroyed Parnell's political career and leadership of the Irish party. The *Sligo Champion* editorial of 13 December 1890 described the long expected split in the IPP as 'a day of shame and sorrow and tribulation for Ireland'. Branches in Drumkerrin, Killery, Drumlease, Highwood, Carrigeeroe and Keash all adopted resolutions calling for the retirement of Mr Parnell from the leadership of the IPP.[5]

On 4 January 1891 a convention of the IPP in Ballymote criticised Parnell's leadership and called on Edmund Leamy, MP for South Sligo and a Parnellite, to resign.[6] David Sheehy and Daniel Crilly of the anti-Parnellite Party had made a mad rush to Sligo to rally support. Sheehy, MP for South Galway, claimed he had followed Parnell loyally, but no longer; Parnell had put himself

To Follow Parnell or the Cause?

before the Party and Ireland. Crilly, MP for North Mayo, attempted to curry favour with the clergy insisting that 'if Home Rule is ever to be won, it must be through the medium of a strong and united Irish party, with the people, priests and hierarchy of Ireland at its back'. In February, Bishop Laurence Gilhooly's pastoral letter was published in the *Sligo Champion* stating that 'we fail to see how Mr Parnell can continue to lead a Catholic and Christian people'. [7] However, in the same breath Gilhooly called for abstinence from the dispute.

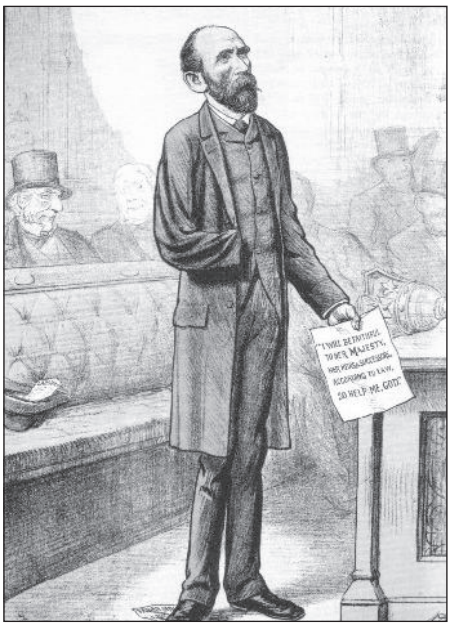
After the failure of the Boulogne negotiations from 30 December 1890 to 11 February 1891, which were called to try and heal the split between the Parnellite and anti-Parnellite factions, the anti-Parnellites initiated measures to freeze the party funds, amounting to £50,000, in a Paris bank. This also had the effect of cutting the funding out from under the Plan of Campaign and putting the final nail in its coffin. Parnell, always focused on legislative independence, had never been in favour of the Plan of Campaign anyway, and believed it was a drain on resources that could have been used to assist tenants generally. The evicted tenants of the Plan blamed Parnell for forcing the anti-Parnellites to freeze the party funds which suspending financial support for their campaign and they allied themselves with Dillon and O'Brien.

In mid-February the Irish National League branches in Sligo had met to pass resolutions of condemnation of Parnell. [10] The *Sligo Champion* editorial of 28 February 1891 declared that the Conservatives and Liberals were happy to see the people attacking each other over the Parnell trouble. [11] However, Parnell was determined to fight on and reassert his leadership over Irish Nationalism. After his defeat in the Kilkenny by-election a perfect opportunity arose when Peter McDonald, the sitting MP in north Sligo, died in March 1891. The *Sligo Champion* editorial on 21 March 1891 maintained that 'Mr Parnell has acted in such a manner as to render it impossible that he can ever again possess the respect or confidence of the Irish people'.[12] The *Sligo Champion* argued that Parnell knew his leadership would wreck the Home Rule Party. He should have listened to Michael Davit 'that he should retire'.

On 19 March a convention held in the town hall selected Alderman Bernard Collery of Sligo Corporation to represent the anti-Parnellite faction. His nomination was supported by Bishop Gilhooly of Elphin who maintained that 'a Catholic people can never support a man who has brought such social disgrace on himself, his party and his country'. Bishop Lyster of Achonry and most of the Catholic clergy also backed Collery. Usually the selection of an IPP candidate in Sligo had to be approved by Parnell and Harrington – this was the first time a local was selected by nationalists to represent Sligo in parliament.

Bishop of Elphin Dr Laurence Gilhooly

Parnell refusing to release the proceeds of the Paris Fund, Weekly Freeman, 29 Aug. 1891



Michael Davitt, Vanity Fair, 13 Aug. 1892

Michael Davitt congratulated Collery on his selection and condemned Parnell, writing that 'the aim and object of Parnellism is therefore the establishment of a dictatorship under the man whose aim is to rule or ruin the national movement'. [13] Valentine B Dillon, a Dublin solicitor and a consistently loyal supporter of Parnell, was selected by 'the Chief' as his candidate.

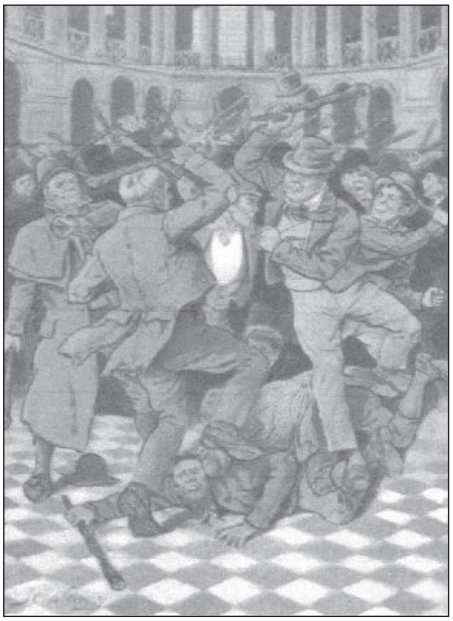
Val Dillon

The Unionist Party stayed out of the election and the *Sligo Independent* editorial on 28 March 1891 declared that 'so far as conservatism is concerned, the constitutional party will hold aloof from the contest', maintaining that 'the specimens of priestly intervention at this election are enough to bring discredit on the priesthood and cause men to scoff at a religion that allows its priests to act as maniacs and rob electors of all freedom'. [14]

The *Sligo Independent* and the unionist voters had stood back and declared their independence in the election. However, crucially, they were not the only independents. Bishop Hugh Conway of Killala, unlike the other two bishops in the county, adopted a policy of neutrality, refusing to condemn Parnell, that allowed the staunchly Parnellite priesthood in his diocese to campaign for 'The Chief'. Rev J Kelly, PP Dromore West, Rev Peter O'Hara, CC Dromard and Rev M Clarke CC Easkey from the diocese of Killala in the west of the county all canvassed for Dillon. This gave Dillon a fighting chance in Sligo, and as one commentator at the time maintained 'created uniquely favourable circumstances for Parnell in the western end of the constituency'. [15] It is also proof contradicting the common attitude regarding the time that the Catholic clergy and hierarchy were all publically, strongly and morally opposed to Parnell the Protestant following the public announcement of his affair with Katharine O'Shea.

There was plenty of trouble in relation to campaigning, especially in the northern part of the constituency and in the western part. A hardcore and well-feared gang, 'The Butcher Boys of Sligo', supported Collery, and used their blunt persuasion skills, launching the odd raid into Parnellite stronghold of Tireragh. Maurice Healy and David Sheehy, along with assistance from an MP or two and a visit from Thomas Sexton, who had been MP for South Sligo in 1885, and Michael Davitt, did most of the more refined anti-Parnellite campaigning.

Parnellites argued that there was a great deal of intimidation of their canvassers and clerical interference in their campaign, while the anti-Parnellites inflamed feelings by focusing on aspects of Parnell's personal life. Michael Davitt was a long-time opponent of Parnell



Chaos! Unionist view of Home Rule Parliament

on various issues ranging from his authoritarian style of leadership to Parnell's lack of concern with land issues and the plight of the labourers and landless after 1881, and he used the opportunity offered by the North Sligo by-election to reiterate all his criticisms of Parnell. Davitt was also much more in favour of a socialist future for Ireland and Parnell had little time for this coming from a more conservative landowning background.

The North Sligo constituency stretched from Ardnaree in the west of the county to Bunduff on the northern side and covered part of three dioceses. When Parnell came to the constituency on 23 March 1891, he based himself in the west around Ballina and campaigned in Tireragh where he had a strong following. When he built up the confidence to enter Sligo town on 28 March 1891 he was accompanied by his army of supporters from Tireragh while members of the Gaelic Athletic Association acted as his praetorian guard.[16] His caravan of followers consisted of six brakes and 26 cars transporting over 100 men, and they were joined along the way by groups of supporters from all the villages and hamlets. The *Western People* said that 'In the annals of electioneering warfare, no event that we know of,

Cartoon critical of Parnell – 'Dignity and Impudence', Weekly Freeman, 28 March 1891

approaches within a measurable distance of the 'invasion' of Sligo by the gallant men of Tireragh, and conquered the 'enemy' in their own stronghold'. [17] Parnell's path to the town hall, blocked by some anti-Parnellites, was cleared quickly and he addressed the gathered crowd inside, which included the sisters Constance and Eva Gore-Booth. "Men of Sligo," he exclaimed, "I am rejoiced in having the opportunity of addressing you in

North & South Sligo Constituencies

your town, which I was defied by your enemies to enter, so representative a meeting of the people of the town and of the division of north Sligo. I have never yet found any Irish town which refused me a hearing [cries of 'You never will'] and when I was told that the men of Sligo would refuse me a hearing, I said it was a weak and lying intervention of the enemy." .[18]

The same night as Parnell addressed the people in the town hall, Michael Davitt arrived at the train station, where most of the anti-Parnellites in Sligo were to welcome him. Parnell later spoke at the Imperial Hotel and stayed there. On 29 March Davitt, Sexton and Collery took their campaign to Parnell's heartland of support in Tireragh. They were not

Parnell speaking from a large window

given the same courtesy afforded to Parnell by the people of Sligo Town and trouble followed them all the way along the coast road. Davitt reached Dromore West but had to turn back to Sligo.[19] Parnell campaigned strongly around Sligo and according to many reports gave some of the most fiery, most violent and most passionate speeches of his political career. He left Sligo on polling day, 2 April, for Ballina where he got the train to Dublin.[20]

Bernard Collery played the local card saying that he not only had the backing of the majority within the IPP but also that 'I shall regard it as my special duty as a Sligoman to watch the interests of our Town and County'.[21] Val Dillon, a Dublin man, did not personally canvas in Sligo and focused on criticising the intimidation conducted by the anti-Parnellites. He argued that 'I regret that I cannot wait upon you to solicit your vote without subjecting you to the annoyance, and possible risks, which I continually experience from a small body of roughs who are determined to prevent me from calling upon you. I leave it to the better judgement of the people of Sligo to say whether they approve of this system of terrorism which has been organised in their midst. I take this means of asking you for your vote on Thursday'.[22]

When the results of the north Sligo election became known Collery had gained 3,261 votes while Dillon got a very respectable 2,493 votes; he had lost by a majority of only 768. [23] The *Sligo Champion* editorial of 11 April was delighted with the election of Collery. [24] The *Sligo Independent* editorial claimed that about 150

Parnell making a speech to a hostile crowd, Illustrated London News, 27 December 1890

Conservatives in the county had voted but some voted for Alderman Collery on personal grounds. Both it seemed had received Tory support, although the anti-Parnellites did not want it to be known that they received support from the Conservative side. A total of 300 Unionists abstained from voting. However the editorial was more concerned about the interference of the Catholic Church in politics, maintaining that 'the time will come when Protestants must take a firm stand against the Roman Catholic meddling in elections and if need be join with the independent Catholic voter who has the courage to tell the priest to mind his own business'.[25]

In the three by-elections held after Parnell's affair with Katharine O'Shea became public, his candidate in the North Sligo constituency came the closest in securing Parnell the electoral endorsement he needed to reassert his control over the IPP. Dillon had gained 43 percent of the available vote in the North Sligo constituency. In the North

'He Managed to Catch the Train this Time', Parnell does a runner from the O'Shea divorce case, Weekly National Press, 4 July 1891

Kilkenny by-election held a few months before on 22 December 1890, Vincent Scully, a Tipperary landlord, secured 35 percent of the vote running against Sir John Pope Hennessy, the anti-Parnellite. The anti-Parnellite candidate Andrew Kettle from Dublin only secured 29 percent of the vote running against John Hammond, a merchant based in Tullow Street in Carlow, in the Carlow by election held later in the year on 7 July 1891.

An analysis of the votes in the North Sligo by-election of 1891 indicates why Val Dillon received such a high vote. In the areas where Collery was strong many people did not turn out to vote. In Sligo town out of 2,880 registered electors, 1,800 voted. In Grange, 1,400 people were registered but only 865 voted. The anti-Parnellites maintained that they had lost out on 120 votes in the Grange area due to the incompetence of the presiding officer. However, in areas where Parnell was strong people turned out in large numbers to vote for Dillon. In Tireragh, 2,314 voted out of the 2,800 who were registered. All the farmers in Enniscrone, Easkey, and Dromore West voted for Dillon. The anti-Parnellites argued that the high vote in Tireragh was a result of 'an enormous amount of personation'. Parnell later died after an illness in October 1891 and the Parnellites elected John Redmond as their leader and continued on until the Party was reunified in 1900.

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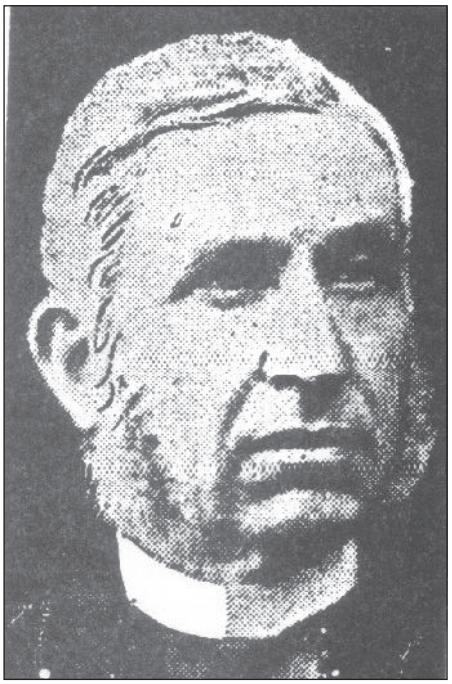
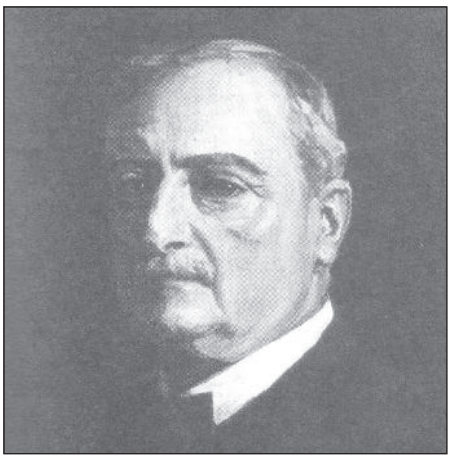
Parnell's funeral



Bernard Collery, as mayor, 1884



John Redmond

Century Sligo: from Union to Local Government. The book investigates the interaction of land, economics and politics in the county in the period following the end of the Napoleonic Wars to the Local Government Act of 1898 and is available in local bookshops.

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Everything ahead of them: Fourth year students of Coláiste Mhuire in 1965

Back Row from left: Thomas Mc Loughlin, Patrick Chambers, Jim Higgins, Geraldine Martin, Maeve Gilmartin, Eileen Scanlon
Front row from Left: Patricia Beattie, Una Healy, Maura Cunnane, Kathlee Rafferty, Kathleen McManamy

Photograph courtesy of Maura Cunnane

An Gorta Mór 1845 –1850: Famine orphan girls from Co Sligo

By Fiona Doherty

The failure of Ireland's potato crop due to potato blight in the autumn of 1845 led to what became known as the Great Irish Famine or An Gorta M**ó**r. Successive potato crop failures between 1845 and 1850 were exacerbated by political, social and economic issues such as over population, absentee landlords, subdivision of land and an over-dependence on the potato as a staple food.

By 1846 the grip of starvation and destitution was evident throughout Ireland, and Connacht was badly affected. 'A grievous calamity is at our doors – a widespread devastating famine,' said the Rev William Stoney during a sermon in Castlerea. He stated that the demand for food was fearful to behold and he exhorted those 'above want' to bring aid to the poor families in the area.

The catastrophe was particularly severe in the counties of Sligo and Mayo, where up to 90% of the population were dependent on the potato. Relief efforts were poorly managed and short lived, and there was mass starvation and disease. Widespread evictions for non-payment of rent led to a massive exodus through the nearby port of Sligo, and between 1847 and 1851 over 30,000 people from the area left through this port. The census of 1841 recorded a peak population of 180,886 for Co Sligo, while in 1851 the census recorded 128,769 people living in the county. As a result of the famine and its aftermath, the population for Co Sligo declined by almost 30 per cent between 1841 and 1851.

Workhouses

The Poor Law Relief Act of 1838 divided Ireland into poor law unions, each served by a workhouse and administered by a local board of guardians. Most of Co Sligo was served by the three poor law unions of Sligo, Tubbercurry and Dromore West and some areas on the county border were served by Ballina, Swinford and Boyle. The Sligo workhouse had opened in 1842 and was built to contain 1,200 inmates. It was the main workhouse operating in Co Sligo during the famine until the poor law unions of Dromore West and Tubbercurry were established in 1849 and 1850 to relieve pressure on Sligo town.

Famine relief measures implemented by the government in 1846 included public works schemes such as drainage, fencing, road repairs and bridge building. A minority of Irish landlords distributed money and food to their starving tenants, but many landlords were indifferent and removed destitute tenants with no concern for their welfare. In 1847 and 1848, the Sligo workhouse was extended twice to accommodate over 2,000 inmates, with additional buildings throughout Sligo town converted into temporary accommodation for another 2,000 orphaned and abandoned children.

The Earl Grey Orphan Emigration Scheme

By 1848, workhouses across Ireland were totally overcrowded and a memo was sent to the workhouses in March 1848 advising of an assisted emigration scheme to Australia called the Earl Grey Famine Orphan Scheme. The scheme was named after Earl Grey, who was Secretary of State for the colonies and the son of the famous tea merchant. The influential English humanitarian, Caroline Chisholm, expressed her concern for victims of the Irish famine by appealing to Earl Grey to establish an assisted emigration scheme to Australia. Her initiative resulted in thousands of Irish orphan girls from Irish workhouses being able to leave famine-stricken Ireland and between 1848-1850 the orphan emigration scheme shipped 4,114 Irish girls from Plymouth to Australia under the direction of Earl Grey.

The memo to the workhouses requested lists of suitable orphan girls between the ages of 14 and 18 years for travel to Australia. The scheme had two main aims: to alleviate overcrowding in Irish workhouses, and to meet an Australian demand for female domestic servants and marriageable young women.

To qualify for the scheme, orphans had to have been at the workhouse for at least one year, aged between 14 and 18 as mentioned, industrious, of good character and free from disease. The vast majority of eligible girls had lost one or both parents and were destitute. Their passage was paid for by the Australian government who also supported the girls on arrival until they were hired out. The workhouse contributed £3 - £5 per girl to equip them with a trunk of new clothes and also paid for their transport to Plymouth. In Plymouth, the girls underwent one final inspection to ensure they were fit to travel. Once on the ship the girls shared bunks in third-class quarters and were supervised by a matron. Travel conditions were vastly superior to the unregulated coffin ships travelling to North America at that time, with minimal deaths compared to the high mortality rates of the coffin ships.

The Sligo Orphan Girls

Information from Parliamentary papers and passenger lists indicate that a total of 68 girls were chosen from the Sligo workhouse to travel under the scheme. On arrival to Australia, the immigration clerks wrote down all their personal details including name, age, native place, parents' names, religion, domestic skills, literacy, and whether they had relatives in the colony. These records also give

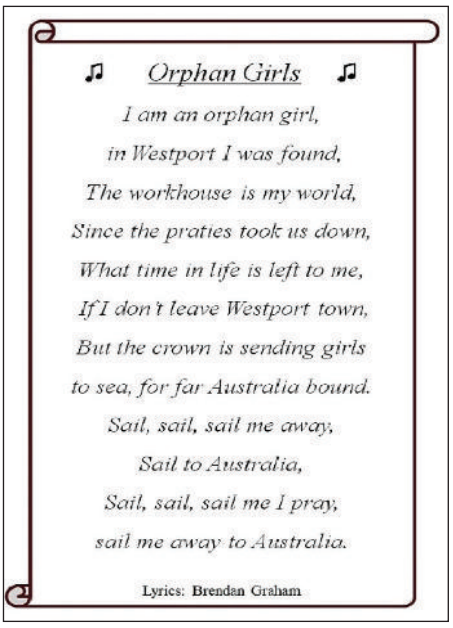
information about their early days in the colony and in some cases, life events including marriage, children and date of death have since been added to the database. Many of their surnames were typical Sligo names including Brennan, Burke, Duffy, Finan, Golden, Kearns, McCarrick and O'Hara, and there were at least five sets of sisters.

They were from all areas of Co Sligo and native places recorded included Ballymote, Drumfin, Coolaney, Grange and Easkey. The girls were from different backgrounds and were not exclusively Catholic as 30% of the Sligo girls were recorded as being Church of England. However, evidence of the disadvantaged position of Catholics in Ireland at that time is shown by the lower levels of literacy of the Catholic orphan girls, who were only about 45% literate compared to the 80% literacy rate for the Protestant girls.

The girls were lodged at the immigrant depot, and due to the shortage of domestic female labour in Australia they were hired out quickly. They were employed as house servants, nursemaids, farm servants, dairy maids and as needlewomen.

Opposition to the Earl Grey Scheme

The Earl Grey scheme was a well-managed scheme and was initially regarded as successful, but was relatively short-lived and closed down in 1850 due to the prevailing anti-Irish, anti- Catholic feeling in the colony. The prejudicial attitude of Potato, Paddy and Popery was reinforced by Charles Trevelyn, who administered the Famine Relief funds. He advocated



Orphan girls song

that 'Protestant rather than Catholic girls should be sent because of their better 'moral education'.' Other factors leading to public resentment against the orphan girls included their inexperience in domestic areas, their lowly workhouse origins and the financial cost to the colony. There was also a growing distrust of Earl Grey as he was considering the resumption of convict transports to Australia, and this added further objections and political opposition to his emigrant schemes.

Memory and Legacy

The majority of the girls kept a low profile and led successful lives in their new country. Most of them went on to marry and have large families, and some of their many descendants have visited Ireland to research family trees and to make a pilgrimage to the workhouses.

Year	Workhouse	Total Girls	Name of Ship	Destination
1848	Sligo	37	Lady Kennaway	Melbourne
1848	Sligo	1	Digby	Sydney
1848	Sligo	7	The Inchinnan	Sydney
1849	Sligo	22	Eliza Caroline	Melbourne
1849	Sligo	1	Panama	Sydney
Total girls from Sligo Poor Law Union: 68				

Sligo Workhouse Orphan Girls shipped under the Earl Grey Scheme

Sligo famine memorial

There is a Famine Family Memorial that was erected at Sligo Harbour in 1997 and this sculpture is one of three commissioned by the Sligo Famine Commemoration Committee.

There is also an Irish Famine Memorial and Museum in Sydney dedicated to the orphan girls and a database which includes shipping lists for the 20 ships that brought girls to Australia in 1848-1850.

The Great Irish Famine was a major event in both Irish and global history, with far-reaching economic and political consequences. Co Sligo was one of the most impoverished areas during 1845 -1850 and the Earl Grey scheme was a lifesaving opportunity for the destitute Sligo orphan girls whose only choice was emigration or starvation.

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Synge at the Opera House: A reminiscence of Belfast

By Michael J Meehan

My first memory of Belfast is a childhood treat to the Christmas panto at the old Grand Opera House in the city. One year our family went to Strabane after Christmas to visit the Donagheys, friends of mother from her working life in that town. Seasonal gifts were probably exchanged – pounds of Free State butter for pounds of tea, which was scarce for us. You might say it was a spot of festive smuggling on the side.

Myra Donaghey, always our surrogate aunt, brought us on a day trip to Belfast. We travelled by GNR steam train, saw the City Hall, some department stores, self-service restaurants (then a novelty) and lots of Union Jacks, plus a ride on a trolley bus. However, the highlight of the day out was the pantomime at the Grand Opera House, a matinee performance.

Then in May 1967 I was back at the Opera House, on stage this time in a production of John Synge's *The Playboy of the Western World*, at the Ulster Drama Final. The group travelled to Belfast on the Friday afternoon, unloading the stage set that night, which had been designed by Br Columban for the Town Hall stage in Sligo. The plan was an early set-up on Saturday morning, then the bonus of the weekend to watch the FA Cup final with perfect TV reception.

But in the morning we had to scupper the plan – our prize-winning set looked like a doll's house on the expanse of the Opera House stage. So much for the best laid plans! We laboured all day, climbing 14ft ladders to hang extra black stage drapes that the obliging Opera House stage crew dug out of the dusty overhead galleries. It was 'all hands-on deck' to brush clean the little used drapes. Into what seemed a boundless stage of black we nestled the 'shebeen' of Michal James.

That night the huge stage curtains opened in darkness to the cry of the curlew and a plaintive tin whistle; as the scene lit slowly the stage became the barren landscape of West Mayo. Before Pegeen spoke the first lines of the play, applause erupted from all parts of the packed auditorium, and I knew we were on our way. Later the play won first prize at the festival and the 'shebeen' the best setting award. When Walter collected the cup we all felt like the heroes of the Western World.

The final night festival revelry was held in the new UTV Studios, hosted by the Northern Ireland Milk Board; milk and tea (with milk) were the only beverages on offer and not a drop of the customary champagne for the cup. Would it go home to Sligo dry, we wondered! It was a very friendly, very fashionable and formal occasion, full of goodwill for the night's winners. The Sligo group joined the smart gathering, somewhat like the stage peasants they had been performing, and were now out in their Sunday best. Joan Gallagher was the exception – she had spent the journey north making a dress for this party. That night a 'Twiggy' like creation was revealed to give the Westerners some Bohemian chic.

At the tea dispensing area that night, a remark was overheard between two ladies on seeing our set designer in his Marist Brs garb: 'Why do they always have to have one of them along?' A sour note with a lot of history. Looking back, perhaps the clerical attire was a little too severe, even for that time; but maybe Columban wanted to fly another flag.

Later at the small hotel, booked for

The Grand Opera House

the weekend, the group discovered that Belfast had gone dry. After some persuasion, not a lot, the landlord uncorked the champagne and the celebration party commenced. The drink was flowing, the sing-song was high when two passing RUC constables were attracted to this unaccustomed carousing in the Sabbatical calm of Belfast. They arrived into the party fully armed, as 'warriors into the breach'. With persuasion and the sniff of a drink they joined the fun, one even performing a party piece. To quote Michael James from the play, 'the peelers in this place is decent, droughty poor fellows'.

Some years later the Opera House became a victim of the Troubles, bombed in '91 and '93, as well was the small hotel; and the two constables, who knows after their night out with the Fenians. Sometime in the late 90s a nephew showed me where the hotel had once stood; but then, all of that was in a terrible future.

The next day, or the 'morning after' for some, we found the city closed. No shops or pubs were open, and a few badly needed a 'cure' while others searched for the alleged lewd Sunday papers to take home. All morning church and chapel bells rang out over the city in competitive calls to worship. Doomsday threatened from street hoardings and lampposts;

one could almost hear the thumping cant of the city. Belfast had put on its black dour look. By afternoon everyone was glad to pile into Joe O'Brien's homeward-bound bus, but for all it was a weekend to cherish and remember.

Of course, we never did get to see that FA cup final or get to the book stores. But on the Saturday morning going to the Opera House I nipped into a small newsagent and found a copy of Edna O'Brien's *The Country Girls*, then banned and dammed everywhere south of Belfast, and I still have that memento of the time.

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Author's note: After major reconstruction and renovation, a new Grand Opera House opened on 21 October 2006. The 1967 Sligo Drama circle production of Synge's *Playboy* was directed by Walter McDonagh, who, at short notice that night, brilliantly performed the role of Michael James Flaherty. This article is in memory of Walter, one of our heroes.

A meeting of Minds: Pupils from Ballymote visiting friends at St Nathy's, 1955

Pupils of St Mary's Secondary School, Ballymote, May 1955 and visiting relatives and friends at St Nathy's College, Ballaghaderreen, after the Liturgical Festival.

Back row, left to right: Sheila Gilligan, ?, Kathleen Taheny, ?, Breege Quigley, Ethna McManamy, John Higgins, Eva Devine

Front row, left to right: Gerry McManus, Joan Gardener, Pauline McDonagh, Matt J McManus, Annie Higgins, TJ McDonagh

Photo courtesy of Pauline McDonagh

South Sligo Election 1918

By Michael Farry

The post-war general election of 1918 was a watershed in Irish history, seeing the replacement of the old Irish Parliamentary Party by Sinn Féin. The Sinn Féin policy of abstention from Westminster and the setting up of a rival state apparatus led to the War of Independence and the Treaty. The parliamentary constituency of South Sligo reflected the general national pattern.

The Irish Party MP for South Sligo was John O'Dowd, aged 62 in 1918. He was born in Tubbercurry, but emigrated to the USA at an early age, returning in 1876 to live in Bunninadden, Sligo, where he was a shopkeeper and farmer. He took an active part in politics, joined the IRB and the Land League, and was imprisoned in 1881-82. He was active in the early development of the United Irish League, which helped reunite the Irish Party, which had been split since the Parnell controversy.

He was elected unopposed as MP for the North Sligo constituency in March 1900. He transferred to his native South Sligo constituency at the general election later that year and continued to hold that seat until 1918. No parliamentary election was contested in either Sligo constituency from 1895, and neither of the two Sligo MPs had ever faced a contested parliamentary election. This was not unusual at the time. Gill published a volume of John O'Dowd's poetry, *Lays of South Sligo*, in 1888.

The events of 1914-16, the outbreak and the prolonging of the Great War and the 1916 rising changed the Irish political scene. During 1917 a new party with an old name, Sinn Féin, came into being, and its cumainn organised locally. South Sligo was more advanced than the rest of the county and on 29 April delegates from eight parishes met in Tubbercurry to form the South Sligo Sinn Féin Alliance. At the beginning of December this was

Photograph of John O'Dowd from *Sligo and its Surroundings,* Kilgannon, 1926.

reconstituted as a comhairle ceantair for the constituency, with 24 clubs represented.

County Sligo became one of the best politically organised counties in Ireland ranking sixth in Ireland as regards Sinn Féin membership in December 1917. RIC County Inspector Sullivan reported 43 Sligo Sinn Féin clubs with a membership of 2,762 at that time and recognised that 'Sinn Fein is the only live political organisation in this county'. The United Irish League had almost completely collapsed.

During early 1918 Sinn Féin support was consolidated by its leadership in the February conacre campaign. The organisers set the price for conacre at no more than £4 per acre. Large crowds, with bands with republican flags and banners, entered properties and divided them for conacre among small farmers at the set price. Most seizures took place in south Sligo. Prosecutions followed and many activists were imprisoned. This was followed by the successful anti-conscription campaign in which Sinn Féin played a prominent part.

In May the so-called 'German Plot' saw 73 national Sinn Féin leaders arrested and deported, including Sligomen J J Clancy, soon to be MP/TD for North Sligo, and J J (Ginger) O'Connell.

During the summer Sinn Féin was aware that the ending of the war would see a general election and the clubs were determined to be ready. In February the Representation of the People Act had given the vote to all males over 21 years and most women over 30. This increased the South Sligo electorate from 6,929 to 18,003. As elsewhere, Sligo Sinn Féin members worked to ensure that all their supporters were registered. The RIC County Inspector in his June 1918 report said that the Sinn Féiners were in the process of 'perfecting their organisation and ensuring their supporters were on the electoral register . . . The new franchise act which gives practically manhood suffrage will enable the Sinn Fein party to sweep Ireland at the next General Election.'

The selection of candidates for the expected election started in September. The South Sligo comhairle ceantair was told by Sinn Féin headquarters that their candidate should be selected locally, and four candidates went forward to a convention on 15 September: Alex McCabe, Pádhraic Ó Domhnalláin, Owen Tansey and Séamus Marren. Tansey and Marren had been secretaries of South Sligo Sinn Féin. Pádhraic Ó Domhnalláin was president of South Sligo Sinn Féin. Aged 34 in 1918, Ó Domhnalláin, a native of County Galway, was an Irish teacher in Summerhill College, Ursuline Convent, and the Technical School in Sligo. He lived in Tubbercurry and had been very active in the Gaelic League and the Volunteers. He left Sligo in 1920 for Dublin where he became editor of the Irish language periodical *Misneach*.

Tansey and Marren withdrew and McCabe was selected on a vote of 21 to 19. Ó Domhnalláin's supporters,

A cartoon reading 'Flop goes Mr John Oh! Dowd', published in the Roscommon Herald, 14 Dec 1918

mostly from Tubbercurry it was said, appealed, and McCabe's selection was declared irregular by a South Sligo Comhairle Cheantair meeting. At a reconvened convention at the end of October Ó Domhnalláin refused to go forward and proposed that McCabe also withdraw and Countess Markievicz be nominated as the candidate. McCabe's supporters refused to agree and the meeting was adjourned to the following Sunday, when McCabe was selected.

Alexander McCabe, 32 in 1918, was born in Keash, where his mother was a primary teacher; his father was a Longford-born RIC man. Educated at Summerhill College, Sligo, McCabe became a primary teacher and was appointed principal of Drumnagranchy National School, Keash, in 1910. He was a member of the IRB and an early supporter of Arthur Griffith's Sinn Féin and a member of the Volunteers from their founding. In 1915 he was dismissed from his teaching post. He was a prime mover in the growth of Sinn Féin in south Sligo in 1917 and was a leader of the conacre campaign in early 1918. He was imprisoned a number of times in 1918. At this time Alex McCabe was interned in England.

Whether the South Sligo constituency would be contested or not was in doubt until nomination day. The *Roscommon Herald* newspaper, virulently anti-Irish Party, reported in early November a rumour that O'Dowd would not contest the seat because of the lack of sufficient support, financial and otherwise. It said that it had been informed by an

A cartoon of Alex McCabe published in the Roscommon Herald, 18 July 1914

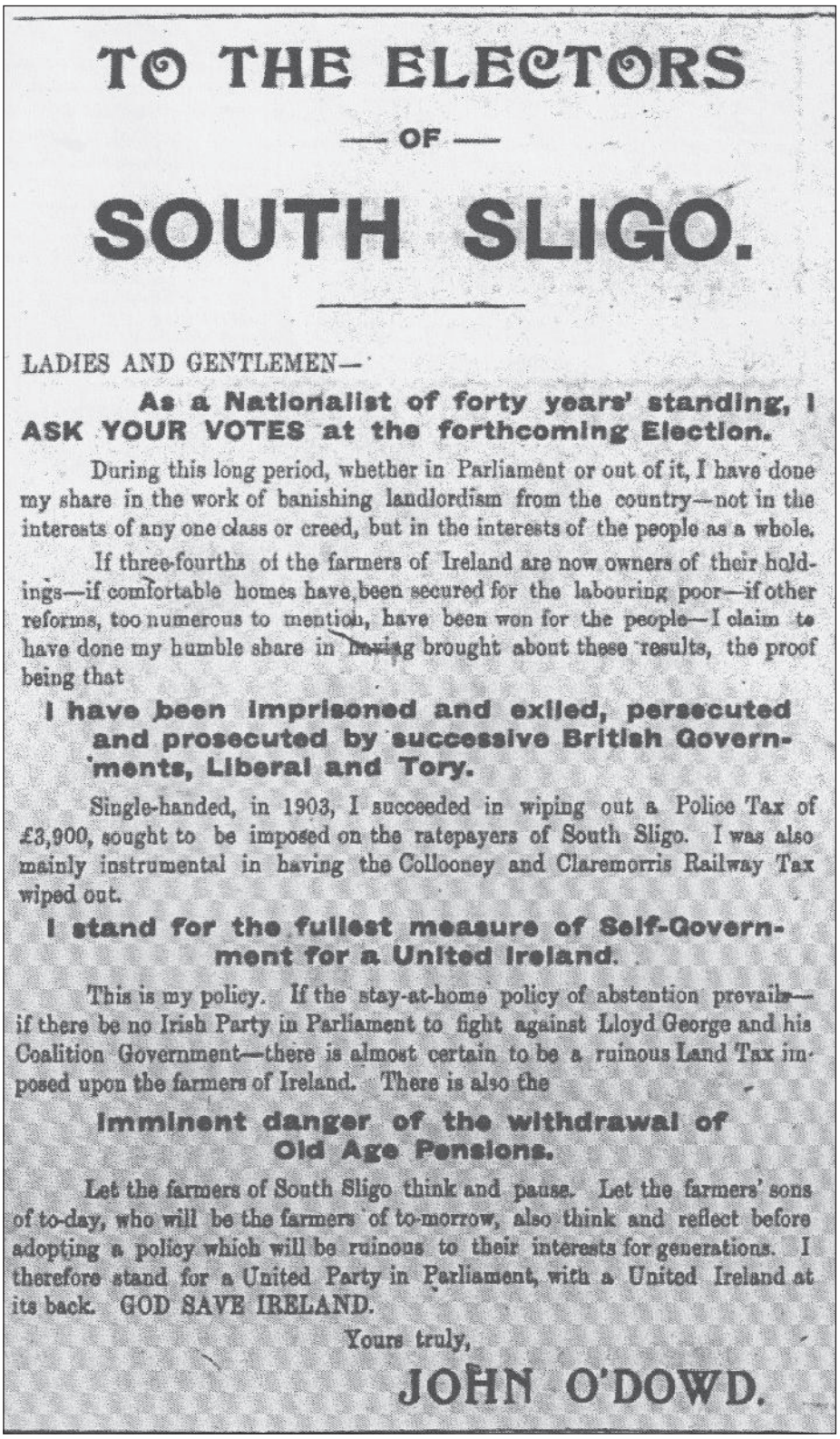
O'Dowd supporter that he finally decided to stand only on the eve of nomination day. It speculated that John Dillon, leader of the Irish Party, opposed in his East Mayo constituency by De Valera, was afraid of a 'Sligo Expeditionary Force' in the event of no contest in South Sligo and had insisted that O'Dowd go forward for re-election.

Bishop Morrisroe of Achonry, who was prone to offer guarded comments on political and current affairs, refused to takes sides when preaching in Gurteen in mid-November 1918. 'It was not for him to say what would satisfy the people, but he believed that there were still troubled times ahead . . . Only when the people were united would the priests give a lead, and not when the people were wrangling and rending one another in the most abominable way.'

Many priests did take sides, however. In South Sligo, Canon James Daly, PP Mullinabreena, and Fr Thomas Quinn, PP Toulestrane, were among John O'Dowd's proposers. One of Alex McCabe's proposers was Fr P J O'Grady, PP Keash, who had once dismissed him from his teaching post.

The Great War ended on 11 November and on 14 November the election was called, to be held on 14 December. The month-long campaign started almost immediately.

'Never was an election fought with such determination,' said the *Sligo Champion* at the end of November, but this referred chiefly to the North Sligo constituency where the Irish Party had hopes of holding on to the seat of Thomas Scanlan MP against the Sinn Féin candidate J J Clancy. That constituency saw an intensive campaign by both sides with some bitter personal attacks but no serious disturbances. The RIC County Inspector in his November report said that the county was 'in a very unsettled state owing to the impending election', adding that the Sinn Féiners were much better prepared and organised than the Nationalists. 'Their canvassers are more active and their



TO THE ELECTORS

— OF —

SOUTH SLIGO.

LADIES AND GENTLEMEN—

As a Nationalist of forty years' standing, I ASK YOUR VOTES at the forthcoming Election.

During this long period, whether in Parliament or out of it, I have done my share in the work of banishing landlordism from the country—not in the interests of any one class or creed, but in the interests of the people as a whole.

If three-fourths of the farmers of Ireland are now owners of their holdings—if comfortable homes have been secured for the labouring poor—if other reforms, too numerous to mention, have been won for the people—I claim to have done my humble share in having brought about these results, the proof being that

I have been imprisoned and exiled, persecuted and prosecuted by successive British Governments, Liberal and Tory.

Single-handed, in 1903, I succeeded in wiping out a Police Tax of £3,900, sought to be imposed on the ratepayers of South Sligo. I was also mainly instrumental in having the Collooney and Claremorris Railway Tax wiped out.

I stand for the fullest measure of Self-Government for a United Ireland.

This is my policy. If the stay-at-home policy of abstention prevail—if there be no Irish Party in Parliament to fight against Lloyd George and his Coalition Government—there is almost certain to be a ruinous Land Tax imposed upon the farmers of Ireland. There is also the

Imminent danger of the withdrawal of Old Age Pensions.

Let the farmers of South Sligo think and pause. Let the farmers' sons of to-day, who will be the farmers of to-morrow, also think and reflect before adopting a policy which will be ruinous to their interests for generations. I therefore stand for a United Party in Parliament, with a United Ireland at its back. GOD SAVE IRELAND.

Yours truly,

JOHN O'DOWD.

An O'Dowd election advertisement, published in Sligo local newspapers, December 1918

flags and election addresses appear everywhere.'

In South Sligo, where the result was regarded as a foregone conclusion, there seems to have been little excitement at meetings. Newspaper coverage of the South Sligo campaign was sporadic and generally slight. The Sligo-town-based papers concentrated on the more exciting North Sligo campaign and the *Roscommon Herald*, widely read in the area, was rabidly anti-Irish Party and reported no O'Dowd meetings. It said: 'Even a casual observer could not but see that the enthusiasm which is displayed in Sinn Fein circles and the elaborate arrangements which are being made for the election, will sound the death-knell of the constitutional movement in this and other constituencies.'

On 8 December a series of Sinn Féin meetings were held throughout the constituency, at Achonry, Bunninadden, Tourlestrane, Ballinacarrow, Mulinabreena, Gleann, Sooey, Geevagh, Highwood, Moylough, Killaville and Riverstown. Speakers included Padhraig Ó Domhnalláin, John Gilligan, Tom O'Donnell, Seamus Marren, Harold McBrien and Frank O'Beirne. The last two became prominent in the IRA during the war of independence. Gilligan became Sinn Féin chairman of Sligo County Council in 1921 and O'Donnell was elected unopposed as a Sinn Féin TD at the 1921 elections for the Sligo–Mayo East constituency, and held the seat until defeated at the 1923 general election. O'Beirne and McBrien became IRA O/Cs in their areas and were prominent during the War of Independence. There is no mention of any involvement of Frank Carty in this election campaign and he seems not to have mentioned it in any of his statements of activities during the period. Carty was the most prominent IRA leader from the area, was O/C South Sligo battalion 3rd Western Division from 1921 and TD from 1921 to his death in 1942.

Harold McBrien, in his witness statement says: 'In the latter part of 1918 the General Election took place and an amount of work in connection with this was performed by the Volunteers, such as canvassing, arranging transport, protecting speakers, guarding ballot boxes and polling booths, etc.'

The *Roscommon Herald* reported that at a Sinn Féin meeting at Monastereden there were some interruptions from Mr Terry Kelly DC, 'but the well-known Sinn Feiner, Mr Hunt of Moygara, at once took effective steps to prevent any further interruptions.' This was Jim Hunt, later O/C of Gurteen IRA.

In early December, meetings

The gravestone of John O'Dowd in Cloonameehan cemetery, Bunninadden

were held at Collooney and Gurteen in support of McCabe. Six bands paraded through the streets before the Collooney meeting. The famous Fr Michael O'Flanagan was the main speaker at both meetings and his theme was that the Sinn Féin movement was a young movement which was going to finish what the Irish Party had started. "All the sap and juice had gone out of the Irish Party," he said. A Ballymote Sinn Féin cumann report said: 'The electors of South Sligo will return Mr Alex McCabe, the Sinn Fein candidate, who stands for free Ireland, and thus prove that Ireland is a nation as much entitled to freedom as Belgium, Esthonia, (sic) Poland, Alsace-Lorraine, or any of the other small nations of Europe who are to be given the right to self-determination.'

At this time the second, more deadly, wave of the great 'flu epidemic was taking effect. 'Ballymote Notes' in the 16 November issue of the *Roscommon Herald* reported: 'Since Monday last the 'Flu has spread with alarming rapidity in Ballymote and district, so much so that the number of persons suffering from the disease has increased from three or four cases to over forty . . . The spread of disease in the town has created a great scare, and very few people attended the market here on Thursday." A few weeks later the epidemic claimed the life of Owen Tansey of Gurteen, who was the Sinn Féin Director of Elections for the constituency as well as being O/C of the Gurteen Volunteers. His funeral on 10 December, four days before the election, was a great show of Sinn Féin strength.

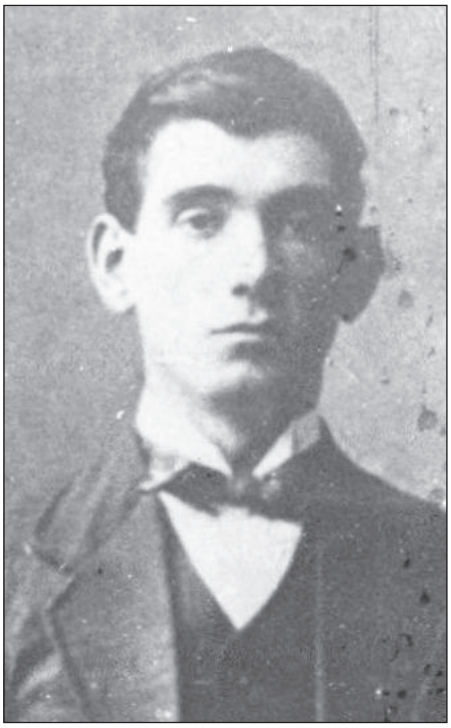
The John O'Dowd campaign had a large advertisement placed in the local newspapers, 'To the Electors of South Sligo', which stressed O'Dowd's long service: 'a Nationalist of forty years' standing'.

'I have been imprisoned and exiled, persecuted and prosecuted by successive British governments, Tory and Liberal,' it claimed, and it highlighted his part in 'banishing landlordism from the country' and obtaining 'comfortable homes . . . for the labouring poor.' He claimed to stand 'for the fullest measure of Self-Government for a United Ireland' and warned that abstention would result in having no-one at Westminster to fight the government. He warned of the danger of increases in taxation if this were to happen and also highlighted the 'Imminent danger of the withdrawal of Old Age Pensions.' The appeal ended with 'God Save Ireland', a reference to the Manchester Martyrs and the song which had been an unofficial anthem of Irish Nationalists.

The RIC County Inspector Sullivan reported that there had been 'no disturbances during the election' and while there were some accounts of impersonation, these had no effect on the outcome. The *Sligo Champion* agreed: 'With comparatively few exceptions, the campaign has been conducted, in this part of the country, in an honourable spirit.'

On the eve of polling day, however, John O'Dowd was assaulted while canvassing in Ballinacarrow. His car was pelted with stones and when he got out and reminded his attackers that he had given the best years of his life fighting for his country, he was knocked to the ground and kicked. Four young men from the area were later charged as a result, and all were found guilty. One was sentenced to one month imprisonment, the other three to two months each. At a meeting of Tubbercurry Guardians, one Sinn Féin supporter tried to claim that the wounds were received when O'Dowd stumbled when getting out of his car.

By coincidence on the day of the election the *Roscommon Herald* published a cartoon entitled 'Flop goes Mr John Oh! Dowd' showing the candidate receiving a knock-out blow from the electors of South Sligo.



Owen Tansey

The election was held on a Saturday and voting was steady all day from 8am to 8pm. The weather was fine and there were no reported incidents. The local papers heaped lavish praise on the Sinn Féin election machinery. Volunteers stood guard on each polling station and escorted the sealed ballot boxes to Ballymote Courthouse where all the South Sligo boxes were collected. Around 4am all these boxes were taken by a convoy of cars to Sligo Courthouse where they were stored securely until counting began on 28 December. Relays of Volunteers stood guard outside the Courthouse until the count was completed. The *Sligo Champion* said 'A feature of the 'system' which marked the day's work was the service of the ladies of Cumann na mBan. Their duty was to

provide, at fixed intervals, food and refreshments for the men at work in the various booths.'

Although the count and declarations did not take place until 28 December, the outcome was never in doubt. The *Sligo Nationalist* said: 'In South Sligo Mr O'Dowd is in all probability defeated and in North Sligo, Mr Scanlan although confident himself, is scarcely likely to be elected.'

In South Sligo McCabe secured 9,103 votes to just 1,988 for O'Dowd while in North Sligo Clancy got 9,030 votes to 4,241 for Scanlan. McCabe's share of the valid poll was 82%, Clancy's 68%. The turnout in South Sligo was just under 62% while that in North Sligo was 72%. The lower turnout in the south was apparently because the result there was regarded as not in doubt. "The young people have triumphed over their elders", County Inspector Sullivan observed. "Moderate politicians and those with any stake in the country await with anxiety the future action of the Sinn Fein party."

The 1918 election was a triumph for Sinn Féin nationally and saw the end of the Irish Party. Though it is true that if proportional representation had been used the Irish Party would have gained some seats and probably survived, the result still represented one of the largest election reversals ever in Western Europe.

Sinn Féin now found itself in the same position as the Irish Party had previously, having no significant political opposition and very little purpose. The focus shifted to the establishment of Dáil Éireann, the reactions of the British government, and the activities of the Volunteers. This was the end of Sinn Féin as a nationwide network of local active branches.

Alex McCabe took little part in the War of Independence. He took the pro-Treaty side in the Civil War and served in the National Army for a while. At the 1923 general election, he was elected as a Cumann na nGaedheal TD for Leitrim–Sligo. He resigned from Cumann na nGaedheal in 1924 because of dissatisfaction with government attitude to certain army officers, and joined the National Group led by Joseph McGrath. He resigned his Dáil seat in March 1925. He went on to be one of the founders of the Educational Building Society.

As a postscript there is a sad headstone in Cloonameehan cemetery, Bunninadden. It's where John O'Dowd was buried in 1937, forgotten, overtaken by history. If the war hadn't broken out in 1914, if it hadn't lasted four years, if the Easter Rising hadn't happened, would his end have been different? Would Home Rule have been put into effect? John O'Dowd might indeed be remembered as the first South Sligo representative to sit in a modern Irish Parliament in Dublin.

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Michael Farry is the author of *Sligo:The Irish Revolution, 1912–23* published by Four Courts Press in 2012

Potato Picking

By Joan Gleeson

Crisp October weather
perfect for digging potatoes.
In the forties and fifties
horse and plough did the job.
All gathering in the long field
of endless rows of drills.

Father guided the horse and plough
every step, up hill and down.
The plough sock sliced through the drills
like a knife through butter
scattering and polka-dotting the brown earth
in its wake.

Time to pick before the hungry crows swoop
wheeling and cawing overhead.
Rookery alert:
'Free lunch' for all!
Job for the children
supple limbs, near to the ground.

Awaiting pit, filled with brimming buckets
of every hand-picked potato,
unceremoniously dumped and off again
up one drill, down another at break-neck speed
moving quickly to keep warm
soil cold for small hands.

Mother kept the pit in shape
as the last potatoes make a long mound,
thatching with straw before the brown soil sealed.

Dimming light at kitchen window
evening's drawn in
tripod loaded with cast iron oven
red coals surround
Aunt Mary's simmering, bubbling apple cake
joyful feast at end of day.

While cutting the cake
mother recites,
"With the potatoes picked and pitted
From the big ones to the small
There's peace around the farm
When the leaves begin to fall."

Agreement between Ó Domhnaill and Tadhg Ó Conchobhair concerning Sligo Castle, 23 June 1593

By Neal Farry and Donal Gallagher

Moygara castle Gurteen, that was captured by Maghnus O'Donnell in 1538, soon after he had taken control of Sligo castle from Tadhg Óg O'Connor

The following contract and covenant (cor agus cundradh) consists of an agreement between Maghnus Ó Domhnaill of Tír Chonaill and Tadhg Ó Conchobhair Shligigh that sets out the terms by which Tadhg was to hold Sligo as a vassal of Ó Domhnaill, and is dated 23 June 1539. The document was signed and witnessed in the monastery of Donegal. The provenance of the manuscript, the contract document and its historical background were presented by Mrs Maura Carney BA in *Irish Historical Studies*, No 11 (March 1943).

In 1537 Maghnus Ó Domhnaill made peace with Conn Ó Néill of Tír Eoghain and joined him to form the Ulster confederacy that had the support of most of the Connacht Chiefs, James Earl of Desmond and King James V of Scotland. This confederacy aimed at restoring twelve-year-old Gerald, the son of the ninth Earl of Kildare, to his father's possessions in defiance of the wishes of King Henry VIII. Gerald was the half-brother of the tenth Earl of Kildare, Silken Thomas, who had unsuccessfully rebelled against King Henry VIII in 1534, an impetuous act that led to his execution. Lady Eleanor Fitzgerald, a sister of Silken Thomas, agreed to marry Maghnus Ó Dohmnaill in order to secure his firm support for the restoration of her nephew Gerald to the Kildare earldom. Immediately Ó Domhnaill invaded O'Connor Sligo's territory, burning and ravaging the lands of O'Connor's sept in Carbury and the lands of O'Connor's vassals, the O'Haras of Leyney, the O'Dowds of Tireragh and the McDonaghs of Corran and Tirerrril, thus establishing his hegemony over most of Lower Connacht.

In early December 1538 Maghnus captured the castle of Sligo from Tadhg Óg Ó Conchobhair (The first O'Connor Sligo). In the assault on Sligo castle Ó Domhnaill probably had the support of Tadhg Óg's cousin, i.e. Tadhg, son of Cathal Óg Ó Conchobhair. Maghnus immediately proceeded to Moylurg in North Roscommon and pillaged the territory of the McDermotts. While returning to Sligo the Donegal chief besieged and captured Moygara castle near Gurteen, the stronghold of the O'Garas. During the siege Maghnus' son Niall Garbh was killed by a cannon ball discharged from the wall of the fortress. Ó Domhnaill's primary interest in controlling Sligo was to protect his southern borders while the Ulster confederacy would attack the Pale through County Louth.

This agreement is found in Royal Irish Academy MS 998, p17. The scribe of the document is unidentified. The English translation, written in a modern hand, was made by Sir William Betham during the early 19th century. Owen Connellan, of Enniscrone, the celebrated Sligo Gaelic scholar, also translated the Sligo Contract & Covenant during the mid 1600s. Connellan's translation may be found in *The History of Sligo*, Woodmartin, Vol. 1, Ps 279 to 281.

Mrs Carney tells us that the Irish text is printed as it stands in the MS, except that words have been divided, contractions expanded (the expansions being indicated by italics), capital letters supplied in proper names, and hyphens and apostrophes inserted where necessary for clarity. I have presented the agreement in brief groups of sentences followed immediately by the relevant and exact group of sentences translated into English.

The standard abbreviation for 'and' in Middle Irish is '7' and in modern English is '&'. I have used the '7' to establish authenticity in the first

Irish paragraph, but thereafter the '&' abbreviation is used for the sake of clarity. The Irish scribe employed the '7' abbreviation at all times.

In the document the geographic term Íchtar Connacht or Lower Connacht denotes the territory controlled by O'Connor Sligo and his vassals i.e. Counties Sligo, Leitrim and North Roscommon.

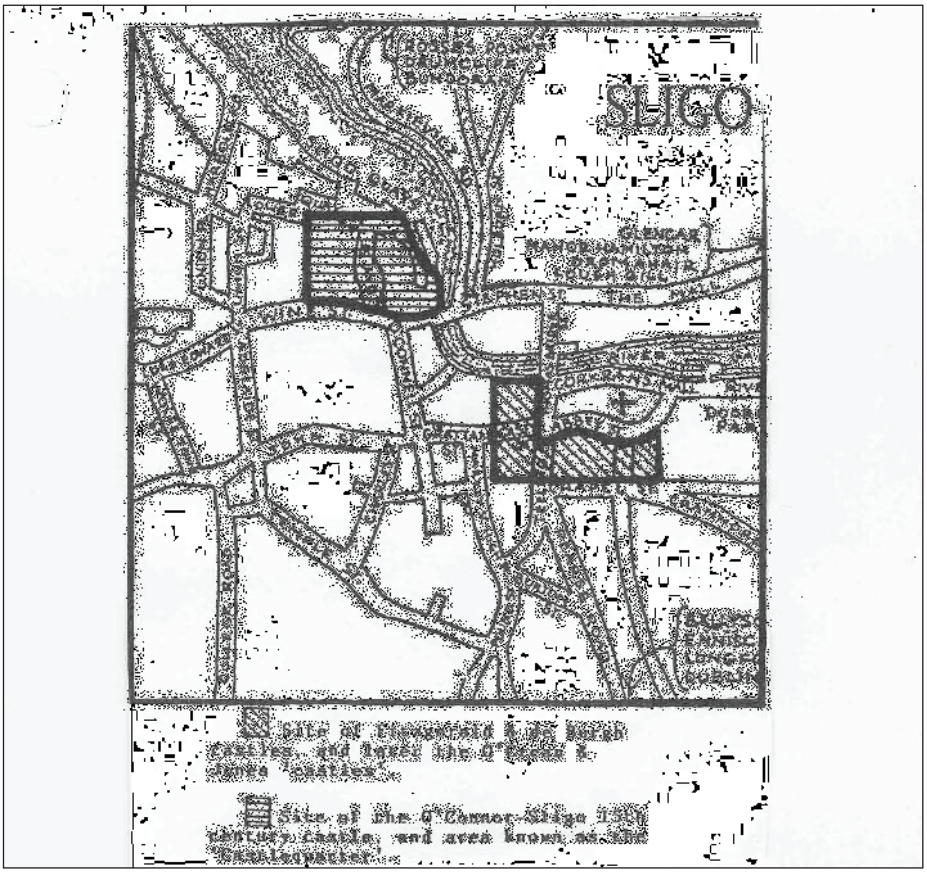
The Contract & Covenant in Irish and English are as follows:

Ass e so cor 7 cundradh ar a tuc O Do*m*naill Bard*acht* tSligigh do Thadhg mac Cathail Óig I Conchub*uir* 7 *ar* ar gabh se hi .i. Tadhg do beith na oglach dileas tairise ag O nDo*m*naill anois 7 arís a n-aghaidh Gall agus Gaoidheal thire agus coicc*r*íche 7 a beith ar a comhairle anois 7 arís in gach uile cás beag 7 mor a tir agus a coicc*r*ích a cill agus a tuaith.

This is the contract and covenant by which O Domhnaill gave the custody of Sligo to Tadhg, son of Cathal Og O Conchobhair, and by which he (Tadhg) received it, i.e. that Tadhg should be a faithful and loyal man to O Domhnaill, now and at all times, against Gaill and Gaoidhil of the territory and without it; and that he (Tadhg) should act on his counsel, now and at all times, in every matter, small and great, in the territory and without it, in matters of church and state;

& co hairithe gach uile u*air* iarfuss O Domnaill Sligeach *arm ac* Cathail Óig a beith d'fhiach*aib* air a thabhairt dó. & gach uile u*air* rach*us* O Domhnaill a n*Ích*t*ar* C*on*nacht a beith d'fiach*aib ar* m*ac* Cathail Óig eochracha Sligigh do tab*air*t d'O Domhaill & an baile fein do tab*air*t do re hadhaigh a gnothaigheadh do denam a n*Ích*tar Co*n*nacht gach uile u*air* i*ar*f*us* se hé

and especially every time Ó Domhnaill shall demand Sligo of the son of Cathal Óg he shall be obliged to give it to him; and every time Ó Domhnaill will go into Lower Connacht the son of Cathal Óg shall be obliged to give to Ó Domhnaill the keys of Sligo, and to give him the



Map illustrating the various medieval castles of Sligo town. This map is shown here with the kind permission of John C McTernan, and it was published in his book *Olde Sligoe – Aspects of Town and County over 750 Years*. Maghnus O'Donnell captured Tadhg Óg O'Connor's castle on the Sligo quays in December 1538.

town itself to transact his affairs every time he shall demand it,

& da mb*eith* a n-aigneadh comadh eagail leis O nDomhnaill Goill no Saxanaigh do tSligeach a fhagail r*en*a br*i*sseadh o mac Cathail Oig d'eagla a b*ei*th ag Gallaibh no ag duine oile a n-aghaidh I Domhnaill agus m*ei*c Cathail Oig & a beith d'fhiach*aib* ar Tadhg imtheacht le maoraibh agus le maruscalaibh I Dhomhnaill in gac uile ait a n*Ích*t*ar* Cond*acht* do thabach tig*ear*naiss I Domnaill

and if it should happen that Ó Domhnaill feared for Sligo on account of the Gaill or the English he should get it from the son of Cathal Óg to demolish it, lest the Gaill or any one else should possess it against Ó Domhnaill and the son of Cathal Óg, and Tadhg shall be obliged to go with stewards and marshals of Ó Domhnaill into every place in Lower Connacht to impose the lordship of Ó Domhnaill,

& g*a*c uile u*air* cuirfeas O Domnaill buan*n*aighe a n*Ích*t*ar Connacht* a b*eith* d'fhiach*aib* ar Tadhg a b*ei*th umhal doibh & ní he sin amain *acht* a mbuand*acht* do thabhach do *na* buan*n*aighibh in *gac* inadh oile a n*Ích*t*ar Connacht* & gan buannaigh eli do beth ag Tadhg a*cht* na buan*n*ighe cuirfeass O Domnaill cuige no thoileoch*us* se dho

and whenever Ó Domhnaill shall send *buannaighe* (mercenary soldiers) into Lower Connacht Tadhg shall be obliged to be submissive to them, and not merely that, but he shall be obliged to levy their *buannacht* (billeting and maintenance) for the *buannaighe* in every other place in Lower Connacht, and Tadhg shall have no *buannaighe* other than those which Ó Dohmnaill shall send to him, or allow him to have,

& a b*ei*th d'fhiach*aib* ar Thadhg g*a*c uile coicéd righ da tiocf*aid* co Sligeach do cur docum I Do*m*naill

& a b*eit*h d'fhiach*aib* air fos g*a*c uile cin bailed a mbia ar tShligeach do ch*ur* docu*m* I Do*m*naill a*cht* an raod thoileach*us* O Do*m*naill fein do

and Tadhg shall be obliged to send to Ó Domhnaill every king's cocket (a custom-house seal) that shall come to Sligo, and moreover, he shall be obliged to send to Ó Domhnaill every *cin baile* (a tax issuing out of land), but that which Ó Domhnaill allows him,

& gan tadhg do denamh tshithe no cogaidh re duine a tír no a coicc*r*ich a cill no a tuaith a*cht* do chead I Dhomn*aill* & a beth ag cogadh re gach uile duine re n-aibeora O Domn*aill* ris a b*eit*h ag cocadh

and Tadhg shall not make peace or war on any person within the territory or without, ecclesiastic or lay, but by O Domhnaill's permission, and he shall be at war with every person with whom Ó Domhnaill shall tell him to be at war,

& Tor beag Sligidh do beith ag O nD*o*mnaill re*n*a tab*air*t don duine da toigeora se fen da muindt*ir* fen re hadh*aig* g*a*c uile discreide da mbia aige a n*Íchtar* Cond*acht* do choimhed and.**

And Ó Domhnaill shall have the small Tower of Sligo (in order) to give it whatever person of his own people upon whom he shall decide, in order to preserve therein (affairs of) discretion he may have in Lower Connacht.

Et tug Tadhg Dia na n-uile cumth*acht* ina diadh*acht* & ina dhaond*acht* m*ar* mio*n*daibh & mar shlanaibh fa g*a*c e*n*ní da bfhuil and so do comall & tug se slan Dia fa indeach*ad* do den*am* ar a corp andsa saoghal & fa gan trocire do denam ar a ananam a bpongc a bháis mu*n*a coimhle sé so d'O Domhnaill agus da oighribh 'na dhiaigh.

And Tadhg invoked Almighty God in His divinity and in His humanity as oath and security that everything contained herein should be fulfilled: and he challenged God to inflict vengeance on his body in life, and not to have mercy on his soul at the point of death, if he should not fulfil this for Ó Domhnaill and his heirs after him.

Is siad slána an cuirsí do taobh na hEagluise .i. *air*deaspag Tuama gan ai*f*rinn gan cu*m*aineacha gan faiside gan baisdeagh gan adhlacad a roilig coisreactha gan co*mair*ce mainistreach no teampaill do beith ag Tadhg no ag duine da ngeba leis da mb*r*ise se aonní da bfhuil an*n* so & a b*eit*h d'fhiach*aib* *ar* an *air*deasbag & ar g*a*c eacclais da bfhuil faei coi*n*dealbath*ad* croisi do denamh *ar* Tadhg & *ar* g*a*c dui*n*e da ngeba leis g*a*ca mi*n*ca u*air* i*ar*rfus O Do*m*naill orra a de*n*amh.

These are the pledges of this agreement on the part of the church: i.e. the archbishop of Tuam; that Tadhg, or any person who shall side with him, shall not have masses, communions, confession, baptism, burial in a consecrated burial-ground, sanctuary of monastery or church, if he violate anything that is contained herein, and the archbishop and every church that is under his jurisdiction shall be obliged to carry out (a sentence of) excommunication of the cross against Tadhg and every person who shall side with him, as often as Ó Domhnaill shall demand it of them.

Is iad slana na gcorsa do taobh aosa healadna Eir*eann* .i. *Concu*bh*ar* ruadh m*ac* an B*air*d & O Cleirigh & F*ear*ghal m*ac* Do*m*naill ruaidh m*ic* an B*air*d & a b*eit*h d'fhiach*aib* orra Tadhg d'aoradh leo fein & le haos ealadhna Eir*eann* fá m*ur* i*ar*rfus O Domhn*aill* orra he.

These are the pledges of these contracts on the part of the poets of Ireland: i.e. Conchobhar Ruadh Mac an Bhaird and Ó Cléirigh and Fearghal son of Domhnall Ruadh an Bhaird. And they shall be obliged to satirize Tadhg, they themselves and the poets of Ireland, as Ó Domhnaill shall demand it of them.

Is siad fiadhnadha na cuirsi .i. Gairdian Duin na nGall .i. Ruaidhri m*ac* C*ar*m*ai*c & a coi*m*thinol uile m*ur* ata Toirrdealb*ac* O Concobh*air* & Seaan O Dom*naill* & B*r*ian Mag Grath & Uilliam O Duibhir & *air*deassbag Tua*m*a & an teasb*ag* O Gallcobhair & ab Doire & deaganach Doire

These are the witnesses of this contract: i.e. the guardian of Donegal, i.e. Ruaidhrí Mac Carmaic, and his entire community, as follows, Toirrdealbhach Ó Conchobhair and Seaan Ó Domhnaill and Brian Mág Grath and Uilliam Ó Duibhir ; and the archbishop of Tuam ; and the bishop Ó Gallchobhair and the abbot of Derry and the dean of Derry.

Et dob i aois an Tig*ear*na an tan do scrib*ad* an deinntiubh*ar*sa a mainist*ir* Dui*n* na nGall .i. bliadhai*n* teasda do da fhicheat agus cuig c*ed* & mile bliadhan agus an treass la .xx. do mí Iui*n* a uighil Eoin Baisde.

And the year of the Lord when this indenture was written in the monastery of Donegal was fifteen hundred and thirty nine and twenty third day of June on the vigil of John the Baptist.

Nos Edmundus Episcopus Rapotensis interfui tempore premissorum

***Ego Abbas Deren*nsis *testis su*m *o*mni*u*m *premissor*um**

***Ego frater Roger*us Macarmaic *guardian*us de *Dun-na-gall cu*m meo *conven*tu *sum*us testes *premissor*um *om*nium**

***Ego frater* ( ) *su*m *testiu*m *premissor*um *un*us**

***Ego frater Terenti*us o Concu*b*air *test*is in*t*erfui *premiss*orum**

***Ego decanus Dere*nsis *interfui tempore premissor*um**

Misi Concubar rúadh atam isna slanuibsi

Meise O Cleir*ig* & atam isna slanuibhsi.

***Mise* F*ear*ghal m*ac* a*n* B*air*d & ataim annsa sla*n*aibse.**

I, Edmond, bishop of Raphoe, was present at the time of the premises.

I, the Abbot of Derry, am a witness of all the premises.

I, Brother Ruaidhrí Macarmaic, guardian of Donegal, and my convent, are witnesses of all the premises.

I Brother ( ), am one of the witnesses of the premises.

I, Brother Toirrdhealbhach Ó Conchubhair, was present, a witness of the premises.

I am Conchobhair Ruadh. I am in these sureties.
I am Ó Cléirigh and I am in these sureties.
I am Fearghal Mac an Bhaird and I am in these sureties.

The Ulster confederacy was short-lived, however, with the defeat of its army at Bellahoe in Co. Monaghan in September 1539 by the army of the pale under the Lord Lieutenant, Leonard Grey. In the *Annals of the Four Masters* the writer attributes this defeat to indiscipline among the Ulster confederates who were arranged in battle order in a scattered and disorderly manner, carrying the valuable booty they had taken when they plundered Ardee and Navan a short time before Bellahoe.

In spite of this setback Manus O'Donnell continued to act as Lord Paramount of North Connacht. In 1540 O'Donnell devastated and despoiled the districts of Mac Dermot in Roscommon. In 1542 he sent a scouting party to Ballymote and drove off the flocks and herds of MacDonagh. Immediately the chiefs of Sligo delivered tribute to O'Donnell. MacDonagh, who hoped to recover his stock, was one of the first to pay.

Anthony St. Leger, another Lord Deputy in Dublin, described Manus O'Donnell of Tír Chonaill, in a report to King Henry VIII, as follows: 'He was in a cote of crymoisin velvet, with agglettes of gold, twenty or thirty payer, over that a greate doble cloke of right crymoisin saten, garded with blacke velvet, a bonette, with a fether, sette full of agglettes of gold.'

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The Brett family of Sligo and Canada

By Padraig Doddy

First generation

Henry A or G Brett was born in Sligo, Ireland about 1756. He had the following children:
George M Brett was born in Sligo, Ireland, about 1790
Henry Brett was born 1792

Second Generation

Henry Brett was born in Ireland in 1792, and died 8 April 1877 in Rosemont, Ontario, aged 85. His body was interred at Thompson Methodist Cemetery, Adjala township, Simcoe County, near Rosemont. He married Catherine Cuff, Lissaneagh, Achonry, Co Sligo, Ireland, in 1828. Catherine was born in Lissaneagh, Achonry, Sligo, Ireland on 17 February 1802 or 7 February 1805, and died 22 June 1882 in Tosorontio township, Ontario, aged 80 years old. Catherine was the daughter of Richard Cuff (or Cuffe) and Jane Morrison. Her body was interred at Thompson Methodist Cemetery near Rosemont, Ontario.

We understand that Henry Brett and his family emigrated to Canada in 1848 from North Sligo at Glencar, Ireland, when their eldest child Amelia was 18 years old. Glencar was a crossroads or a very small village. Henry and Catherine left Sligo with their 10 children, from Amelia to a baby Allen born in 1848.

Third Generation

Henry Brett was born in Sligo, Ireland, in 1831, and died March 9, 1901 in Ontario aged 70. His body was interred in Thompson Methodist Cemetery, Adjala township near Rosemont, Ontario

Henry married twice. He married Margaret Jenkins, Simcoe County, Norfold, Ontario on March 22, 1855. Margaret was born in Ireland in 1840 and died on December 28, 1872 in Ontario, aged 34.

	First Name	DOB	Died	Place
1	Amelia	1829	January 11, 1909	Lavender, Ontario
2	Henry	1831	March 9, 1901	Rosemont, Ontario
3	Richard	1832	July 14, 1894	Alliston, Ontario
4	George	1834	December 4, 1905	Alliston, Ontario
5	Margaret	ABT 1837	March 11, 1900	Sydenham, Ontario
6	John	1838	May 21, 1920	Mulmur, Dufferin County, Ontario
7	James	1843	July 8, 1912	Regina, Saskatchewan
8	Jane	1844	October 19, 1921	New Westminster, B.C.
9	Catherine	1845	June 16, 1914	Alliston, Ontario
10	Allen	1871	December 1871	Tosorontio, Ontario

Lions and cities, markets and sands: Travels in Africa and Qatar

By Stephen Flanagan

Airports form a sort of mesh-world of their own, not fully connected to the normal world, existing within it and beyond it. Nairobi airport in Kenya is an outpost of that world like any other - from within it, you could be in Europe or America or anywhere. We passed through immigration slowly, picked up our bags after some carousel confusion, found our way to the exit, and met the chap who had been dispatched by the hotel to pick us up. Only when we were on the road did it feel like we were in a different continent and country.

Traffic was hardly moving due to a crash somewhere up ahead, but rather than wait it out on the road surface, some people were driving their cars along the clay 'lanes' to the left and right of the road itself. At times these paths tilted dangerously, like an impromptu off-road course, but people took them on with all sorts of vehicles, from ancient Fiestas to modern SUVs. In fact so many people did it that those 'lanes' too became blocked, and then eventually the people who had gone off-road had to rejoin the main road, creating further chaos. Our driver just shook his head at it all, and seemed untempted to join in.

We were there for a trip that would take us 1,400km overland from Nairobi in Kenya to Zanzibar in Tanzania, and then onward to Doha in Qatar. For the Africa section we were part of a group, and from then on we would be independent again. We joined our tour early the next morning and met our travelling companions. Our conveyance for the overland trip was a 'converted truck': the unmodified cab and load bed of a truck but with a big white box for tourists mounted on it, turning it into a go-anywhere bus. There was, I thought, a touch of the shipping container about it. There was no air-conditioning, but with some of the windows open there was a tolerable airflow. What it lacked in comfort it made up for in sense of adventure. There were just nine of us on the trip in total, plus Martin, the guide, Becky, the driver, and Albert, the cook.

We set off early. I stared out the window and tried to get a sense of the place, what it was like. Very quickly the first-world-style buildings of the centre of Nairobi fell away, and the dwellings and shops and buildings were made from bare cinderblock walls and corrugated iron roofs. The further we drove the more improvised the construction became - blue plastic sheeting, bare earth floors, sticks and logs, mud walls, whatever could be pulled together.

Much of the life of the people we passed was lived outside, in the open, in the shadow of trees to stave off the worst of the heat. That was where they played with their children and cooked meals and fixed bicycles and had naps and an uncountable myriad of other things. I have literally hours of footage on my phone taken out the windows, trying to capture this life as we passed it. It almost felt voyeuristic to see it, if one can apply such a concept to the view from a huge box full of tourists mounted on a truck. But none of the footage captures what I was trying to record, the variety and depth of it, and how different it was to anything I'd seen before.

For the next few days of the journey we were leaving our truck behind and proceeding in two Toyota 4X4s which had been built for a lifetime of hard use and were getting just that. We left the campsite and drove on bumpy roads that climbed constantly upwards. The morning mist had still not burned away, and for a long time we couldn't get much of a view. But finally we rounded a bend and saw clearly out over the Ngorongoro Crater.

It was like gazing down on Eden. The rim of the crater is essentially a circular mountain and we were positioned near its top, looking out over the green flat land and glittering lakes of the crater below. Far over the over side, about 15 km away, the mountain rim curved around and enclosed the whole space. We could see hundreds of dots on the grass that at first I thought were rocks but which were actually wildebeest and bison. It's like a hidden, sealed-off world. The crater was formed two million years ago when a mountain about the same size as Kilimanjaro exploded, a mind-bogglingly massive event that shattered the land around and raised the circular mountain of the rim edge. It flooded the area with magma which cooled over time to form the flat plane we were looking down at. Today it's a place of exceptional beauty and unusualness, something straight from science fiction.

We stayed in the crater for several very happy hours, then drove northeast along a bumpy, unpaved road. We stopped at the official entrance gate to the Serengeti for a while, where quite a lot of paperwork seemed to be required, and then drove through to the Serengeti itself.

Long grass, an endless plane, a huge sky, isolated trees scattered as if by some not-understood pattern: this must be something like what we all came from in the beginning. We

A mother gazelle with her newly-born fawn

drove among herds of zebras and wildebeest, thousands and thousands of them from the foreground to the far distance, laced with warthogs, buffalo, elephants, hippos wallowing in pools, birds slicing through the air or hovering with intent. In the distance we saw a rhino, its enormous horn like a thermonuclear weapon attached to a juggernaut of armour. Seeing it from far away was somehow even better than seeing it up close, the outline of it stark and grey and threatening against the green of the grass. There was no mistaking who belonged in this world, and who was just passing through.

Then finally, as we were on the way to our camp, we saw something so pure and fragile it brought gasps form all of us: a gazelle nuzzling at a fawn born just moments previously. If a newborn fawn does not get up and move within a very short period of time, it will not survive. The mother pushed at it gently, encouraging and firm. The fawn took a few steps but fell, sitting again, so young and fragile it was hardly there. The mother kept pushing, kept encouraging. Again it failed, and again it was encouraged. We watched transfixed, the sun setting, the time when you are legally required to be out of the park (for your own safety) approaching. In the last moments before we had to drive off, the fawn stood and took a few steps and fell again, but with more confidence and more stability than before. We had to leave, but we took comfort in the fact that the moment of the fawn's walking seemed not far away.

Zebras in the Serengeti

That night, after the tents and dinner and some beers by the fire, the stars were exhilarating. The Milky Way arced across the sky, the flat edge of the disk of our galaxy, a hundred billion suns. Every spot in the sky was heavy with stars of varying luminosity, from bright points to barely-visible glimmers. Some people dream of a beach house or a New York apartment, but give me a little place where I can go and watch the stars, crystal white or shimmering colour, timeless and uncaring. Nothing else makes me feel so strongly the fleetingness of our time on earth.

A new phase of the trip began, back in our original truck driving deep into the mountains of Tanzania in long days of slow, bumpy travel, through 'villages' that were sometimes home to 20,000 people. One night we stayed at a campsite high in the mountains, and the next morning a local guide took us out for a walk around. The area is lush and green with vegetation that to my Irish eyes is unfamiliar. Bananas and coffee and palm trees and avocados grow there, and narrow unsurfaced roads cut through the hills. It looks like you could take out your machete and slash through wild jungle into the distance, but of course that's not actually the case - the land is owned and farmed.

Much local work comes from being porters for trips up Kilimanjaro, and we were shown a three-storey building that had been set up as a school for the porters. It had been abandoned for lack of interest from the target population, and sat empty and unused. That seemed strange to me at the time, but our guide explained

A lion in the Serengeti surveying his kingdom

more about it later. The tribe who lives in the mountains (somewhere around 1.5m people) are organised into a strict system of classes: upper class, middle class, and lower class. (Those were the terms he used.) All of the society is then structured around those divisions. Upper class people are the politicians and rich people; middle class are teachers, doctors, lawyers, and the guide himself; lower class, making up about 70% of the population by our guide's estimate, were porters and workers on the land. Middle class children were sent to school in the village; lower class people were not educated at all. Upper class people sent their children to school in the cities, and they largely did not live in the mountains. They had houses there, though, huge, gated affairs with immaculate views over lush, steep mountain landscapes. Every big house we saw seemed empty. The lower class people have no history of education, and are not encouraged to think that way, so the school sat empty. Various NGOs and Tanzanian government initiatives are underway to try and improve the situation for the lower classes, but no easy solutions are evident.

The market of Souk Wakif in Doha

The trip finished in Zanzibar, where we said rushed goodbyes to our companions that felt abrupt after the constant togetherness of the previous two weeks. Katie and I had one extra day by ourselves and we went to see the site of the old slave market. A church stands there now on what was a place of desperate horrors. At the time of the market there was a tree (the exact spot is now marked by a circle on the marble floor inside the church) where slaves were tied and whipped before sale, because the better they withstood the whipping the higher their sale price would be. The cells where they were held before the market still exist underneath a building not far away, a low stone space of hardly any light where more than 70 slaves at a time were kept in foul, cramped, savagely hot conditions before they were sold. Some of the slaves were so weak from being transported to the location that they were not expected to live long, and were sold as a 'job lot', a term in that context loaded with such inhumanity that it has become etched into my mind.

The money and labour from this trade built Zanzibar. It is fitting the church is on the site of the market now, because we should be howling to the void in contrition for what we have done. And yet the excellent museum at the site talked also about slavery today, in the 21st century, when by some estimates there are more people enslaved now than there ever were in the past. The whole visit was an unsettling, guilty experience. We might want to mentally constrain slavery to the more savage eras of the past, but we can take no such comfort.

My last glimpse of Africa was from the window of the plane, and then that section of the trip was fully over. We barely touched the surface of Africa, never mind scratched it, yet I feel I have been changed by what I saw there.

We arrived late in Doha, Qatar, roughly half way from Zanzibar to Ireland, and didn't see much on the journey from the airport to the city centre except the modern multi-lane highway and a hint of desert sands beyond. It was the next morning when the full weight of the context-change kicked in and the new world seemed almost like a projection rather than a real experience. We were staying in the heart of the old city at the edge of the Souk Wakif, a famous market that is a network of covered alleys lined with hundreds of smalls shops, selling everything from perfume to swords to kittens to parrots.

On our first day we did not fully understand how punishing the heat could be, even in April when the full heat of summer is still some time off, so we decided to walk the few blocks to the Museum of Islamic Art. It was my decision, and a poor one. The

sun was heavy and grinding, and the clear desert air makes things seem closer than they are. The heat was omnidirectional, acting on all parts of your body simultaneously. It makes you long to escape it, but on the street there is no escape. Even the shade of a tree offers only partial relief. We arrived at the museum overheated and dehydrated. The air-conditioning of the huge space was like plunging into an invisible multidimensional bath of pure relief. We got water and coffee and sat for a while and recovered.

The museum itself is a huge, modern building that was clearly built without regard to cost and with the intention of impressing its visitors. Two staircases spiral up through a huge central space with a complex domed roof, and the exhibit areas on each floor are laid out around it. Lighting is an important design consideration in Arabic culture, and in the museum the lighting was beautiful, objects shown off in pools of brightness in dim rooms. The exhibits themselves were objects from throughout the Arabic world - thousand-year-old bowls, deep blue ceramics, carved wooden panels, intricate calligraphy, complex brass astrolabes that seemed as much magic as science. It was a wonderful place to wander around.

The Museum of Islamic Art in Doha

The future site of the 2022 World Cup final

When the heat faded that evening we went for a walk on the Corniche, the 7km pedestrian area that follows the curve of the bay. Across the water were the skyscrapers of the West Bay, bathed in electric lights of different colours, built of complex arcs and curves and balconies and minarets, a modern, multi-coloured Arabic-style Manhattan. What, I wondered, will become of all of this in a century or two when the oil has run out or the world has moved on? Not much imagination was required to see sand blowing through canyons of abandoned buildings as the desert slowly reclaimed what was hers.

On our final day we were picked up in the afternoon for a visit to the desert. We drove south along the highway we had taken from the airport and kept going on into the desert. Sand dunes and oil refineries rose on either side but there were almost no other buildings. It's hard to escape the impression there is nothing much in Qatar except sand and oil. About half an hour from the city centre we passed the place where they are constructing the stadium that will be used for the World Cup final in 2022. Qatar is apparently spending a scarcely-credible $100bn US dollars on infrastructure in preparation for the tournament, including seven stadia in total.

That night we took a long walk on the Corniche, past the dhows and the parliament building and almost to the north end of the bay. The buildings of the West Bay glowed and changed colour across the water. The air was warm, pleasant, almost soothing, like the warmest summer night at home. It felt like we had been on the road for a long time, and were coming to the end of an intense burst of newness and experience. In my mind I can still feel exactly what it was like to be there, the smells and sensations of it, how far away it felt. Don't listen to anyone who tells you the world is getting smaller; it is vast and endless and timeless and unknowable.

The Cailleach Bherra: A witch through the ages

By Lynda Hart

Fig 1: Cailleach a Bhérra House, the house of the winter witch

Four peaks in the Ballygawley mountains are topped with a Neolithic passage tomb – Sleive Deane, Aghamore Far, Sleive Dargan and the Cailleach a Bhérra House, the house of the winter witch (Fig 1).

The line of peaks is associated with the Cailleach Bherra, as when viewed from certain positions the entire range appears to represent the prone figure of the sleeping witch (Fig 2).

The Cailleach, the hag, or the witch is a particularly-long lived myth. The name Bhérra has many connotations. Geoŕoid Ó Crualaoich attributes twin meanings to the name Bhérra. Firstly, the cow goddess or association with horned beasts, both wild and domestic, deer and cattle, and then with sharpness, pointed or shrill, connecting here with winter, wildness and cold. In Scotland she is The Hag or Veiled One and she is a weather and ancestor deity. As the Queen of Winter she fights against Spring and the staff she carries freezes the ground it touches. Here in Ireland she is also the witch of winter and is connected to the land and the weather.

Across the island of Ireland, building myths tell how she creates the mountains and valleys. The Beara Peninsula is named from her and it is said that both of the large passage tomb complexes at Carrowmore, Co Sligo and at Lough Crew, Co Meath were created by the flying witch dropping stones from her white apron. She is in this context the Ice Age – her white apron was analogous to the glaciers carrying the large erratic boulders that were deposited on the landscape as the glaciers retreated and the land warmed and was used by our Neolithic ancestors to build monuments. Loughcrew, also known as Sleive Cailleach (The Hill of the Hag), has a large kerbstone on the north side of Cairn T known as the Hag's Chair.

Fig 2: Four peaks of the Ballygawley mountains are said to represent the sleeping witch

The Cailleach is also closely identified with the seasons. As the winter witch her time starts at Samhain, (literally summer's end: 31 October) or Halloween. She kidnaps the young goddess Brid (Bridget) who represents spring and summer and keeps her prisoner all through the winter, but eventually Brid escapes and a battle ensues. Brid triumphs over the witch at Imbolc (February 1) and so spring then summer return. (Hopefully!)

Sometimes we see the Cailleach as one of the three ages of women. Brid, the maiden, is youth. Maeve (as in Queen Maeve of Connacht) is of middle age, and the Cailleach of old age and wisdom. They are goddesses in this context, and the iconic tri-spiral found at Newgrage, Co Meath, is said by some to link these three to a spiritual past. Certainly, Queen Maeve is portrayed not only as a warrior queen but as a goddess – to become king, Ailill has to marry a goddess and so marry the land.

In the legend of Niall of the Nine Hostages, Niall's father Eochaid decides to hold a number of contests to see which of his sons are worthy to succeed him. After the contest, in which they have to enter burning

buildings, make weapons and go hunting, there is no real winner. So next, they were tasked with going out and fetching some water. The brothers search out a well, only to find it is guarded by a hideous hag who demands a kiss in payment for the water. The brothers Fergus and Ailill refuse outright. Fichrae gives the witch a short peck on the cheek but it is not enough to satisfy her. Niall not only kisses her, but lies with her where she reveals herself as a beautiful maiden and the Goddess of Sovereignty. She tells him she is the Sovereignty of Ireland, and that he and only he will become High King of Ireland and then his descendants thereafter.

The Cailleach is also known as Caorthannach or the Devil's mother. On the south-east slopes of the Ox mountains is Tullaghan Well (The Hawkswell), which is mentioned in the Book of Ballymote (*c*. 1391AD) and was said to have the properties of the sea, that it ebbs and flows with both fresh and salt water.

One legend says that St Patrick had banished all the demons from Ireland at Croagh Patrick, but one escaped, the caorthannach. Patrick chased her across Ireland. On her way, she polluted every well she passed. At Tullaghan St Patrick prayed for water to quench his thirst and the Tullaghan well appeared before him full of fresh clean water, and he was able to defeat the caorthannach.

Another local legend tells of a young boy who is employed by the Cailleach to milk her cow. Each day the boy climbs the mountain of the Cailleach Bherra and milks the cow, which produces the sweetest thickest milk. Each evening he tells his father of this wonderful cow and her magical milk, the best in Ireland. So the father decides to steal the cow for himself. One night he and the boy climb the mountain to the witch's house and take the cow from her enclosure.

However before they make their escape the witch awakens, and cursing them she turns them all to stone. At the base of the mountain known as the Cailleach a Bhérra's House is a row of stones known as the Thief, the Boy and the Cow. (Fig 3)

Fig 3: The stones of the Thief, the Boy and the Cow

In his 1895 book, *The Dolmens of Ireland*, William Borlase says the hag is known as the Garavogue, the name of the river running through Sligo.

In his poem *The Hosting of the Sidè*, WB Yeats writes:

The host is riding from Knocknarea,
over the grave of Clooth-na-bare;

Is this a corruption of Cailleach a Bhérra, misheard perhaps during the telling of a tale? It would seem likely when you consider the close proximity of the Cailleach a Bhérra's house to Knocknarea.

Throughout Europe we find the witch. In Spain, she is known as La Vieya (The Old One) and in the Basque Country she is Mouro. La Vieya lives on top of a mountain and controls the weather and animals. The stories are similar, and they all feel very old.

Unlike 'modern' depictions of witches, the Cailleach/La Vieya and the Scottish versions do not have broomsticks. However, many were said to have wands or spinning spindles. These spindles and spinning in general are an important aspect of theses legends. Sometimes the stories say that the witch spins stone monuments from her spindle.

Is the Cailleach Mother Nature? She certainly controls the seasons and the weather. She has power over both wild and domesticated animals. She is youth and old age. She is wise. And how old are these legends? And where did they begin? Were they brought by our ancestors as they moved further northwards, bringing with them domesticated animals and crops? People who might have told the stories as a way of passing knowledge about planting and reaping.

Academics find it unlikely. They find it hard to accept that these tales could even be pre-Christian, let alone older. But two stories: One of a Neolithic passage tomb on a mountain top in Asturias, Spain, a witch, spinning, control of weather, seasons and animals… The other of a Neolithic passage tomb in Ballygawley, Co Sligo on top of a mountain, a witch, spinning, controlling the weather, the seasons and animals… For me, these legends must be connected and therefore so are the people. In Early Christian times saints were often portrayed as having almost superhuman skills to set them apart, so flying, monument creating witches could have been a precursor.

However long she has been around, the witch endures, and the passage tomb which bears her name will keep the stories and the speculation alive for generations to come.

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Sources

Listoghill: A Seasonal Alignment? – Padraig Meehan
The Book of the Cailleach – G. Ó Crualaoich

A medal for Fr Pat 57 years late

On 29 July 2017 Alfie Banks presented a County Sligo Minor Gaelic football championship winner's medal to Fr Pat Rogers CP, Mount Argus, Dublin, and formerly of O'Connell St, Ballymote. This ceremony took place in Ballymote Nursing Unit.

Fr Pat had played a prominent role as a full forward in assisting the Ballymote team to qualify for the Sligo county minor final that was played in Corran Park on Sunday 3 September 1960. Unfortunately, Pat was unable to play in the final because he had entered the Passionist Novitiate on Friday 1 September. Due to an oversight, Pat Rogers did not receive his winner's medal when they were distributed, a fact of which he was blissfully unaware.

Some of his team mates and club members realised what had happened and when Fr Pat celebrated the golden jubilee of his ordination, the matter of the medal was brought to his attention. Ballymote GAA Club organised a reunion of the victorious 1960 Minor team in Doddy's function room on Friday 28 July 2017.

Due to ill-health, Alfie, who had been the successful coach of the 1960 Minor football team, was unable to attend the function. His son Alan performed the medal presentation to Fr Pat. The following afternoon, Saturday 29 July, Alfie completed the medal presentation to Fr Pat in Ballymote Nursing Unit. The other members of the Ballymote 1960 Minor team were Denis Kennedy, Jim Sreenan, Justin Henry, Thomas Keenan, Tommy McCann, Stepho Benton, Paddy Cunney, Brendan Benton, Brendan Coleman, Neal Farry, Joe McGovern, Shane Gilhawley, Marcus Henry, Sean Davey, Paddy Prior, Hubert McDermott, John Cassidy, Liam Kerins, Peadar Brennan, Raphael Cassidy, Jim Donohue, Vincent Hever, Seamus Fahey and David Martin. The other members of Alfie's management team were John Kivlehan, Eugene Gilhawley and Joe O'Hara. Six weeks after the medal presentation, Alfie Banks passed to his eternal reward. Ar dheis De go raibh a anam.

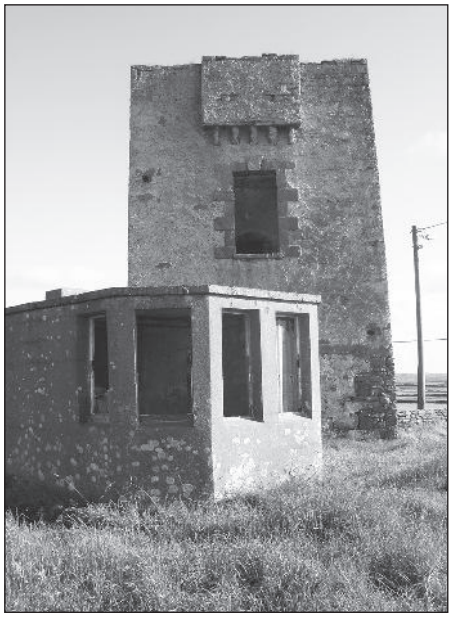
Michael Doyle

By Padraig McDermott

Michael Doyle was born in Floughena, Doocastle, in December 1946. He trained as a teacher in London and took a teaching post in Offaly. He was appointed principal teacher in Ballymote in 1868. He was also secretary of the INTO. Michael retired in 1913 and later passed away in July 1928, at the age of 82 years. A memorial to Michael Doyle was erected in front of the courthouse in Ballymote and unveiled in May 1930. The principal speaker was Sean Devaney, NT, Ballinacarrow.

The Napoleonic signal towers of Rathlee and Carrowmably

By Sam Moore



Rathlee Signal Tower (with WWII lookout post) showing first floor entrance and machicolation (Image: Sam Moore)

There are many spots along the northwest of Ireland without very good mobile phone coverage, so it might be a surprise that back in 1804 the towers found at Rathlee and Carrowmably in west Co Sligo were examples of cutting-edge communication systems. The two impressive towers found on prominent coastal locations at Rathlee, between Enniscrone and Easkey, and Carrowmably, just north of Dromore West, are both Signal Towers built between 1804 and 1805. There were 81 of these structures constructed and they extend around the Irish coastline from Dublin to Bantry in Co Cork and up along the west coast as far as Malin Head in Co Donegal. Each station was in visual contact with the stations either side of it, and using a combination of flags and four balls they could relay signals to each adjoining station or to offshore ships. There was a tower at Creevagh, near Kilcummin, on the west side of Killalla Bay, Co Mayo, then there was the Rathlee tower, which was number 65 on the official list. Carrowmably (number 66) was next and the others in Co Sligo were at Knocklane, Streedagh and Mullaghmore, none of which are standing today.

Background to why they were built

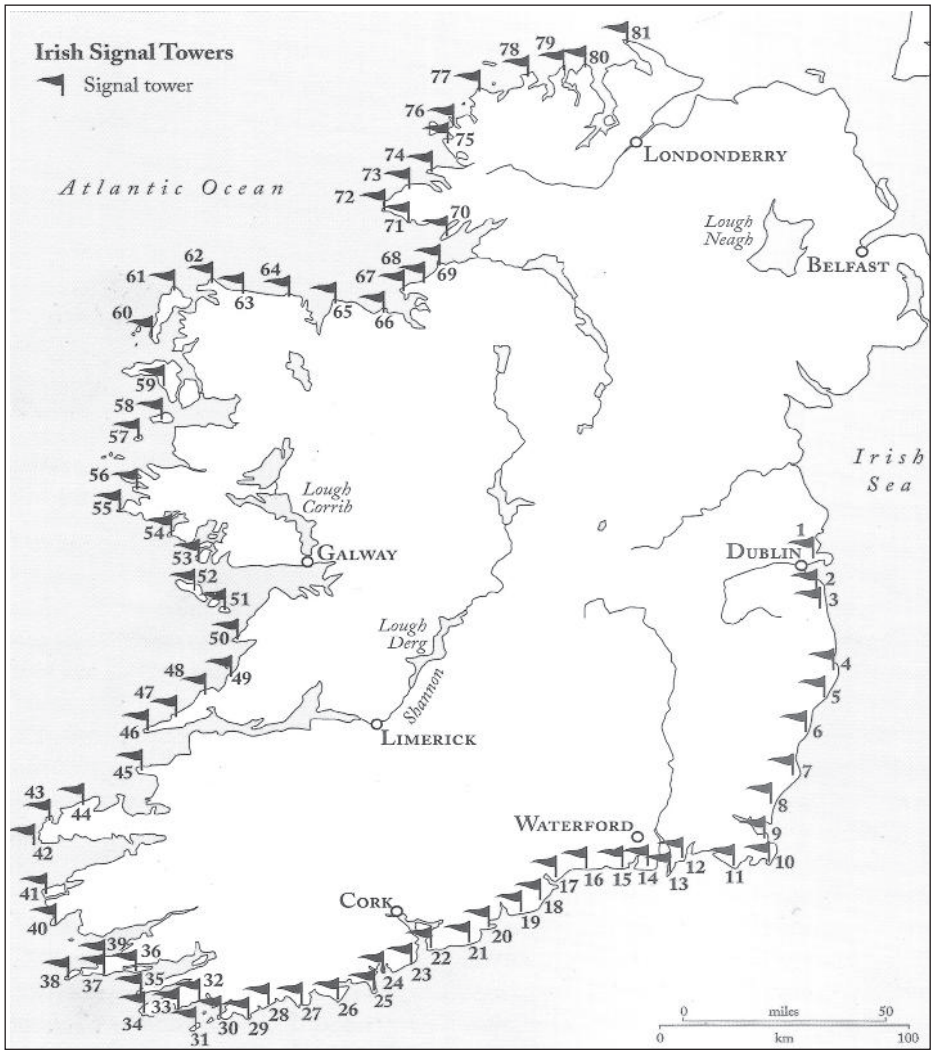
The French Republic was at war with Britain in 1793 and the United Irishmen, inspired by the American War of Independence and the French Revolution, began seeking French intervention to establish an Irish Republic through an armed uprising. Initial efforts by Wolfe Tone, a leader of the United Irishmen, persuaded the French government to send a number of military expeditions. Between 1796 and 1798 there were various French attempts to invade Ireland, but many of these failed due to poor decisions by French officers, bad luck or bad weather conditions for landings, such as the first French expedition at Bantry, Co Cork, in December 1796. A month-long Irish rising was suppressed by the end of June 1798, which was followed by the arrival of three French frigates at Killala, Co Mayo on 22 August 1798 with 1,000 men led by General Humbert, who was defeated at Ballinamuck, Co Longford. Another planned French invasion, which included Wolfe Tone and 3,000 men, surrendered to a superior British naval force off the coast of Donegal on 11 October 1798. Further intervention occurred, but because of Humbert's defeat at Ballinamuck, none were successful. Defences of many harbours around Ireland, such as Bantry, Cork and Lough Swilly, were strengthened following these invasions. Peace with France came about with the Treaty of Amiens in 1802, but there was a renewal of the war against France and Napoleon Bonaparte in 1803, and a number of British commanders, including Lord Hardwicke, Ireland's Lord Lieutenant, highlighted the lack of coastal defences in Ireland.

Robert Emmet's failed rising of July 1803 renewed Britain's fears that there may be another French invasion. This threat stimulated a massive building programme of fortification and barrack construction around Ireland. This included the construction of 50 Martello Towers between 1804 and 1815, which were circular gun towers for artillery, often associated with further gun placements or batteries, and the 81 Signal Towers constructed around the coast, which included Rathlee and Carrowmably.

The Signal Towers

Signal Towers were defensible guardhouses for a naval signal crew and military guard, each built to a similar design comprising a square plan (*c.* 4.5m square internally), with two storeys (*c.* 9m high) and an entrance at first floor level, usually on the seaward side which was accessed by a ladder (as were the internal floors and roof). The walls are around 0.6m thick, originally faced with hanging slates for protection against bad weather, and the wall opposite the entrance is slightly thicker or splayed to accommodate a fireplace and chimney. The ground floor windows

Carrowmably Signal Tower with two enclosures. The massive, probably prehistoric, internally ditched enclosure is c.130m in diameter (Image: www.flashearth.com)



Distribution of Signal Towers (Image by M. Brennan after Clements (2013) Fig. 7.17)

are relatively small, with taller ones on the first floor, and all were protected by iron shutters. Above the entrance is a machicolation, with two more on the landward corners of the tower. These are box-like structures with openings between the supporting corbels, through which missiles could be dropped on attackers or they could be fired upon.

The towers provided accommodation for the signal crew and military guard. The first floor was partitioned into a room for the lieutenant and the remaining space had a ladder access to ground floor and roof level. The ground floor was where the guard was accommodated and an auxiliary timber-built hut was constructed next to the tower. Most towers had a stone-walled or turf-banked enclosure around them with a fan-shaped extension on the seaward side to form a defensive perimeter. Within the centre of this extension was a signal mast (see below). Some of the towers may have had been equipped by 12 pounder cannons, and built into the wall at Rathlee is a cannon ball for this size cannon, which was found by a local priest some time ago. It is worth noting that the Carrowmably tower (referred to as Carrownrush on the Ordnance Survey maps) is located within a massive possible prehistoric internally-ditched enclosure *c.*130m diameter.

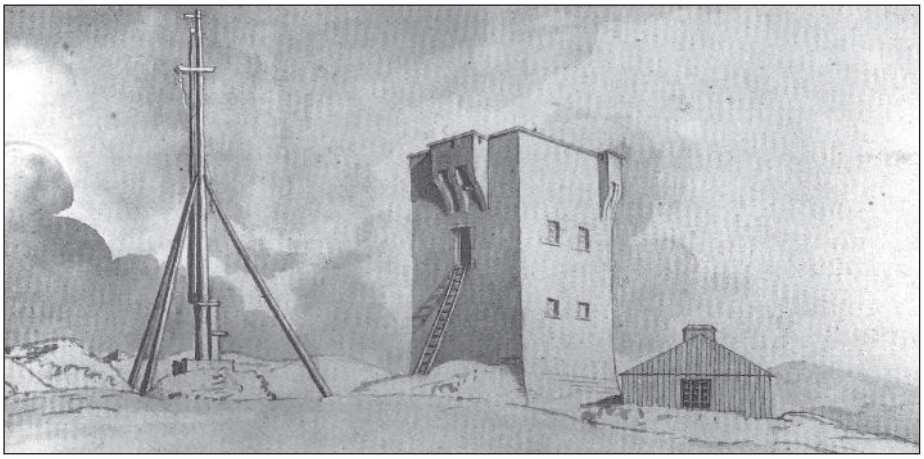
The Signal Crews and the Signal Masts

The men stationed at each Signal Tower were drawn from the Sea Fencibles, a type of naval reserve made up of local fishermen and merchant seamen commanded by naval officers including signal lieutenants. The officers were usually those who were on half-pay. Each Signal Tower crew included a signal lieutenant, a midshipman and two signalmen of the Sea Fencibles. Military guards of five to seven yeomanry or infantry were also located at the signal station. Rathlee and Carrowmably therefore they had approximately ten men at each site. The guard was primarily due to the unsettled nature of political conditions in Ireland, which necessitated the provision of protection of the towers.

The towers had a signalling mast, made of an old topmast from a ship, and was *c.* 15m high. A rectangular flag, a narrow blue-coloured triangular flag, and four black balls made of hoops covered with canvas were hoisted in various arrangements to convey different messages. It is a form of semaphore or coastal telegraph, based on a system established by the French by 1794 and adopted by the British Admiralty on the south and east coasts of England by 1795 before arriving to Ireland in 1804.

Rathlee and Carrowmably

Rathlee tower had begun to be constructed at nearby Lenadoon Point but was moved to its present position for a better viewing distance. There is a possibility it was built on the site of an earlier O'Dowd castle, which was occupied by one of his sub-lords called O'Loinseachain. In 1641 there is also a reference to fleeing Protestants who took refuge in Rathlee with Oliver Albanagh. The tower was built to the second floor by September 1804 and was completed with the signal mast being erected a year later. The signal lieutenant had been appointed at Rathlee by July 1805. In December 1805 the commander of the Sea Fencibles of Mayo and Sligo, Captain Lecky, is recorded as ordering furniture, firing and candles for the defensible guard houses at the six stations in No 4 Sea Fencible District, with its headquarters at Killala (Ireland was divided up into 21 districts). The six towers of district No 4 were the ones that stretched from Creevagh, Co Mayo to Rathlee, Carrowmably, Rosskeragh (Knocklane), Streedagh and Mullaghmore, Co Sligo. Dampness and structural issues saw



A drawing of Malin Head Signal Tower in 1808 showing the ladder access to the first floor entrance, the signal mast and auxiliary timber hut (Image: Board of Trinity College, Dublin)

repairs being carried out at Rathlee in 1806. Carrowmably (referred to as Carrowmabla Hill in the records) was also completed by September 1805. Each tower cost approximately £600 to build and the construction of Martello towers, batteries and the Signal Towers that were built between 1804 and 1817 cost the British military £250,000; equivalent to around €630,000,000 today. Following Admiral Nelson's victory over the French and Spanish fleets at the Battle of Trafalgar in 1805, there was less threat of invasion. In September 1809 the Irish Commander-in-Chief based in Cork, Sir James Hawkins-Whitshed (from Raphoe Co Donegal), was informed by the British government that the signal towers from Inishmore in the Aran Islands to Horn Head in Co Donegal, including all those in Co Sligo, were to be abandoned. Some were re-used during the war with the United States 1812-15 but all were finally closed down by 1816. A considerable number of Signal Towers around Ireland were the sites chosen to locate World War Two lookout posts as part of the Coast Watching Service, as was the case at Rathlee.

Further Reading

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O'Sullivan, M and Downey, L. 2012. Martello and signal towers. *Archaeology Ireland,* 26 (2), 46-9

Pubs of Ballymote in 1910

By Padraig McDermott

	Current/Last owners	Previous owners in order of ownership
	O'Connell Street:	
1	Des Kielty	J. O'Hara, T. Scully
2	Batty Cawley	Thomas E. O'Brien, John Cawley
3	John Hannan	John Hannan
4	David Cunningham	Tom Killoran, Tommy Walsh
5	John Doddy	Peter Henry, J Markey, Frank McDonagh, John Rogers
6	J Berreen	J Berreen
7	Gerry Gormley (Corner House)	John McDonagh, J.A. Flanagan, J.J. Coleman, Clancy's, White, P. Scanlon, Ross
8	Mark Henry	Mark McGann's, M.J. Henry
9	Nora & William Rogers	Nora and Willliam Rogers
10	Bernie Kelly	Bernie Kelly
11	Paul James Kielty 1910-1960	
12	Stephenson (Fawlty Towers)	Batty Coughlan, James Gilmartin, M.T. Tighe, Pat Egan, John Joe Kielty, T. Quigley, ? Temple
13	Sylvester Kerins	Carley's, Tom Quigley
14	John Farry	John Farry (Wolfe Tone)
	Market Street: (Lord Edward St.)	
15	Michael Donnelan	Pat Barlow, Jim McGettrick
16	Tommy Rogers	Dawsons
17	Jerry McCarthy	M. Phillips, L. Harte, T. Keenan, M. Gannon, T. Quigley, Daveys
18	Johnstons	Morrison's Hotel, Hannans, Flannery.
19	Michael Perry	James Hannan, Luke Hayden
20	Dick Molloys	Matthew Gallagher
21	Mrs Mulhern	Daveys
	Teeling Street	
22	Denis &Donough Tighe	Pat Coughlan, J. Healy, Thomas Tighe
23	Perrys	Joe Mullarkey, Brian Dwyer,
24	Mattimoes	Henry Gorman, T. Hunt
25	Michael Scully	Begleys, Kilkennys, B. Colby.
26	Derek Droughton	Lipsetts
	Emmet Street	
27	Andrew Walsh	Andrew Walsh (The Stand Alone Pub)

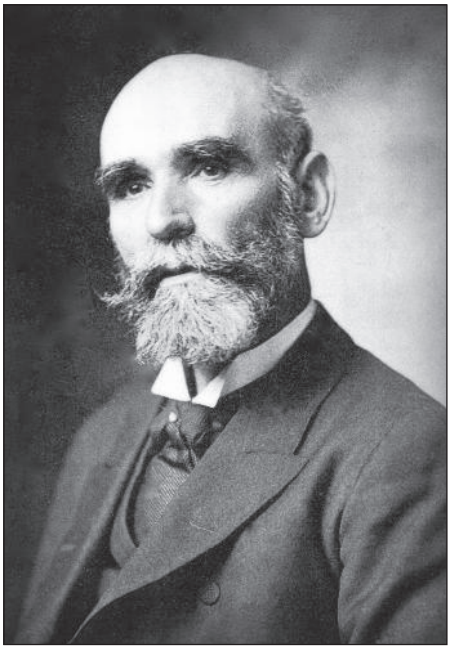
Sligo, Cliffoney, Davitt and the Land League

By Joe McGowan

'If Athens shall appear great to you,' said Pericles, 'consider then that her glories were purchased by valiant men, and by men who learned their duty.' [1]

Just recently I passed by one of the many housing developments, at Cliffoney, Co Sligo that, all over a brash new affluent Ireland, had sprung up abundantly during the 'Celtic Tiger' years. As I looked at the new bungalows and uprooted mountains of earth I stopped to ponder: 'Do the new generation ever pause to think for a moment of the sacrifices made by their ancestors in these same fields, now building sites, of not so very long ago? Have they stopped to reflect on the men and women whose life's blood and sweat intermingles with the clay that is now so indifferently heaved up by great earth moving monsters? What do they, or we, know of the Cliffoney Land Fight?'

No! Concrete and steel shall not bury, cannot extinguish, the deeds of these stout-hearted ancestors. Their memory lives on in the hearts of a grateful few. We owe these selfless forbears a debt of gratitude that, although it can never be repaid, should never be forgotten. Here then is one of their stories.



Michael Davitt in 1904, aged 58

The Farm as it is today, formerly Lord Ashley's land

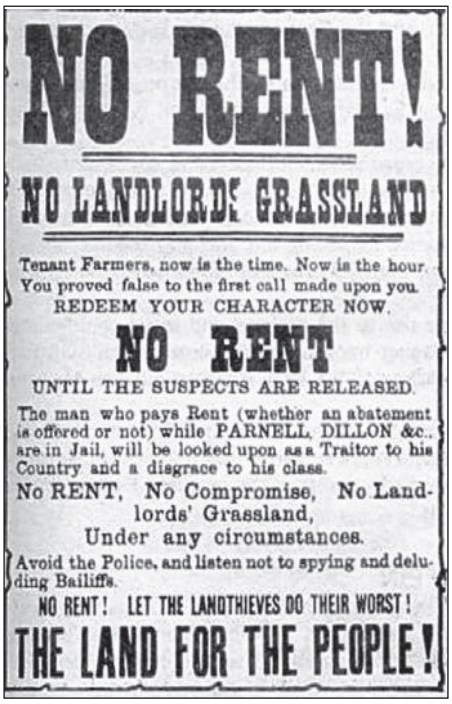
The Cliffoney Land Fight: Some background

By the late 1800s the Irish people, defeated in countless rebellions, were impoverished and debased. Their desire for freedom was, to all human appearances, dead and buried at last. Our English rulers had finally subjected a pauperised people; they need never again fear the uprising of a hostile Irish nation. So it appeared!

But even the downtrodden cling to hope, their bodies oppressed but their spirit irrepressible. The quarry at bay forgets fear and fights to survive. Michael Davitt's name is well known to history and needs no elaboration here. He formed the Land league in 1879 at Castlebar, Co Mayo. Advocating civil resistance on a massive scale, he inspired and instilled pride at mass meetings not just in Co Sligo but all over Ireland. It was time to rid our nation once and for all of the evils of landlordism and rackrenting, he declared. At a great meeting at Gurteen Co Sligo on November 2nd he was arrested by the RIC for sedition and immediately lodged in Sligo jail. The high profile trial that followed made a mockery of what passed for law in Ireland and gained national and international support for the Land League.

In villages all over Ireland, in Cliffoney, Grange, Ballymote and Mullaghmore, people watched and were imbued with a new

determination. The agitations on Captain Boycott's estates gave a new pride to the people and a new word to the English language. Landlords were ostracized and 'boycotted' up and down the land.


NO RENT!

NO LANDLORDS' GRASSLAND

Tenant Farmers, now is the time. Now is the hour. You proved false to the first call made upon you. REDEEM YOUR CHARACTER NOW.

NO RENT

UNTIL THE SUSPECTS ARE RELEASED.

The man who pays Rent (whether an abatement is offered or not) while PARNELL, DILLON &c., are in Jail, will be looked upon as a Traitor to his Country and a disgrace to his class.

No RENT, No Compromise, No Landlords' Grassland, Under any circumstances.

Avoid the Police, and listen not to spying and deluding Bailiffs.

NO RENT! LET THE LANDTHIEVES DO THEIR WORST!

THE LAND FOR THE PEOPLE!

A boycott sign

'Hold the rents and hold the crops, boys
Pass the word from town to town
Pull away the props, boys
And we'll pull coercion down…' [2]

Freedom's Struggle

Passive resistance met with a measure of success. The literary renaissance of the late 19th century instilled a new pride. All were streams that joined, swelled, and burst forth in an unstoppable flood with the Easter Rebellion of 1916. In 1918 the people of Cliffoney and Mullaghmore continued to be a part of that mass movement. They engaged in struggle on all fronts, both militant and passive. One of these incidents became known as the Cliffoney Land Fight.

In spring 1918 a party of local people, under the leadership of the local Sinn Fein committee, decided to take over a section of Lord Ashley's[3] land, known as 'The Farm', near Cliffoney village. They ploughed and cultivated the land by day. When the soldiers and RIC came to stop them, they returned at night and worked by light of moon and lamp. When their horses were impounded they attached ropes and pulled the ploughs through the field by the strength of their backs and legs.

Following one incident of open defiance, five men (Patrick McHugh, Creevymore; Peter 'John Bán' Gilmartin, Creevykeel; Charlie McGarrigle, DC; Andrew Conway, and Owen Leonard, all of Cliffoney) were prosecuted at Grange District Court at the instigation of Robert Bracken, Lord Ashley's agent. They were charged with unlawful assembly. Sgt Perry[4] and Constable Casey of the RIC gave evidence against the men.

'We take over this land in the name of the Irish Republic'

The men had the full support of the locality. On the morning they were being brought to court, the road to Grange, a distance of four miles, was strewn with broken bottles and barbed wire. Sgt Perry took the witness box and gave evidence that on the date in question: 'There was about 80 people opposite the Fr O'Flanagan Hall with spades and ploughs, approximately five ploughs and ten horses. The crowd, headed by the Bunduff Band, marched on to the public road, on to Col Ashley's farm and went in there. One of the crowd cried "Halt!"

'This man then said:

'"Now men, we take over this land in the name of the Irish Republic from WW Ashley at £1.0.0 per acre or five shillings per rood."

'The crowd cheered and then witness spoke to the crowd telling them that they were breaking the law and advising them to clear out. A man in the crowd whom witness recognised said they did not recognise the authority of the law and the crowd then proceeded to dig and plough the farm.'

After the court hearing a mass meeting was held at the Fr O'Flanagan Hall in Cliffoney protesting the arrest of the five men and demanding that they be released. It was decided to hold a fund-raising dance in the hall. Admissions were fixed at one shilling and sixpence for the men and one shilling for the ladies.

'I refuse to Recognise the Court'

When the case came to court again, Andrew Conway as spokesman refused to give evidence saying: 'As a soldier of the Irish Republican Army I refuse to recognise the court.' The judge said the men would have to be punished and handed down a sentence of two months at hard labour to Mc Hugh and Conway.

Blazing tar barrels lined the route and a huge crowd greeted the men's return from Sligo jail some months later. 'The Farm' was eventually divided among local people and is now a housing estate. Thus ends the story of 'The Cliffoney Land Fight', one of many, many similar incidents that occurred, not just in North Sligo, but all over Ireland, triggered by fearless men and women prepared to risk all in defence of their rights.

Lest we forget!

Rejoicing in a free, new and prosperous land, let us not forget the heroism of these gallant forbears. No less than Pericles' tribute above we too had our freedoms purchased by valiant men and women. Should we not then raise a monument or marker to those heroes of dogged determination and indomitable spirit; these men who pulled the heavy iron ploughs with calloused hands and strong backs at dead of night!

Until that day comes this article is dedicated to the heroes of the 'Cliffoney Land Fight' until, by a better deed, a more fitting memorial is raised in their honour.

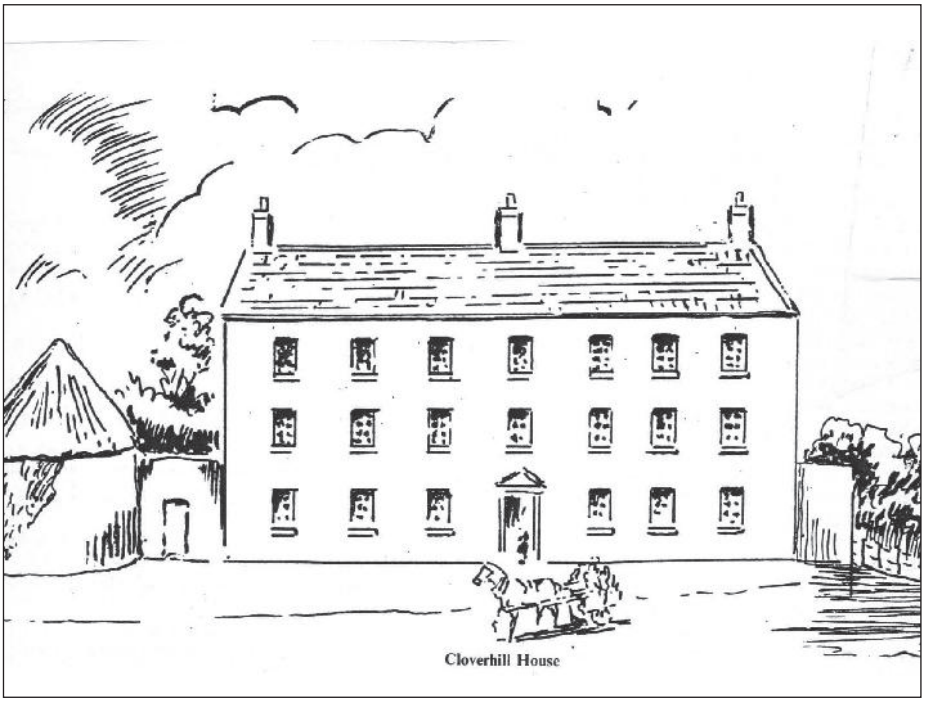
Footnotes

1. The Golden Age of Athenian culture flourished under the leadership of Pericles (495-429BC), a brilliant general, orator, patron of the arts and politician
2. Fanny Parnell, sister of Charles Stewart Parnell
3. Owner of Classiebawn Castle, Mullaghmore, at that time
4. Killed in the 'Moneygold ambush' October 1920

Earl of Erne's Sligo estate

By John C McTernan

At the close of the 17th century a portion of the Earl of Strafford's extensive Sligo estate had been acquired by Benjamin Burton, a Dublin Alderman and a banker of note, for £10,780. In 1713 he leased five townlands in the parish of Kilmacowen to Colonel William Smith of Cloverhill (1676-1740) – Rathmacole, Carrowkeel, Knocknashammer (also known as Cloverhill), Farrin McLoughlin, Breeoge (also known as Breeogue), and Carrowmore. Each was about 1,500 acres, and the annual rent was £117. The colonel was the eldest son of Roger Smith, whose ancestors hailed from Staffordshire, and was the first of the name to settle at Cloverhill. He filled the post of Governor of Sligo in 1697.



Cloverhill House

In the early 18th century Roger Smith built a three-storey gable-ended residence consisting of seven bays and tall narrow windows with flush frames. A two-storey annex and front porch were later additions. For over two centuries it was a familiar landmark in the Kilmacowen countryside and in the 1730s was described as 'standing three miles from Sligo by the side of a pleasant lake greatly shaded with plantations, and had good gardens and gravel walks'. In 1727 William Smith willed his estate to Nicholas Ward of Knockballymore, Co, Fermanagh, and his heirs male.

According to an indenture dated 1741, Smith's Sligo estate was returned as consisting of Cloverhill, Graigue, Knocknahur, Culleenamore, Cartronponra (alias Beanfield), Culleencrin, Culleenamore and Scardenmore, and also included 40 cottages, two mills and two dove houses.

Nicholas Ward married Meliora, the eldest daughter of David Creighton and a sister of the first Lord Erne of Crom Castle, Co, Fermanagh, by whom he fathered a son, Bernard Smith Ward. Prior to his death in 1770, he bequeathed his real estate to his mother to pass on her death to his uncle, Abraham Creighton of Crom Castle, with the remainder to his son and heir apparent, John Creighton, and his issue male. The Earl derived the property, consisting in the region of 2,000 acres, originally held under a perpetuity lease from Benjamin Burton, in 1792 from Meliora Ward, nee Creighton, the heiress of William Smith of Cloverhill. In 1797 Lord Erne purchased the fee simple of the Sligo estate for £2,450. Half a century later *Griffith's Valuation* returned the Earl of Erne's Sligo estate as consisting of 1,925 acres as follows: Breeogue (424), Cloverhill (230), Carrowkeel (210), Carrowmore (494), Graigue (282), Knocknahur South (136), and Scardenmore (149).

Foremost amongst the titled families of County Fermanagh since 1700 has been the Creightons (alias Crichtons) of Crom Castle who were created Earls Erne in 1789. In their heyday they owned circa 40,000 acres in Cos Fermanagh, Donegal, Mayo and Sligo. From the succession of John Creighton as 3rd Earl in 1842 they styled themselves Earls of Erne, and 30 years later altered the spelling of the surname from Creighton to Crichton. The 3rd Earl is remembered as the employer of Captain Charles Boycott, whose relationship with workers on the Erne estate in Mayo resulted in giving the English language the term *boycott.*

In September 1859 John Creighton, the 3rd Earl, paid a visit to Cloverhill House, the seat of his agent, William Creighton Chambers. Over the following days, accompanied by Chambers, he visited every house and farm on his extensive property, personally inspecting the state of their dwellings and the condition of their various holdings. Some days later the tenants assembled at Cloverhill for the annual presentation of prizes, during which he announced an abatement in rents averaging from one shilling to one shilling and sixpence in the pound. In the course of his visit the Earl paid a visit to Breeogue to inspect the fine new residence which

Laurence Walsh had just completed at a cost of upwards of £1,000.

Between 1745 and 1890 Cloverhill was the seat of the Chambers family, who were both tenants of and agents for the Earls of Erne. In 1845 William Creighton Chambers secured a renewal of the lease from John Crichton, which included the house, garden and lands of Cloverhill for a term of 61 years at an annual rent of £250.

In 1923 the house and lands passed by sale to William John Hunter of neighbouring Carrowkeel, and half a century later was re-sold to the brothers Ivan and Christopher Armstrong of Manorhamilton. The 28-roomed mansion remained unoccupied and in 1988 the long-standing landmark was demolished.

In the late 18th century Mathew Walsh (1733-1802), who was descended from the Walsh family of Carrickmines Castle, resided at Primrose Grange and had a lease of large tracts of land in the adjoining foothills, including 86 acres in Breeogue from the Earls of Erne. In 1802 he was succeeded by his eldest son, Laurence (1753-1842) and he in turn by Mathew (1805-1887), who by the mid century had a leasehold of 130 acres from the Earl of Erne. In the 1850s he built a substantial three-bay two-storey residence on rising ground overlooking Ballisodare Bay that cost in the region of £1,000. In September 1859 it was visited by the Earl of Erne who was on an inspection tour of his Sligo estate.

Mathew Walsh was pre-deceased by his three sons who died in the prime of manhood between 1875 and 1879, leaving three married daughters. Ellen, the eldest, inherited the house and demesne lands and married Patrick Nangle White, a Sligo-based chemist. Following his death in 1923 the house and lands passed to a succession of owners until it was acquired in 1962 by Jim Mc Loughlin, the present owner of what once formed part of the Erne estate.

Scardenmore originally formed part of the O'Conor Sligo estate and in 1633-'35 was mortgaged to Sir Roger Jones and later passed by purchase to Benjamin Burton, the Dublin banker, who farm-let it to William Smith of Cloverhill. In 1723 the latter sublet the townland to George Ormsby of Strandhill. Half a century later George Dorran of Primrose Grange and Coney Island purchased the Ormsby interest in the property and subsequently negotiated a renewal of the lease from John, Earl of Erne. In 1741 Scardenmore was returned as the property of Nicholas Ward of Knockballymore, who had married Meliora Creighton of Crom Castle. A century later the immediate lessor from the Erne estate was the Reverend George Mansfield of Kiltubrid, Co Leitrim, who leased the lands and the newly-built residence to a succession of tenants before the entire property was purchased in the mid 1920s by Edward Frazer Browne of Sligo.

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The Earl of Erne's large deposit of documents in the Public Record Office (PRONI) in Belfast contains a significant Sligo archive relating to the Cloverhill estate, including leases covering the period 1702-1861. The archive also contains material relating to a number of local families in the Cloverhill area that in the 18th and 19th centuries formed part of the Earl of Erne's extensive estate.

Lost in translation

By Kathleen Quinn

Broken voices of the season
Telling the history of our town
To the shadows of the trees
Evidence of stone work
Brooding through dreams
For everything or for nothing
Everything begins
Observing a small town
One relaxes or dies
Throwing bread to the swans in the park
Or ghosts or us
They drained the pond
An everlasting wait.

A Tinker Child

By John Hannon

Standing on the roadside
In the fading evening,
Grimy, rose cheeked, childish
Innocently sucking her thumb,
Gazing in awesome wonder,
At this dark stranger
In her carefree untroubled world
Amid tents and porter
Muddied to her eye balls.
I thought wouldn't it be nice
If she stayed locked in time
Never to be touched, ever
By the anguish of her wandering people.

Why not Turn South or West!

By Martin A Timoney

Over the years media attention to the archaeological and historical heritage of Co Sligo has been seen as a means of increasing our tourist numbers, more so than for its own value.

Curiously, with a few exceptions, the locations mentioned are mainly northwards from Belladrihid, just north of Ballisodare, and even that is north of the Collooney Gap! The Carrowmore tombs, Maeve on Knocknarea, Lissadell and Drumcliff for Yeats, high crosses and a round tower and Creeveykeel court tomb are certainly key sites for the county.

What is of deep concern is that so few locations south of Belladrihid, even Ballisodare itself, ever get a mention at all. Tireragh, Lyney, Corran, Tirerrill and Coolavin baronies, all south of Belladrihid, make up five-sixths of the county. Yet the sixth, Carbury, gets more attention than all the rest put together. Is this surprising when the road towards Co Donegal goes that way!

From 50 years of involvement in the archaeology of this county I am aware of more than 6,000 locations with monuments across the county worth telling the tourist about. From Inishcrone and Easky to Ballintogher and Riverstown and down to Geevagh, Gurteen and Bellaghy, these locations of archaeological or historical interest have the added benefit of being in scenic locations. Walsh in *Dedicated to Sligo* (2013) totals well over 6,000 for all the county. In combination these monuments reflect 10,000 years of settlement in the county, itself naturally endowed with wonderful geology, botany, flora and fauna.

I can only give a sample of what is in the south and west of the county; this is not an overall statement of Sligo's past, just a flavour, period after period. Details of monuments can be read in Egan, Byrne and Sleeman *Archaeological Inventory of County Sligo, Volume I: South Sligo, Comprising the Baronies of Corran, Coolavin, Leyny and Tirerrill,* published in 2005 by the Stationery Office, or on the National Monuments Service website, archaeology.ie. The *Inventories* of Tireragh, between Ballisodare and Ballina, and Carbury, from Ballisodare to the Bridge of Bunduff on the Leitrim border, sadly remain unpublished though the fieldwork has been done.

We now believe that people were present on this island as early as 8,000 BC. Mesolithic people, our first settlers, hunted, fished and gathered their food but their physical presence is not easy to detect. The Neolithic period, from just before 4,000 BC to about 2,200 BC, built portal tombs (Tawnatruffaun, Carrickglass), court tombs (Tanrego, Moygara, Arnasbrack, Moytirra, Carricknagat) and passage graves (Carrowkeel, Heapstown, Rathdooney, Sheerevagh, Farrenmacfarrell). Wedge tombs came at the end of the Neolithic and into the Bronze Age (Kilfree, Gortakeeran, Culdaly, Moytirra). There are unusual megaliths too (Achonry, Knockatootaun).

The visible monuments of the Bronze Age, 2,500 BC to about 600 BC, and the Iron Age, from 700 BC to 500 AD, are mounds, barrows and cairns. Carniara barrow was later an O'Hara site.

Recent research has moved the hillforts back from the Iron Age into the Later Bronze Age (Carrowmably; possibly one on Keash; Knocknashee is one of the largest hillforts in the country). These two periods produced a great wealth of ornaments, tools and weapons, many on display in our National Museum of Ireland, a few in Sligo Museum.

The arrival of Christianity in the late 4th century AD led to the Early Ecclesiastical sites, some with churches (west end of Corcorans Acres), some with cross slabs (Cottlestown, Carrowntemple, Toomour, Aghannagh, Monasterreddan, Killaraght). From this period we can see the dwelling places, ringforts, cashels and crannógs (Rathmulcagh, Rathurlisk, Clogher, Cashelóir, Lough Gara, Larkhill). Some ringforts are multivallate (Bricklieve, Liscat) and some are conjoined (Kilturra, Rathhosey). The Vikings paid our county a few visits, some for battle, others for trading (Inishmurray, Knoxspark).

The next major change began in the 12th century and lasted to the 16th century. Major monastic orders built abbeys and friaries (Ballymote, Ballindoon, Beanada, Cloonameehan, Court) and simpler churches (Killerry, Shancough, Toomour, Templevanny, Ballinaglough) were in vogue. Castles mainly belong to this period (Ballymote, Ballinafad, Moygara, Meemlough, Cottlestown, Castlebaldwin, Rosslea, Castledargan); some ringforts, cashels and crannógs continued in use.

From the 17th century onwards for two centuries the gentry built houses in wonderful demesnes (Coopershill, Templehouse, Markree, Castledargan, Tanrego, Streamstown). While enjoying reading *Twilight of the Ascendency* by Mark Bence-Jones (1987) the reality of that twilight happening in Co Sligo becomes rather stark. In recent decades several houses have gone out of the ownership of long-standing families (Coolavin, Markree, Lissadell, Classiebawn, Longford, Cottlestown).

Some military forts belong to the 17th century (Emlaghfad). Despite what some would have us believe Catholics still used parts of the abbeys and friaries and also simple churches were built. In the early decades of the 19th century the Board of First Fruits endowed many churches and glebe houses (St Crumnathy's cathedral, Rathbarron, Achonry, Dromard,

Kilglass, Tubbercurry) and from the 1830s many more Catholic churches were built (Riverstown, Ballymote, Ballinafad). There are Napoleonic towers at Rathlee and Carrowmably. Roads developed and with them bridges (Union, Annaghmore, Culfadda, Lough Arrow, Belladrihid). We live, work and pray in the architecture of the last hundred years.

Railways through the Collooney Gap are of note. Large mills (Dromore West, Ballymote) and vernacular buildings were built (Ballymote Art Deco cinema, Beltra Hall, Carrowmore NS near Knocknashee). Bank buildings are now being abandoned. Some battle sites are of note (Carricknagat, Curlews). There are places associated with the famous (Higgins, Benson and O'Rorke in Collooney, MacFhirbisigh at Doonflin, Kilglass and Skreen Beg, O'Conor at Kilmactranny, O'Hara in Court Abbey, Corcoran in Claragh).

Holy wells (Atracta's at Clogher, Kingston in Greenan, Dromard, Toberfinane at Achonry) continued in use from early times. Information plaques like those in Sligo town would add to the enjoyment of the south and west of the county.

There are areas where there are monuments from many periods. Inishcrone, despite what many want to write, has its obvious 17th century castle and Valentine's church, but less obvious passage tombs and massive ringforts. Aughris, Carrigans, Moytirra, Highwood, Carrickard, Carrickglass and Emlaghfad all have monuments of many periods. Wards' *Foxes Den* is a good stopping point for The Caves of Keash, and that is with an 'a'.

Along the 14km N4 stretch between Castlebaldwin and Doorly, south of Collooney, some 46 sites were excavated. Pre-development archaeology along that linear development matches that seen elsewhere across the country – wonderful evidence of our country's past, often in total contrast to what turns up in small developments. It helps fill out the picture of the upstanding monuments of our county.

And if that was not enough there are thousands of decorated memorials in graveyards and churches (Skreen, Dromard, Emlaghfad, Kilglass, Ballisodare, Collooney). The folklife museum at Riverstown takes us back to the things our grandparents used, and Sligo Museum has a small but significant range of items to fill out the story of the county. From there one might edge an interest back to the Middle Ages, the Celts, the Bronze Age, the Neolithic and eventually to the Mesolithic. It is a long way to 10,000 years BP. For many those ancient periods are way beyond the comprehension, but what we can learn along the way is interesting.

These monuments sit on the natural tapestry of our county. The gaps through the Ox Mountains and Killerry (Talt, Easky, Ladies' Brae, Hungry Rock, Glen, Ballisodare, Ballygawley, Slishwood) are spectacular in themselves. The Owenmore, Owenbeg, Unshin and Moy drain the greater part of south Sligo – Easky River drains part of west Sligo. Add to these the lakes (Arrow, Gara, Templevanny, Leibe, Templehouse, Cloonacleigha, Ioe, Easky, Talt and Ballygawley) and we have more reason for visiting south and west Sligo. There are some designated signposted walks, the Miners Way Historical trail, the Ox Mountains walk and the short Caves of Keash walk are just three.

Most monuments are on the private property of farmers, so do ask for permission for access. Some monuments are state-owned National Monuments, others are in the ownership or care of Sligo County Council. As always, you should respect the property as well as taking care of yourself – the surface of our monuments, and particularly our graveyards, are, by their nature, uneven, so you are advised, if needs be! There are many walking routes being developed across the county. Not being parochial, since the county of Sligo was not defined until 1585 at a point well through the 10,000 years of our settlement, we note a few of national importance outside the modern limits of the county: Boyle with its Cistercian Abbey and King House and the widely-known 18th-19th century tree-studded Rockingham Forest Park, Franciscan Creevelea at Dromahaire, Drumanone portal tomb near Boyle, Ardnaree Augustinian now in Ballina.

The recent coming together of some fifty parties interested in the tourist potential of the south of the county is good news. Their name, *South and West Sligo Tourism*, is the essence of this article, and it is good to see such a large Sligo grouping coming together to make positive moves in the same direction as this article is suggesting. My article was drafted a decade ago, and at every time media space seemed to be opening up, a more important issue caught the media's attention! The release of the *County Sligo Tourism Strategy 2018-2023* was after submission of the article.

Have South and West Sligo Tourism sought information from the longest-serving archaeological and historical grouping in the county, Sligo Field Club?, the centre-county Ballymote Heritage Group?, the Tirrerrill group in the east of the county, or the Ballina-based North Mayo West Sligo Heritage Group, which includes some of the redundant Mac Firbisigh group and the North Mayo Historical and Archaeological Society? Were state agencies, National Monuments Service, National Inventory of Architectural Heritage, our Heritage Office, contacted? The 50-parties booklet is beautiful but tourists could have benefited from additional mention of our archaeological and historical heritage. Curiously Ballymote Heritage Group's Annual August Weekend does not get a mention, though even more curious is the mention of Bundoran's Seasessions event.

Basic information on Sligo's heritage should be the stock in trade of all who have personal contact with visitors to our county, even with our own people, Gardaí, council employees, traffic wardens, administrators,

librarians, shopkeepers, landlords and landladies, local media, so that they can provide some basic information that will encourage visitors to spend more time in our county, stay for extra days, spend more on food and personal items and bring good memories home. These frontline people do not need know details, only what sites there are and where they are, access, where information can be found; the Tourist Office could do much more to promote *all* of our county. Contrast the amount of publications on Galway that can be bought it its bookshops. The community needs to get behind those of us who want to preserve and use, but not abuse, our heritage. Do not forget to look behind you: 'I never saw a site that looked better looking back' is a truism. The county has benefitted from Yeats – Sligo songs from our Kilmacteige singer Colm O'Donnell and film coverage from John Michael McDonagh would bring more to our county.

James Fergusson, architect and antiquarian, wrote in 1872: 'Carrowmore is more easily accessible than Carnac [in Britany]. The inns at Sligo are better than those at Auray, the remains are within three miles of the town, and the scenery is far more beautiful than that of the Mobihan. . .' This Auray quote makes a major statement about Carrowmore, but it applies to the county as a whole. The immediate past-president of Sligo Field Club, Wendy Lyons, a conservation architect, puts it very neatly in her presidential address in *Sligo Field Club Journal,* Vol. 3 (2017), iv. 'I believe that the Sligo County looks like it does because of our forefathers and their way of life. We are so used to seeing it that the value and variety of Sligo's landscape and monuments are overlooked … We should be careful not to change the landscape so that it loses its uniqueness that makes it different from other regions.'

Neither the tourist operators nor the tourist are ever told of these places, but they are clearly shown on the OS Discovery series maps, costing about €30 for the sheets that cover the county, and many are described in archaeology and history publications relating to the county, publications which can be bought in Sligo or read in Sligo Library.

Why then the concentration on so few sites, north of Ballisodare, not mentioning those to the south or west of it? Even Ballisodare itself gets little attention.

Is there an agenda in the tourist business in Sligo? The Boyle-Sligo-Bundoran desire line says, 'Get the tourists up to Donegal as fast as you can – there is nothing in Sligo, not in any part of it, to inform, entertain or detain the tourist!' Is this surprising when this is on the road towards Co. Donegal!

Tireragh, Lyney, Corran, Tirerrill, and Coolavin, all south of Belladrihid, make up five-sixths of our county. Yet Carbury, only one-sixth of the area, gets the attention. Attention should be all-county – what I have listed above is only the tip of the iceberg.

Is it any wonder why there is such a loss to the tourist business in Sligo? It is time we all turned south and west from Belladrihid, and recognise what we have in five-sixths of our county! Our problem may be that we are too wrapped up in our little groupings – we are not getting through to those running the county.

Teeling St, Ballymote

Submitted by Donal Gallagher

Sligo's avenger of President Lincoln

By John C McTernan

The Dohertys were prominent Sligo merchants throughout the 19th century. Henry Doherty (1777-1862), the founding father, whose ancestors are believed to have originated in Donegal, settled in Sligo, and between 1814 and 1830 operated a thriving hardware and ironmongery business on High Street.

In 1829 he leased a plot of ground in Castle St from the Temple (later Palmerston) estate where he built two three-storey houses and to one of which he transferred his High St retail business a year later. To coincide with the move he published the following advertisement in the *Sligo Journal*:

Henry Doherty informs his numerous friends and the public that he has removed his Establishment from High Street, where he has carried on business for the last fifteen years, to one of his new houses in Castle St., one much more extensive and commodious than that lately occupied by him, where he has ready for inspection a splendid assortment of Goods selected by him and purchased for ready money at the principal Manufacturing Houses in England. He is, therefore, enabled and determined to dispose of his present stock of Jewellery, Plated Goods, Hardware, Stationery and Saddlery at his new Establishment at 5 Castle Street on as moderate terms as any House in the Kingdom can possibly do.

Henry Doherty was twice married; firstly to Elizabeth Crawford Gribben, by whom he had one son, Joseph, who emigrated to Canada, and two daughters, Catherine Teresa and Mary Anne Elizabeth. In 1829 he married secondly Matilda Smith of Cairnsfoot and by her had two sons, James and Thomas, and one daughter, Matilda, who married Martin W Phillips, a High St merchant and postmaster.

Doherty was closely associated with the trade and commerce of Sligo for over half a century, during which he was widely known for his honesty and upright principles, for 'true probity and thorough independence'. On his death in 1862, aged 85 years, the large concourse that escorted his remains to Sligo cemetery was 'a public tribute to his worth and excellence'.

The second Doherty house, adjacent to the retail outlet, was described as 'spacious' and ready for letting in 1830. It was subsequently operated as a guest house or 'lodging house' by the Dohertys and was very popular with the judges and barristers attending the Spring and Autumn Assizes at the nearby courthouse. It was also the preferred residence for candidates contesting local parliamentary elections in the Liberal interest, including Charles Towneley, John Ball and Richard Swift. Its upstairs windows were frequently used by the aspiring parliamentarians to address their supporters assembled in the street below.

In 1855 a controversy arose when the then High Sheriff, Sir Malby Crofton of Longford House, Beltra, decided to move the Assize judges from Dohertys to an alternate establishment, a decision that was doubtless prompted by the fact that the proprietor differed in both religion and politics from the Sheriff. It later transpired that Crofton had no say in the matter and the judges were happy to remain in Doherty's comfortable and conveniently located lodgings.

Joseph Doherty, eldest son of Henry Doherty and his first wife, Elizabeth Gribben, emigrated to Canada in the 1820s and settled in Quebec, where he found employment in the lumber industry. In 1828 he married Mary Toomey, a lady of Irish birth, by whom he had a family of six, four boys and two girls. Edward Paul Doherty, the second youngest, was educated in Montreal, where he studied law. In 1861 he gave up his studies and crossed into the United States. On the outbreak of the Civil War he joined the 71st New York Regiment and fought at the battle of Bull Run. In 1863 he was mustered as 1st Lieutenant in what became known as the 16th New York Cavalry, and was highly commended for his bravery in a number of subsequent engagements.

On Good Friday, 14 April 1865, the day President Lincoln was assassinated by John Wilkes Booth while attending an evening entertainment at Ford's Theatre in Washington DC, Capt Doherty was on garrison duty in that city. As Booth and his accomplice made good their escape and headed south for Virginia they were pursued by a military control under the command of Capt Doherty, who eventually succeeded in tracking down the fugitives to a farm out-house where they lay in hiding. A cordon was thrown around the barn and when Booth refused to surrender, the building was set on fire. Again refusing to throw down his arms, the officers, led by Doherty, advanced, and sighting the fugitive a shot rang out. Booth fell down fatally wounded by a bullet through the neck. Sergeant Corbett, one of the officers, initially claimed the honour, but subsequent investigations revealed that the fatal shot came from Doherty's pistol.

Edward Doherty subsequently received a commission in the 5th US Cavalry and later advanced to the rank of 1st Lieutenant, although he was

popularly referred to by his comrades as 'Major Doherty' in recognition of the part he played in the capture of Lincoln's assassin. His subsequent military career was undistinguished and he was mustered out of the army in 1870. A year later he married Catherine Gautier by whom he had a son, Charles, who died in 1939.

On his death in 1897, Capt Doherty was accorded a full military funeral at Arlington National Cemetery where his headstone carries the following inscription:

Edward P. Doherty
Capt. 16th N.Y. Cavalry
1st Lieut. 5th U.S. Cavalry
1840-1847
Commanded detachment of 16th N.Y. Cavalry
Which captured President Lincoln's assassin
April 20th 1865

Lt Edward P Doherty

Henry Doherty of Castle Street was succeeded in business by James (1825-1880), eldest son by his second marriage. In December 1875, he was the unanimous choice for mayor for the ensuing year. On his election the *Sligo Chronicle*, a Tory organ, referred to him as 'the son of a worthy father' and a gentleman in every way qualified for the highest office. In addition to being a Borough Magistrate he was a member of the Grand Jury and a Town and Harbour Commissioner. Throughout his public life he was noted for the ability he frequently brought to the service of the Borough by advocating well-considered measures for its advancement in trade and commerce. A strong advocate of Liberal principles, he seconded the nomination of John Ball as a suitable candidate to contest the Borough election in 1848.

In 1867 James Doherty married Catherine or Kate O'Connor of Edenbawn, a niece of Peter O'Connor of Cairnsfoot House and by whom he had one daughter, Theresa Maria. His obituary read: 'Full of anecdote and humour, his society was much courted by those who favoured the company of an intelligent and witty personality.' He died after a protracted illness in May 1880, aged 55. His wife Kate, had predeceased him in 1869 at the youthful age of 25.

In his will dated August 1879, James Doherty bequeathed his real and personal estate, together with stock in trade, to Martin W Phillips and Roger McCarrick of Kilglass, his executors, upon trust for his only child, Theresa Maria, then aged 12. In the circumstances he authorised the trustees either to continue operating the long-established retail business or else offer it for sale as a going concern, whichever they considered the most advantageous. A month after his death, his trustees sought and obtained a renewal of the lease on the Castle Street property from Anthony Evelyn Ashley of Classiebawn Castle, Mullaghmore, for a term of sixty-one years at annual rent of £40.

In August 1880 the former Doherty property, consisting of two dwelling houses, office and yard, which adjoined Messrs WA&FA Woods' retail outlet to the east, were offered for sale by public auction and purchased for £750 by Thomas J Phillips of Belfast.

Thomas Doherty (1830-1863), a younger brother of James, who was employed by HM Customs, worked in London for a short period prior to a fatal illness which culminated in his death on Castle Street in 1863, aged 33.

The sisters Mary Anne Elizabeth and Catherine Teresa, daughters of Henry and Elizabeth C Gribbon, operated a successful haberdasher and millinery business at 36 Castle Street in the mid to late 19th century. In 1854 they found mention in both the local and national press when exhibiting a collection of ornaments made of horse hair at the Dublin Industrial Exhibition. The ornaments, the work of local girls operating a type of cottage industry in rural parts of the county, consisted of brooches, bracelets, necklaces and the like, and were highly commended by the organisers of the exhibition.

Catherine Doherty died in November 1886 and her sister, Mary Elizabeth, the last of the family in Sligo, in November 1901, aged 97 years. She left an estate valued at £3,000, half of which was in Government stocks. In her will she bequeathed £200 to her sister-in-law, Kate Doherty of Montreal, the widow of Michael Doherty, the eldest son of her emigrant brother, Joseph; also £100 to the only son (unnamed) of Major Edward Doherty, second eldest son of the afore-mentioned Joseph and resident in the USA. She left £50 for funeral expenses and £30 for an ornamental railing around the family grave.

Two attractive and handsomely inscribed headstones in Sligo cemetery, standing in close proximity to each other to the right of the main entrance, denote the final resting places of the various members of the Doherty family. One is inscribed to

Headstone in Sligo cemetery

the memory of Henry Doherty, his 2nd wife, Matilda; their children, James, Thomas and Matilda and James's wife, the youthful Catherine or Kate O'Connor.

Over many years mystery has surrounded an inscription on the second headstone which was erected in 1887 by the said Mary Elizabeth Doherty, which identifies her nephew, Edward Paul Doherty, then in New York, as 'The Brave Avenger of President Lincoln'. The full inscription reads:

To the beloved memory of
Eliz. Crawford Gribbin, first love and
wife of Henry Doherty, Esq.
and their son Joseph
and his three sons
Michael, Col. Henry Doherty and
Capt. Edward P. Doherty
The Brave Avenger of
President Lincoln
and their youngest daughter
Catherine Teresa and to the
memory of their eldest daughter
Mary Anne Eliz. Doherty
who in fond remembrance
has erected this monument
in the year 1887

Gore-Boot's engagement gift

This document was presented to Sir Josslyn Gore-Booth by the parishioners in 1907 on the occasion of his engagement to be married. It was up for sale by Sotheby's auction house, but later withdrawn and presented to John Perry on behalf of the people of Ballymote. Keenan Johnson's grandfather is one of the signatories. It currently hangs in Lissadell House until a suitable home can be found for it in Ballymote.

Lime-making in kilns – Yesterday's cottage industry

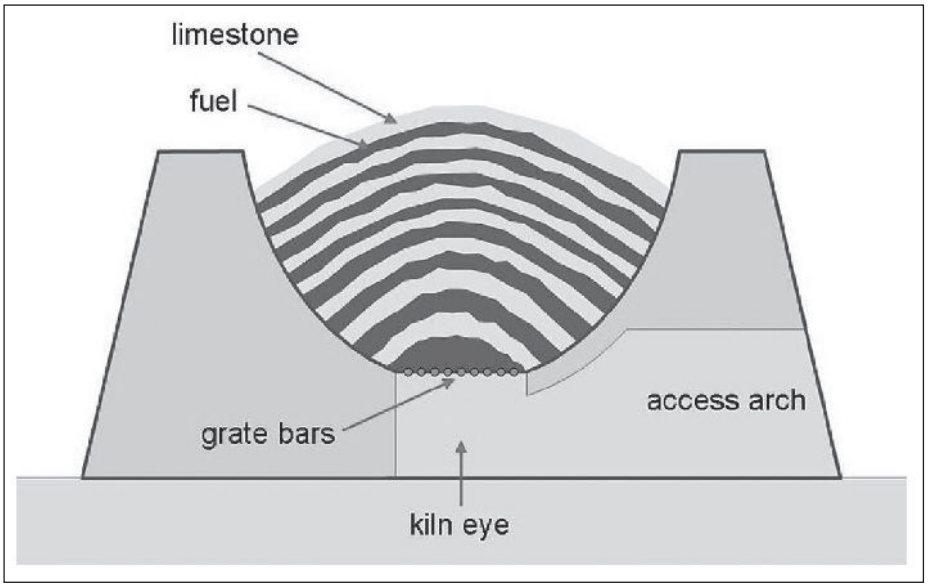
By Garreth Byrne

At the end of the 18th century there were about 23,000 domestic lime kilns scattered around Co Cork. Today the remains of a few dozen or so kilns, some of them covered from view by overgrown ivy, brambles, moss, wild flowers and hardy sycamore and ash trees, might be found by tourists and amateur archaeologists. The common use of kilns on farms to manufacture quicklime and slaked lime for agricultural and building uses was discontinued around Ireland generally during the 1930s and 1940s. Commercially mass-produced lime from modern factories became easily available, at affordable prices.

The old lime kilns could be time consuming and dangerous. Typically the kiln took a day to load, three days to fire, two days to cool and a day to unload, so a one-week turnaround was normal. During the burning stage the lime kiln had to be watched around the clock to ensure that the fire didn't falter for lack of fuel. In cold weather the watchers were tempted to huddle near the bottom vent, exposing themselves to noxious fumes and accidental burns to the body. Digging out the ashes and lime powder after the internal temperature of the kiln had cooled down was grimy work that could irritate skin and eyes, since lime is alkaline.

Limekilns derive from ancient times in other parts of the world. In Iraq, the oldest recorded lime kiln has been dated to about 2,450 BC. Archaeologists think that lime burning in Ireland began some time in the pre-Christian era. Lime use for soil improvement took place in the 12th century, possibly a Norman influence, and became widespread in the 18th century from English influence.

A lime kiln is an egg-shaped chamber lined with brick inside and often rough stones on the outside. Lump stones of a certain size were loaded in layers from the top, with layers of wood or coal between each layer. Culm or anthracite was also used in areas like Castlecomer in County Kilkenny. Where bogland prevailed the fuel was turf. Furze bush was often used in hilly areas where the material was abundant.



An outline of a lime kiln

The kiln was often built against a rocky slope or mound so that a ramp could be constructed, enabling workers to transport materials for placing in cupola-shaped layers from the open top. An opening at the bottom, called the 'eye', was for drawing air during the three-day burning process, and then for extracting the white powdery quicklime. This had uses in the burial of dead animals (and people in times of contagious disease) as the caustic property rapidly decayed and disinfected tissue. Farmers also dipped seed potatoes in lime to deter insects and neutralise soils. However slaked lime was more often needed for agricultural and domestic uses. Dry slaking is when quicklime is slaked with just enough water to hydrate the quicklime, but remain as a powder.

Many uses of lime

Soils in most parts of Ireland were acidic, so the alkaline lime altered the pH value, enabling a greater variety of crops and vegetables to be grown. Lime makes other soil nutrients readily available in soil solution to crop roots and grass. Farm productivity from the 18th century may have increased up to fourfold from liming. The introduction of crop rotation also played a vital part. Compost heaps in organic gardens improve with layers of lime, which accelerate decomposition.

Various other uses were and still are found for lime:

- As a mortar in building
- For whitewashing house walls as a disinfectant and decoration
- To prevent foot rot in livestock
- For removing hair from hides in leather making

- To control bacteria in cess pits
- To deter slugs in vegetable gardens
- To disinfect water wells

During the early 20th century in Ireland many co-operative creamery buildings were erected in villages and towns around the country. The Department of Agriculture imposed a strict policy of food safety and sent its inspectors everywhere, so the insides of creameries were whitewashed regularly. This ensured that insects did not hibernate in the walls.

In China and other countries mature trees in urban areas are whitewashed in late autumn to enhance visibility but also to deter insects from hibernating in and damaging the bark.

In England during the industrial revolution lime kilns were constructed at sea ports and beside canals, so that everything could be transported well. Production at an industrial level was done by building several kilns in a row so that teams of workers could work around the clock. Some magnificent examples have been restored and opened to the public as tourist attractions.

In Lough Rynne estate in Leitrim the recently renovated Farnaught Lime Kiln was unveiled not long ago. The kiln, originally built in the middle of the 19th century, was eventually shut down in the 1950s after about a century of use – one of the last of its kind to function in Ireland. The restored kiln, with displayed information and nearby parking space, was part of the Border Uplands Project, part-financed by the European Union's INTERREG Cross-Border Programme. This industrial heritage project cost about €233,000 and restoration was largely done by local craftsmen.

Visitors to the holy well at Killargue in Co Leitrim can view the remains of a limekiln beside a footpath. In fields around Sligo, Leitrim and Roscommon are found similar remains. Our grandparents and their ancestors relied on lime making as a labour- intensive cottage industry until mass production in modern factories took over in the 1930s and 1940s, and it's a rich part of our heritage.

--

Garreth Byrne is a retired teacher and lives in Dromahair

The deepest of links

By John Coleman

On a recent holiday in Scotland I was stuck by the similarity of many of the words in Scots Gaelic signage to Irish, 'Failte' being the most commonly found. We are all conscious of the connection between the Ulster Presbyterian population and Scotland, but are in danger of forgetting the much older connections between the two countries – the legend of Fionn is as important to the Scots as to the Irish. I also noticed similar place names and was delighted when I saw the signs in these photos. Corran is a ferry port near Fort William on the Scottish mainland which serves ferries on the short journey to the isle of Mull. The ancient site of Irish monasticism on the isle of Iona is just a short further ferry journey from Mull. Sadly on the day I was on Mull a storm came up and the small ferries from Mull to Iona were not able to sail.

Irish Mythology and its relevance today

By Theresa Kelly

The Mythological Cycle goes back to pre-Christian times when people valued the land. To them it was Mother Earth and she provided for them; from her they gained sustenance. 'Mother Earth is the one who has given birth to us and on whom we live and on whose body we find food.' [1] These people created myth around the landscape while figuring out different ways to deal with life.

In the Mythological cycle, 'the central story is a battle between two supernatural groups. This theme is found in other Indo-European sources such as the conflict between the Devas and Asuras in Verdic literature, between Zeus' family and the Titans in Greek' [2]. These battles took place around Samhain, that time at the start of darkness when our world and the Otherworld were intertwined. There was a clash between divine races and demonic races.

In their observation of the sun, moon and time, these people created monuments like Newgrange, Carrowmore and many more, where the sun enters at the end of darkness, late December, to show the start of new life, fertilisation and growth. These monuments are our historical evidence of their ability to work together to get to know the seasons and time. These nomadic people practiced polytheism, they had many Gods. Among them were Dagda, who was their Sun god, god of fertility, god of Newgrange, Aongus, his son, Nuada (of the silver arm) was god of war, Manannán was god of the sea as was his son Ler, Lug(h) was also sun god as was Brigit, daughter of Dagda. Balor represents the powers of darkness, death and evil. His equivalent in the Gauls was Pluto: 'Most notable deity of the Gauls was Dis, or Pluto, the god of the underworld inhabited by the dead … Celtic myth is thus interpreted as a variant of the universal solar myth, embodying the conception of the eternal conflict between day and night.'[3] Danu was goddess of fertility and often referred to as Brigit. Anu (Áine), daughter of Manannán, was Earth Goddess, and the Paps of Anu near Killarney was called after her.

The Book of Invasions recorded the stories, and this is our historical record. They are the closest to the authentic oral mythological tradition. One of the best known stories is Cath Maighe Tuireadh. The first battle of Moytira took place in the Cong area of Mayo, where the Tuatha Dé Dannan defeated the Fir Bolg. At the time of the battle, Nuadu was King of the Tuatha Dé Dannan: 'The god Nuadu, called Nodens on the Continent, found as Nuadu Necht, is worshipped as the fisher-god Nodens in fourth century Britain.' [4] Nuadu loses his arm during the battle and he has to stand down as king. He is replaced by Bres, a poor leader who reigned for some time. Nuadu had a silver arm which replaced his lost limb, so when Bres died he was again hailed as King.

Nuadu arranged a feast at Tara to celebrate becoming king again. During the feast, Lug, grandson of Balor, turned up at the gates asking to be admitted to speak to Nuadu. Through the account of Lug at Tara we learn about their skills and craftsmanship. 'The itemisation gives an inventory of the Tuatha Dé's useful arts and, curiously there is no implied hierarchy with poetry and war placed in the middle'.[5] When asked what skills he possesses, Lug lists off many, such as carpenter, harpist and poet, and each time he is told that they already have someone with these skills. In the end Lug asks if they have anyone who has *all* these skills combined and because they don't, they allow him to enter. Lug goes on to fight with the Tuatha against the Fomorians in the second battle of Maighe Tuireadh, which was located in Co Sligo. It's 'a saga of three kings – Nuadu, Bres and Lug – each displaying different aspects of the nature of sovereignty and their effects upon the people ruled

Benbulben, Co Sligo (Image from Wikipedia)

Tobernalt, Co Sligo from the Laurence Collection in the National Museum of Ireland [11].

by these kings.' [6] At the end of the battle, the Tuatha learned to farm the land, having gained the knowledge and know-how from the Formorians.

The landscape around these areas lent itself to their stories. The scribes recorded these stories and embellished them: 'There were a certain amount of historical events available to them to create this history, but it was not enough to fill the gaps, so they used the literature and turned it into history.' [7] Locally around the Sligo area there are many sites dating back to the mythological age. In Carrowmore, we find stone structures and passage graves. About 15% of our ancient sites are in this north-west region. Archaeologists, with the help of carbon dating, have dated Carrowmore to 5,000 BC. 'New customs, such as the erection of stone circles, suggest that this was a period of significant cultural development.' [8] These people were marking their territory. They carried stones up to the top of Knocknarae and other mountaintops. They teamed up and worked together, using their skills and learning to help each other, all combining to create a monument that withstood wars, weather, and time. 'Their preoccupation with death and eternity are unmistakably attested to by the stupendous monuments they left behind them to honour or appease their dead.' [9]

Over the years the dolmens became known as 'Gráinne's bed' to humanise the statues. Michael Roberts in his book *The Cailleach of Sligo* tells a story about Fionn following Diarmuid and Gráinne to Benbulben. The black boar kills Diarmuid, and Fionn has the power to revive him with water but he lets him die. When standing at Carrowmore you can see the 'snout of the Black pig' on Benbulben as it slopes towards the sea.

Knocknarea stands proudly reaching to the sky with Queen Maeve's grave on top of it. The cairn where she is buried was built over 5,500 years ago, meaning it was there long before Queen Maeve of the Táin. Perhaps they interred her ashes there, as was the practice at that time. 'Medb of Connacht was regarded as sister to, or 'the same as' Queen Medb of Tara whom the High King of All Ireland had to marry before he could assume the title' [10].

There are lots of Holy Wells all around Ireland where people still go to pray and be cured with their waters, this water coming from Mother Earth. Tobarnalt Holy Well at Carraroe Co Sligo is visited regularly. To this day, people go on pilgrimage to it, praying and lighting candles. Some leave personal articles like rosary beads in the hope of receiving some favour from our Christian God.

On 31 June, known as Garland Sunday and Lughnasa, Mass is celebrated at dawn at Tobarnalt, pilgrimage and ritual reinforcing myth to this day. Our mythological sites have a wide landscape where people could see for miles. For the people approaching, they could see that a lot of people worked together, in their community, to build these cairns and other structures.

Did these characters really exist? It is my understanding that they did exist and as a practising Catholic who believes in God I understand their need to believe in a higher power. As Wilkinson writes, 'myths arise from an intimate relationship between people and the natural and spirit world' [12]. Today the mythological sites still in our local landscapes reinforce the myth, and indeed the myths reinforce and preserve the sites.

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Ballagh Town

By John Hannon

If you ever go to Ballagh Town,
look for me in Spells.
For it's there, you'll find the craic and ceol
with Goergie in his prime.

Pat Finn is there in his corner chair,
pouring forth on his London time.
And there he'll play those graceful airs
As he did in Clones Town.

But mournful to say,
he is gone the way,
of those great flute players in the sky.
And Georgie too has gone that way.
How sad for Ballagh Town.

The picnic volcano and tales of old

By Bernie Gilbride

The word 'volcano' immediately conjures up visions of lava, destruction, fleeing people, death and desolation. We think of Pompeii, the Italian city that vanished in a matter of hours almost two millennia ago, by the eruption of Vesuvius in 79 AD, and that has been and is still being excavated, to reveal a wealth of historical data, particularly relating to the Roman Empire , its riches, and culture.

Listening to the radio one morning on hearing the word volcano, I dreaded the news that might follow but this time the reporter was referring, not to an erupting mountain, but to a kettle called a 'volcano'. Apparently this item is now regarded as an antique, but 60 or so years ago it was a regular accessory which we used to boil water on picnic outings.

The kettle was designed so that water was contained in a light aluminium casing which encircled a hollow core. The volcano would be set on its base in a sheltered nook, and newspapers, the only fuel necessary, were pushed into the hollow and set alight. Given a suitable draught the fire would ignite and the water would boil rapidly. Unfortunately, on some occasions, if conditions were not ideal, papers refused to ignite, or the draught was too strong and they burned out too quickly. Procedures then had to be repeated all over again – a messy, time-consuming task. If the fire didn't light properly the picnic would be over before the volcano boiled, as small people, having little patience when hungry, would settle for cold rations. In later years thermos flasks were brought into use to provide hot drinks, and the volcano was relegated to the garage shelf where it has remained ever since, decommissioned but not forgotten.

In years gone by, every summer Sunday morning brought cries of 'Mum, please can we have a picnic today', accompanied by offers of help and guarantees of good behaviour for the week ahead from smaller members. What mother could deny their request? The girls helped with the edibles, while the boys got out the volcano, rinsed it, filled it with fresh water and collected newspapers for fuel. Togs, towels, balls, buckets and spades were hurriedly assembled and put in the boot of the car alongside rugs, cardigans and raincoats, just in case.

Our destination was Mullaghmore, or more precisely, Bunduff, where fields belonging to the family farm ran down to the sea. Our Grannie's sister lived there with her family, and to the children she became known as 'Granny by the sea.' Having parked on her street, at the side of the old farm house, our gear would be quickly transported by very willing hands, across fields and down steep sand dunes, and onto the lovely sandy beach. At that time we had the beach to ourselves with steep cliffs to our right and miles of sandy safe beach to our left. There followed hours of paddling, swimming, building sand castles, playing ball and exploring rocks under the cliffs, with their pools of sea water full of tiny shells seaweed and lots of interesting little sea things, until it was time for our picnic. Back up the dunes to a grassy nook and with Dad in charge the volcano was lit and ravenous children made short work of all edibles, washed down by copious mugs of tea or milk.

Later, as the sun began to sink in the western sky, it was time to gather our bits and pieces and head for the car. First, there would be a visit to 'Granny by the sea', into whose kitchen the little ones needed no coaxing. They loved to linger there. As darkness descended, the big turf on the wide open hearth cast its golden glow, lighting the old kitchen and making the dresser delph glisten. The Tilley lap would then be carefully lit, its glow slowly strengthening until, with a hiss of full power, it would illuminate the kitchen. It was then that Bernie, a firm favourite with the children, would begin his fairy tales. Using his hands and fingers to reflect on the walls, images of rabbits, hares, swans, evil witches, fairies and even elves appeared as his stories unfolded. Little faces gazed with rapturous delight at the projections. Many a cry of anguish could be heard: 'Save him, save him – oh no-no-no – look behind, look behind,' and cheers when the story confirmed the triumph of good over evil and the favourite baby rabbit outwitted the crafty fox.

As they grew older, fairy tales became ghost stories with strange happenings, all guaranteed true, about people and places in the area between Bunduff and Sligo. We especially loved the telling of the story about the white horse who stood neighing near a field gate, refusing to move and he bringing a doctor to a patient, until a priest was sent for, and as he read prayers, the devil was seen as a burning twig hissing out over the Atlantic waves, out of sight. That sent shivers down spines, as they thought about the journey home. On many a night, all would huddle together on the back seat of the car, unwilling to show fear, but apprehensive until home. There were no arguments about going to bed on those nights; all were anxious for its security.

All is now past, the children scattered, the old folk gone. The wide blackened hearth, where once a blazing turf fire welcomed all visitors, is no more. In its place a beautiful marble surround, elegant, compact and labour saving, yet somehow lacking the magic of the open hearth with its dancing flames casting golden light around the old kitchen, giving a sense of warmth and welcome, continuity and security, as it had done for generations.

The volcano stands on its shelf in the garage, but, if needed, I am sure it would still boil water even after all these years.

Snapshots of the past from Census information

Submitted by Padraig Doddy

Census of Keenaghan, 31 March 1901

Name	Profession/relationship	Age
William Elliott	Mill operator, born Scotland, Presbyterian	65
Brigid	Wife, RC, born Co. Mayo	53
Maggie	Daughter, dressmaker, Presbyterian	14
Elizabeth	Daughter, scholar, Presbyterian	13

Residence Owner: Thomas McDonagh, Spurtown

Census of Keenaghan, 2 April 1911

Name	Profession/relationship	Age
William John Johnson	Mill Manager, born Co. Kildare, Church of Ireland	55
Martha	Wife, Church of Ireland, born Co. Donegal	46
Thomas	Son, PO assistant, born Co. Sligo	24
Anne Jane	Daughter, born Co. Donegal	22
George	Son, born Co. Sligo	17
Luke	Son, born Co. Sligo	14
Henry David	Son, born Co. Sligo	13
Rebecca J.	Daughter, born Co. Sligo	8
John Robert	Son, Co. Sligo	6
Peville C.	Son, Co. Sligo	3

27 years married, 13 children born and living
House Owner: Robert Gorman

Michael Egan, Butcher. House owner Thomas McDonagh, Spurtown.

Census of Ardconnell in the 1800s

Tenant	Landowner
Roger McGettrick	Edward Pollock
Brian Cohen	Hannah Wynne
LackyDoddy	Hannah Wynne
LackyDoddy	Edward Pollock
Ann Redican	Edward Pollock
Brian Doddy	Hannah Wynne
Francis Doddy	Hannah Wynne
Francis Doddy	Edward Pollock
John Doddy	Hannah Wynne
John Doddy	Edward Pollock
Patrick Doddy	Edward Pollock
Farrell Boyle	Hannah Wynne

Farrell Boyle was a Process Server. His daughter was married to Tom Carroll.
Ardconnell 1873:
Francis Doddy transferred land to his son Patrick, 1873
Patrick Doddy transferred land to James Flanagan, 1884
Patrick Doddy transferred land to Roger McDermott, Bunninadden 1884

Dennisons of Drumcliff, Co Sligo: Adopted genealogical kin

By Kate Denison Bell

Dennison grave, Drumcliff

A couple of years ago while showing visiting friends around Drumcliff's immaculately-kept St. Columba's cemetery on the Yeats circuit, I happened across a pair of graves sharing a stark lichen-spotted headstone, part of the plot border, simply engraved with 'Dennison' and townland 'Kinsellagh'. This discovery captured my imagination because my Ulster-Scots American maiden name is 'Denison' (also spelled as Dennison, Denniston, etc) and I've been searching for these particular 'roots' for years.

Although I didn't believe I was related to these Drumcliff Dennisons, I was intrigued by this resting place in front of the church underneath a shady sycamore tree and decided to 'adopt' it. My aim was to attempt to find out who these people were because we Dennisons are few and far between and should stick together. As an amateur historian of my own clan, I am also using this quest as a 'case study' in doing family research to inspire others to do same.

Sources

To start, the National Library of Ireland offers excellent genealogy tips. It's never been easier to conduct one's family investigations, thanks to computerised record indexes, PDFs of actual documents and other sources. The bad news remains that Ireland has limited earlier records due to the 1922 burning of the Four Courts' public records office during Ireland's civil war (Church of Ireland records were lost). However, in the absence of such vital records, census substitute sources such as the Hearth Money Rolls 1663-1665 (taxes on fireplaces), Tithe Applotment Books 1823-1837 (a tax based on land holding payable to the Established Church, payable by all religions) and the c. 1850 Griffith's Valuation can sometimes provide clues to early conundrums. Existing Roman Catholic Church record images of baptisms and marriages can be accessed through the National Library of Ireland. Other fonts of information can be found in landed estate records, will abstracts and military records.

As a tremendous 20th century resource, the digitised 1901 and 1911 censuses are freely available through the National Archives website, and also through Ask About Ireland. For those who prefer to handle three-dimensional books and documents, an actual visit to the Dublin archives might be in order. Local history collections at libraries can be enlightening and enjoyable. Please refer to various online links listed below in my references, giving credit where credit is due. After all, St. Columba's (Colmcille), Drumcliff was the site of the famous copyright 'Battle of the Book'.

Preliminary findings

With just a bit of online research, I have determined that one of the Drumcliff graves may be of Duncan Dennison, a farmer originally of nearby Leitrim, and I assume his wife is buried with him. Duncan Dennison seems to have come from the townland of 'Cornagrogerny' per 1833 Tithes Applotment Books; called 'Gortnagrogery' in Killasnet Civil Parish (Lurganboy registration) in the Griffith's.

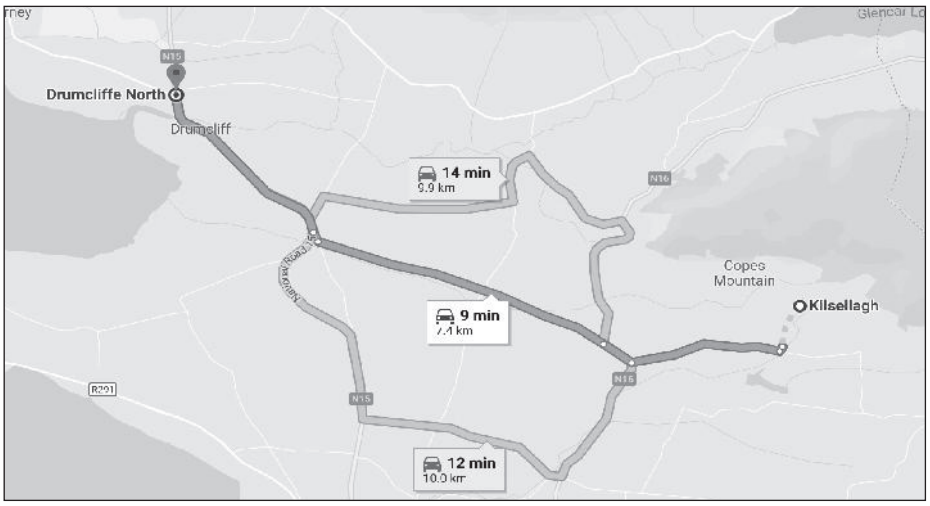
By the time of the Griffith's Valuation c. 1850, farmer Duncan Dennison apparently had moved on to Kilsellagh, Sligo, on the other side of Cope's Mountain of the Dartry range, perhaps less mountainous terrain and greener pastures. The 'Kinsellagh' engraved on Duncan Dennison's headstone appears to be a spelling variant (the Irish being notorious for multiple spellings of place names).

At this point in my research and after I looked at the family, I contacted experienced Dennison family researcher, Barry Bradfield, a Dennison himself (mother from Leitrim) who lives in Co Cork, to check my work. In addition to my Griffith's findings, Barry also located other plots in Gortnagorogery, Killasnet, and Drumkilsellagh, Drumcliff, held by Duncan, and two in conjunction with Thomas 'Denison', which comprised a total of 67 acres.

Marriage and children of Duncan Dennison

Duncan Dennison of Calry married Catherine (unknown surname) **of Kilsellagh** at St. John's (Church of Ireland) in Sligo 25 August 1816, one of Sligo's earliest existing recorded marriages for Sligo Dennisons, according to Barry. No parents are listed but witnesses were John Dennison and William Campbell.

Duncan had the following children, according to information gleaned from the free website, FamilySearch, run by the Church of Jesus Christ of Latter Day Saints (Mormons). Although early birth/baptism records are few, later civil record indexes provide some clues. My findings match the



The road from Drumcliffe to Kilsellagh. Map data (c) Google 2018

ones of Barry, although he has added more details from a greater variety of sources. Record commencement dates for the church at Drumcliff: Births 1805, marriages 1845, burials 1805, according to Barry.

Known Children of Duncan Dennison

(1) William Dennison. I did not find a birth or marriage record index for this William, but located several others with the name within the same area in Leitrim, including uncle of Catherine in 'Gortnagorne' in Killasnet (Tithes). Barry located this William Dennison, baptised in Manorhamilton, Co. Leitrim 12 April 1820, who must be this first child of Duncan Dennison.

(2) John Denison (1824-1902, dates Barry's finding). John married Mary Jane KERR 25 February 1858 in Drumcliff, Sligo. The civil marriage record index that I found states that John's father was Duncan Denison. The bride's father was Scots-Presbyterian George Kerr.

John Dennison and Mary Jane Kerr had the following children, as far as I could find, and checked against the findings of Barry.

- George Dennison (1859-1923). I didn't locate a birth record index listed although a marriage July – September 1898 in Sligo. There is a death civil record index listing his age as 67, and parents as John and Mary Jane (Kerr) Dennison, which would mean he was born c. 1859.
- Catherine (Kate). I could locate no birth record index but aged 30 in 1901 Census; "Girls do lie!" added Barry. There is a civil record death index I found for a Kate Dennison, who died between July – September 1943 in Sligo, aged 82, which would have put her birthdate at c. 1861.
- Dennison, male, born 1 April 1865 in Sligo, according to civil birth record index. There is also a civil death record index for a John Duncan Dennison (names honour father and grandfather), who died 1865 in Sligo. Many Irish children in the 19th century perished from illness and malnutrition, especially during famine times.
- Anne Dennison, born in 16 October 1865 in Sligo, according to civil birth record. There is also a civil death record index for an Anne Dennison, who died in 1865 in Sligo aged two. Often such deaths were recorded later, so unsure if this is same child. Since this is only 6 months after the birth of male baby Dennison, who died, Anne may had been stillborn or died at birth.
- Annie Denison, born 18 August 1866. This is ten months after the birth of the above listed Anne. Annie's name might be a modified tribute of baby Anne, who apparently died. It was common for many parents to name a child after a predeceased one.

(3) Mary Dennison. Once again, there is no birth record but both Barry and I found this daughter born to Duncan Dennison. Mary married John Crawford 14 November 1855 in Drumcliff, Sligo. Her father is listed as Duncan Denison and groom's father as Patrick Crawford, of Tawnymoyle, Co. Leitrim (near Manorhamilton).

(4) Catherine Dennison. Duncan Dennison had another daughter, who married Robert Hunter on 27 November 1862 in 'Droim Chliabth', Sligo. Father of the bride is listed as Duncan Denison.

Duncan's wife, Catherine, died 12 February 1869, according to Barry. He added that her address at time of death was Sracreeghan, Killasnet (next to Gortnagrogery) and that she was a farmer's widow, aged 70.

Later generations

Looking to the future, I was curious of what became of the grandchildren, so looked for George as an example, born to John and Mary Jane (Kerr) Dennison c. 1859. According to the 1901 Census, there was a George Dennison living at 5 Drum West (Drumcliff East), Sligo. He was listed as being a 40-year-old married literate Methodist farmer. His wife was Sarah E Dennison, 37 (I could find no marriage record index). They had two daughters, Hannah W, aged one, and baby Isabella M.

The 1911 Census, which contains extra pertinent information for all households, indicates the family living in 1, Kilsellagh (Drumcliff East), with more people, including servant, Thomas Kennedy, 55, a Roman Catholic who could read and write.

First, there is George, 49, a married literate Methodist farmer married for 12 years, with six children born and six living (none of their children had died; signs of better times).

His wife, Sarah E, was 47. [George and Sarah E Fraser were married 21 July 1898, according to Barry].

(3) Dennison grave, Drumcliff (2)

Children of George and Sarah were: Hannah M (11); 'Isabela' M (10); John F (8); Francis R (6); Joan E (4); and George S (2). According to civil birth records, toddler George's middle name is 'Sydney', an unusual Christian name back then.

Kate Dennison, 47, is listed as a single sister living with them, so she seems to be the aforementioned daughter of John Dennison and Mary Jane Kerr, thus brother of George. Again, there is a civil record death index for a Kate Dennison, who died 3 August 1943 in Sligo, aged 82.

To continue searching

Certainly there are many other branches of this family tree to explore. Hopefully the living family members have family ephemera in hand such as family bibles, certificates, photographs, and also passed-down stories. Oral histories and folklore stories are treasures and should be recorded and transcribed to document everyone's unique heritage.

At any rate in this Dennison 'case study', it is important to note that my preliminary results cannot be proven without actual church and civil records interpreted and verified by a professional researcher / genealogist. Questions are often left unanswered if no proof can be located. I've been fortunate to have the reports and input of researcher Barry to check against and add to my work, so feel quite confident about our combined findings.

As stated earlier, the main reason for this article is to jump-start a search and encourage families to document their own stories and heritage. Due to modern genealogy methods, free online sites and other sources, it's much easier to locate information that may assist in assembling a family tree. Many people around the world are members of Ancestry.com but subscriptions are expensive. A more affordable records source is the Irish Family History Foundation, also known as Roots Ireland, which has access to millions of records, including church parish registrations. The organisation also has staffed centres in most counties, including in Sligo and Leitrim, offering research services at reasonable rates. DNA testing, in conjunction with regular research, has also become popular. Companies providing these paid services include FamilyTreeDNA, 23andMe and Ancestry.

In summary, although I still can't conclude that the graves in Drumcliff are officially of Duncan and Catherine Dennison, due to lack of burial records, I am reasonably sure they are by studying subsequent information. Having discovered their religion was Methodist, this might also explain why there are no burial records and why the headstone is so austere. Followers of that faith had no burial ground of their own in those days because they were regarded as part of a society, rather than a church.

So, in the case of these mysterious neighbours of Yeats, I am happy to report that after just a modest search, my curiosity about the Drumcliff Dennison graves has been satisfied. And lo and behold, due to my DNA test findings and his thorough research, Barry has determined that my own family were 'Dennistons' of Co Donegal going back to the 1600s, and directly, if distantly related, to the Dennisons in Leitrim, including Duncan's family. Now when I visit these graves in Drumcliff, I'll be paying tribute to a cousin. The wonders of genealogy!

Acknowledgements

Many thanks to Barry Bradfield, Dennison descendant and family researcher, who has contributed a plethora of reported research for the Dennison DNA project. His wealth of information, accessibility and editing has made this article possible. I also thank Peter Langdon, church warden of St Columba's Drumcliff Church of Ireland for his enthusiastic assistance, and also to Chaplain Malcom, tour guide extraordinaire of St. Columba's. Finally, thanks to Ed Finn of www.leitrim-roscommon.com for his townlands information.

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The many places of Saint Féichín

By Micheál Murphy

In common with many of the early Irish saints, little can be said definitively about the life of Saint Féichín. County Westmeath, where he is best known under the title of 'Féichín of Fore', claims him as a descendent of a local tribe, the Clann Cholmáin. He has given his name to the parish of St Feighin's in Fore. Elsewhere it is thought that he came from Fochart in Co Louth, a place also associated with St Brigid. He has given his name to the village of Termonfeckin, *Tearmonn Fhéichín,* or Féichín's sanctuary, also in Co Louth. (Padraig Ó Riain, *Dictionary of Irish Saints*, 2011, Four Courts Press)

In Co Sligo, it is believed that Féichín was born at Billa near Ballysadare towards the end of the 6th century and that he received his education from Saint Nathy of Achonry. He died of plague in the year 665 or 668 AD and is said to be buried in Kells, Co Meath. According to tradition, his mother was Saint Lassara and throughout the diocese of Achonry there are many sites and churches associated with the two saints. (St Lassara is not to be confused with St Lasair, daughter of St Rónán of Kilronan near Boyle, who has given her name to Killasser parish.) The Catholic church in Ballinacarrow is dedicated to Ss Féichín and Lassara, and the church of the Assumption in Collooney has images of the two saints in panels in the sanctuary window. Notably St Féichín is considered to be the founder of the abbey in Ballysadare, which later became a seat of the Augustinian canons. In St Patrick's church in Bushfield, in Charlestown parish, there is another stained-glass window dedicated to him and the graveyard beside it is called St Féichín's.

Further afield, there are many other places associated with St Féichín. Cong Abbey in Co Mayo, which also became an Augustinian seat, is said to have been founded by him. The parish church in Ballinrobe has a stained glass window, depicting St Féichín and St Fursey, by Harry Clarke. He is also strongly linked to Omey Island and High Island, *Árd Oileán*, off the Connemara coast, as well as *Inis Meáin* in the Aran Islands. In Connemara, Féichín's name is often anglicised to Festy. He is said to have completed his education under St Ciarán at Clonmacnoise. Legend has it that he travelled to Scotland where he is known as St Vigeans, giving his name to the village of St Vigeans near Arbroath in Angus.

Window depicting St Lassara and St Féichín in the sanctuary of the church of the Assumption in Collooney. All images in this article are courtesy of the author.

Nearer home there are a number of lesser known places and holy wells dedicated to him. The national school in the parish of Attymass, Co Mayo is called after St Féichín, and there are two holy wells in that area, one in Mullahowney, Attymass, and the other in Rathredane in Bonniconlon parish, each believed to have curative powers. One intriguing site associated with St Féichín is in the townland of Glanduff, nestled picturesquely in the foothills of the western edge of the Ox mountains, and a stone's throw from the border with Co Sligo and Kilmactigue parish. Glanduff is now in the parish of Foxford but was until relatively recent times in Attymass parish. The official name for the townland is Glandaduff, thought to derive from *Gleann dá ghuth,* the glen of two voices, i.e. glen of the echo.

St Martin's cemetery or Cillín Glanduff

Cillín Glanduff, in the heart of the townland, bears a plaque which reads: 'St. Martin's Cemetery, dated cir. 5th or 6th century. French Order of Monks founded the monastery.' This indicates that the *cillín* is approximately of the same era as St Patrick. Whether a French order of monks could have reached Glanduff at that time is open to question, but it is recognised that there were many hermitages and anchorite communities founded in secluded places in those years. Young men, infused with zeal for an ascetic way of life, often found remote spaces

where they lived a frugal life in the service of God. In the 5th/6th century, a place like Glanduff was probably as isolated as Glendalough or Gougane Barra, where St Kevin and St Finbarr respectively established their communities about the same time.

At the roadside near the entrance to Glanduff cemetery is a holy well named after St Féichín. The plaque claims the water holds a cure for cowpox.

St Féichín's holy well beside Cillín Glanduff

Féichín is said to have practised the austere way of life of St Anthony of Egypt (251- 356AD). (Ó Riain, p 310). Anthony was one of the Desert Fathers who lived much of his life in total solitude, battling the temptations and attacks of the devil. He was followed into the desert by other men who adhered to his extreme rule, and because of that he is regarded as the founder of Christian monasticism. The symbol associated with St Anthony is the T-shaped cross, known as the Tau cross, which he used as a crutch. This has become the cross of the Christian or Coptic church in Egypt.

Interestingly there is a Tau cross carved in stone in Cillín Glanduff. Such crosses are rare in Ireland but there are two well known examples. One is on Tory Island and the other at Kilnaboy, Co Clare. Is it possible that the Coptic Christians from north Africa found their way to Glanduff? Alf Monaghan, who addressed the Ballymote Heritage Group in 2017, has been able to trace links between the Coptic Church and early monasticism in Ireland.

The Faddan More Psalter (c. 800AD) which was discovered in a bog in north Tipperary in 2006 was shown to have papyrus from Egypt in its cover. In the Book of Leinster (12th century) there is a prayer which reads, 'through the prayers of the seven Egyptian monks who preached to us in Jesus Christ, O Lord grant us forgiveness for our sins'. On the north side of the base of the High Cross in Dysert O'Dea, Co Clare, there is a carved effigy of a bishop carrying a Tau cross. Another high cross in Kilfenora, Co Clare, known as the Doorty Cross, has two carvings in relief, tentatively identified by the expert Dr Peter Harbison as St Anthony holding a Tau cross. It is thought that as early as the second century Egyptian sailors came to Ireland, trading spices for tin, copper and gold. At that time Egypt had already been converted to Christianity by St Mark and these traders would have brought their faith with them. We know that there were Christians in Ireland before St Patrick because in 431AD Palladius was sent by the Pope 'to minister to the Irish who believe in Christ'.

The fact that Cillín Glanduff is dedicated to St Martin may also indicate a Coptic connection. St Martin of Tours was a 4th century saint whose feast day occurs 11 November (Martinmas). (In Ireland there was a tradition of killing a goose for Martinmas, a kind of 'atonement to St Martin' for the geese which by their cackling betrayed Martin's whereabouts when he was trying to avoid being ordained a bishop!) Martin was born in what is now part of Hungary but spent much of his missionary life in France. He is venerated in the Catholic tradition as well as in the Coptic faith.

Tau cross in Cillín Glanduff. The letters 'HIS' are crudely incised on the east face

It is unlikely if we will ever find out for sure who the monks were who founded this little cell in Glanduff, or what the links were with St Féichín. Did he bless the well as he passed on his way to Attymass from Leyney or did he spend time here as a hermit or in the company of French monks or Coptic Christians? In my own research I have been unable to find any written account of the origin of Cillín Glanduff. It is clear that it dates from the very early years of Christianity in Ireland and that it is held as a place very sacred to the people of the locality, who keep the cemetery and its surrounds in exemplary order.

The Irish in the American Revolutionary War

By Paul Burns

Much has been written about the Irish Brigade in America's Civil War, the idea for a 'foreign legion' unit having come from the Wild Geese, as the Irish who fought in the various European wars were called. All-Irish units were formed in many countries – including France, Spain, and Austria – as the Europeans came to realise that the Irish made excellent soldiers when properly trained.

At the time of the American Revolution, the French Army contained three Irish regiments, named after their organisers as the Regiments of Dillon, Berwick, and Walsh. The Regiment of Dillon saw the most service on the American side of the Atlantic, though elements of Walsh's regiment were the first to aid the American cause when some were assigned as marines to John Paul Jones's *Bonhomme Richard*.

In 1779, British troops and American Loyalist ('loyal' to the king) militia dominated the southern colonies. Savannah, Georgia, was the key port of the area, and General Benjamin Lincoln, commander of the American colonies' Continental Army in the south, was determined to take it. A French fleet was attacking British-controlled colonies in the Caribbean, and Lincoln asked its commander to help. Admiral D'Estaing sailed north to Savannah with part of his fleet, leaving the rest to guard newly-conquered Grenada and Guadalupe.

Most French military documents of the time were later destroyed in the French Revolution, and American records did not dwell on the extent of French help rendered. But surviving documents show that Dillon's regiment was part of the French

Count d'Estaing in 1769

expedition to the Caribbean, and its 1,400 Irish took part in the conquest of Grenada. About 500 of them eagerly volunteered to accompany D'Estaing north to fight more British. Various Dillons had been in command of the regiment of that name since it was formed in 1698. In 1779, the commander was Dublin-born Count Arthur Dillon, who later lost his head to the Guillotine. At least part of Walsh's regiment also was with D'Estaing in the Caribbean, and a company of it is believed to have been present at Savannah because officers known to be in that regiment were commended in a surviving French dispatch. The Dillon contingent probably was one of the regiment's two battalions.

The siege of Savannah was a disaster for the attacking force. About 4,500 French (including Dillon's 500) and 2,200 of General Lincoln's Americans surrounded Savannah fortifications defended by 2,500 English troops and Loyalist militia. A lengthy siege was ruled out because D'Estaing, fearful of hurricanes, would not commit to more than two weeks. Lincoln reluctantly agreed to a frontal assault. Dillon was second in command of the French and led one of the attacking columns, spearheaded by his Irish detachment. The combined French-American force was beaten back by grapeshot with some of the heaviest casualties of the war—637 French and 457 Americans killed or wounded, including 63 of Dillon's regiment. Within days, D'Estaing had collected the survivors, loaded the ships, and sailed away.

The presence of Dillon's regiment at Savannah, augmented by a portion of Walsh's, is certain. Berwick's regiment did not arrive in the Caribbean until 1782, and it missed both Savannah (1779) and Yorktown (1781). While some historians placed the Dillon and Walsh regiments at Yorktown there is no firm evidence of this. There were several Dillons at Yorktown, but they were officers in Lauzun's Legion and probably from a different Dillon family.

There were no all-Irish units in the Continental Army, though there were Irish aplenty. Twenty percent of Washington's troops were Ireland-born. Half of these had been shipped to America as convicts/indentured servants, and presumably had no love for the English. Nine of Washington's generals were born in Ireland – two major generals and seven brigadier generals. Of these, only Brigadier General Edward Hand from County Offaly was at Yorktown. There was another Irish general at Yorktown but, ironically, he was serving with

the British forces. General Charles O'Hara, the illegitimate son of British General James O'Hara, second baron of Tyrawley, was born in Lisbon. He was the third general in his family, his grandfather having been Sir Charles O'Hara, first baron of Tyrawley, who – although born in Co Mayo – was said to have been of the Sligo O'Hara family. Charles, the grandson, was second-in-command to British commander Lord Cornwallis. O'Hara had the dubious honor of representing Cornwallis at the surrender ceremony.

There were no all-Irish regiments in the British order of battle at Yorktown, though there were Irish among the rank-and-file. For example, the roster of the 76th Foot, a Scottish regiment that was at Yorktown, listed 114 Irish among its soldiers. The British army at the time was roughly one-third English, one-third Scottish, and one-third Irish. During the 1780s, the Dublin government was funding a British military reserve of 12,000 soldiers, and Cork was the primary logistical base for the British forces in North America. The city of Cork exhibited its loyalty to the king by offering an enlistment bonus. The Roman Catholic citizens of Limerick also did, offering one guinea to the first 500 to enlist there. There was an all-Irish regiment serving in the British army in America, the 105th Foot – also called 'The Volunteers of Ireland.' It was raised in the American city of Philadelphia by an Irish officer in the British army (Lord Rawdon-Hastings) and took part in the 1779 battle for Charleston, but it was not at either Savannah or Yorktown.

Mention should be made of yet another group of Irish who were peripherally involved in the American Revolution in a manner that had an influence on the battle of Yorktown. Spain had an Irish brigade consisting of three regiments – the Ultonia (Ulster), the Irlanda, and the Hibernia. The Hibernia was in Cuba at the time of the American Revolution and, in May 1781, 22 officers and 588 men from it participated in the Spanish conquest of Pensacola, Florida. After the British surrendered, they were allowed to sail to New York. This reinforcement of the British garrison in New York influenced the American and French decision to march against Cornwallis at Yorktown, rather than lay siege to New York.

The death of a brilliant young doctor

Article from the Sligo Champion in the 1930s

Submitted by Padraig McDermott

If the history of South Sligo were ever to be written, the story of the Gilmartin family of Rinbane, Mullinabreena, would occupy a distinguished place. It produced doctors and priests of high renown at home and abroad; it gave a notable businessman to Ballymote, and at home in the homestead a farmer of the highest character and standing in the person of Mr. Dominick Gilmartin. It is all the more regrettable, therefore, that we have to record the tragically unexpected demise at the age of 25 years of Dr. John P. Gilmartin, after a short illness at the Victoria Central Hospital, Wallasey, Cheshire.

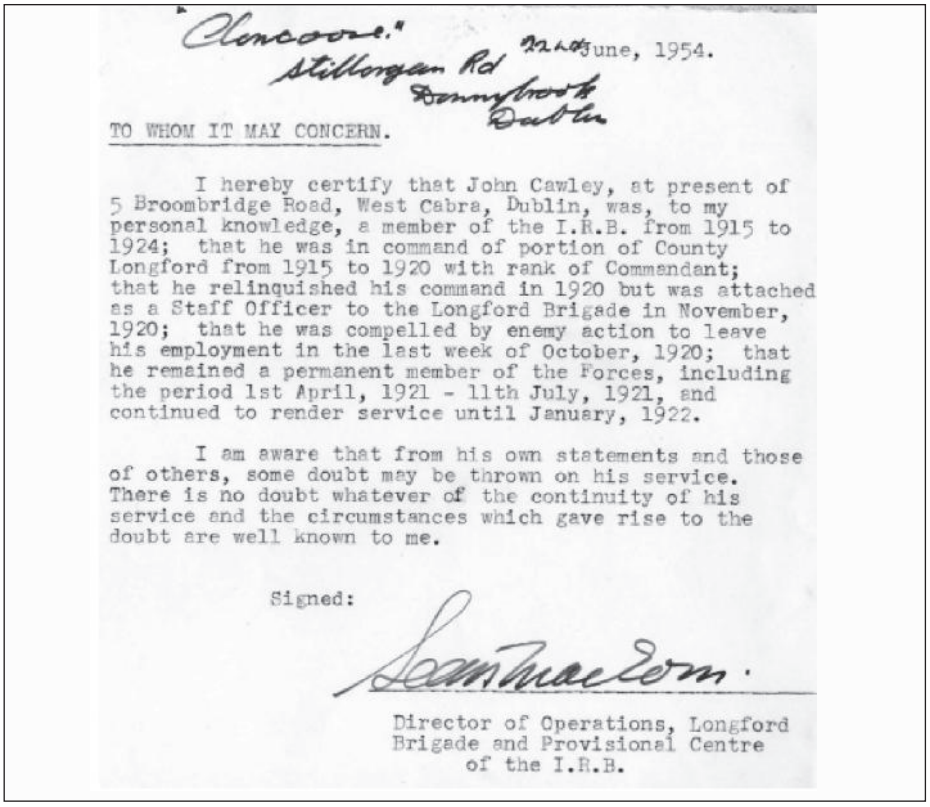
His father was the late Mr. James Gilmartin, who helped in the building up of the firm of Duff's Ballaghdereen and whose courage, philanthropy and ability were the outstanding features of Ballymote life for a quarter of a century. His mother, Mrs. Gilmartin, Zion Road, Rathgar, came of a very distinguished family. His uncle was the late Dr. Jack Gilmartin, Ballymote and his brother Dr. Tom Gilmartin of Mercer's Hospital, Dublin. The late doctor had just received an appointment to the hospital where he died and he gave every promise of a brilliant future. He was a great athlete, and a great friend, with a personality that radiated from every pore a buoyancy of spirit that made him an ideal companion and a most consoling medical attendant, who brought the sunshine of joy to every patient he attended. He was loved from a child in his native Ballymote, where the news of his death came as a tremendous shock to everybody, rich and poor alike. We regard his passing as a great personal sorrow and we tender, through this medium, our sincere condolence to his family. We shall miss Dr. Jack, as we missed his uncle, and his like will be hard to find.

As the remains passed through Dublin to Ballymote a very large concourse was present at the North Wall. They were representative of the social, sporting, professional and commercial life of the city where he had spent his student days, loved by all; a credit to his family and to his county.

After High Mass at Ballymote, the remains were interred at St. Columba's Cemetery, Carrownanty. No funeral ever testified more to the esteem in which he and his family were held.

Deechomede's Unknown Volunteer

By John McDonagh



"Cloncoose."
Stillorgan Rd
Donnybrook
Dublin

22nd June, 1954.

TO WHOM IT MAY CONCERN.

I hereby certify that John Cawley, at present of 5 Broombridge Road, West Cabra, Dublin, was, to my personal knowledge, a member of the I.R.B. from 1915 to 1924; that he was in command of portion of County Longford from 1915 to 1920 with rank of Commandant; that he relinquished his command in 1920 but was attached as a Staff Officer to the Longford Brigade in November, 1920; that he was compelled by enemy action to leave his employment in the last week of October, 1920; that he remained a permanent member of the Forces, including the period 1st April, 1921 - 11th July, 1921, and continued to render service until January, 1922.

I am aware that from his own statements and those of others, some doubt may be thrown on his service. There is no doubt whatever of the continuity of his service and the circumstances which gave rise to the doubt are well known to me.

Signed: Sean MacEoin.

Director of Operations, Longford Brigade and Provisional Centre of the I.R.B.

A letter confirming John's involvement in the IRB

The townland of Deechomede is situated in south western Sligo in the parish of Bunninadden, electoral division of Cloonoghal. It is bordered by the townlands of Spurtown, Aughris, Ballinaglough, Oldrock, Woodhill and Carrowloughlin. The most impressive feature of Deechomede is a remarkably high, steep hill, topped by an Iron Age burial mound, locally known as Caran, which is visible from much of the surrounding countryside.

According to the 1641 Down Survey, Deechomede was owned by one Henry Dowdall, a Catholic, who was subsequently dispossessed after the 1641 rebellion. His land, like most of the land in the general area, was given to Theobald Taaffe, Earl of Carlingford, also Catholic. The number of forfeited plantation acres is recorded as 138.

Two hundred and sixty years later, by the time of the 1901 census, Deechomede had 15 occupied dwellings, all but one with thatched roofs. One of these holdings, 11 acres on the western side of the hill and accessible only by a right-of-way through the fields of a neighbouring farm, relates to the subject of this article. This was the Cawley home, and according to the census it had four occupants:

- Thomas Cawley, 50 Farmer, Head of household, could read and write
- Bridget Cawley (nee Connell), 54, Wife, Housekeeper, cannot read
- Thomas Cawley, 17, Son, could read and write, not married
- John Cawley, 21, Son, creamery assistant, could read and write, not married

We can only assume that John Cawley, the older son living at home at that time, was employed in either Bunninadden or Ballymote creamery, as both were within walking distance of his home. It is the said John who later managed Granard creamery and played a major role in the struggle for nationhood in the midlands region.

John Cawley was born on 3 May 1880 to Thomas Cawley and his wife Beesey (ne Connell), and his birth was registered in Tubbercurry on the following day.

He would almost certainly have attended the old school in Carrowreagh, but where he went after that is untraceable. Professor Marie Coleman in her book, *Longford and the Irish Revolution* writes that he studied veterinary medicine in Dublin. Possible, but unlikely given that third-level education at that time was the prerogative of the wealthy, and furthermore the faculty of veterinary medicine was only established at Trinity in 1894.

A much more likely scenario is that on leaving Carrowreagh he obtained work or an apprenticeship in Ballymote creamery, which was then rated as one of the leading creameries in the country. This of course is purely conjecture.

However he did quite well for himself because in 1904, three years after the 1901 census, and aged just 24, he was appointed manager of the newly-formed Granard Co-op creamery. It is logical to assume that the management committee of a new co-op would be delighted to recruit somebody from a dairy processer with the reputation and expertise ascribed to Ballymote creamery at that time.

The fledgling Granard co-op in 1904 had 103 suppliers. One year

later their milk supply had doubled to a peak supply of 500 gallons per day, and it increased substantially in the following years. However its manager John Cawley, imbued with the spirit of nationalism, had other interests as well.

In 1906 he applied for permission to use the town hall on behalf of the Gaelic League. Showing a vigorous tendency to organize nationalistic enterprise at that early stage, he was also involved with the GAA and the Granard Brass and Reed Band.

These movements did not go unnoticed by the Redmonite faction, and in October 1907 a scathing letter appeared in the *Longford Leader* which was owned by JP Farrell, Irish party MP for Longford. The letter remarked on the fact 'that all the Granard Sinn Feiners were Blow Ins, and not from the Longford area' and urging Cawley 'to pay more attention to hygiene and cleanliness in the creamery.'

On 11 Feb 1907, John Cawley is recorded as one of the witnesses at his brother's marriage to Mary Hunt in the Catholic Church, Carrowcastle, Co Mayo.

In 1909, Sinn Fein and in particular Cawley are again under attack from a correspondent to *The Longford Leader* who wanted Cawley to apologise for remarks that he made at a Sinn Fein meeting in Finea, and suggesting that the co-op shareholders should now take action.

The 1911 census records JC as one of the six boarders residing in the house of Kathleen Hayden, 6, Main Street, Granard

With the advent of the First World War in August 1914, IRB membership and activities increased dramatically. That same year John Cawley swore in a number of volunteers who would later play a significant role in the fight for independence, including Sean Connelly, William Ganly, James P Flood, Frank McGuinness (brother of Joe McGuinness, who was later elected to the first Dail) and Sean Mac Eoin (The blacksmith of Ballinalee). The latter held a number of ministerial portfolios including Health and Defence in various Fine Gael governments, and he also ran for the presidency.

Both Sean Mac Eoin and Michael Collins credited Cawley for 'the rise of the Separatist movement in north county Longford.' An excerpt from Sean Mac Eoin's statement to The Bureau of Military History (DOCUMENT NO. WS 716) reads as follows:

'From early 1907 the Gaelic League and Gaelic Athletic Association flourished in the county, interspersed with The Ancient Order of Hibernians and The United Irish League. The independent separatist's movement was a tiny plant and found it difficult to succeed in these years …

'The Separatist movement in Longford was initiated from a development by Granard and Longford towns. To John Cawley of Granard, Frank McGuinness, Longford, and William Ganly of Granard, much credit must be given for the growth and development of the Separatist movement in County Longford.'

On the formation of the Longford Brigade of the IRA, John Cawley was appointed Commanding officer to the 2nd Granard Battalion and his volunteers began drilling and training in January 1914.

Following the arrest of Roger Casement on 16 April 1916, Alec McCabe (Kesh) and another couple of Sligo activists took the train to Dublin on Holy Saturday, to meet up with the 1916 leaders. They told him the rising was going ahead, even though the chances of success were limited. Having seen Mac Neill's countermanding orders on the Sunday papers, McCabe returned to Mullingar on the advice of Mc Dermott and then journeyed on to Granard to meet up with Cawley and try to make some provisions in case the Dublin insurrection went badly and the rebels had to retreat to the country.

On the Easter Monday night of the Rising, John Cawley and Paul Cusack started out for Dublin in a car driven by Larry Kiernan (brother of Kitty Kiernan, later to become Mick Collin's fiancé). However, they were turned back at Lucan and they then resorted to cutting the telephone wires in the area. On 16 May Granard creamery was raided by a company of the Sherwood Foresters. Cawley and Paul Cusack were arrested and taken to Richmond Barracks, Dublin, from where they were marched to the docks and put aboard a cattle boat *The Slieve Bloom*. They were brought to Wandsworth Prison and incarcerated there until they were transferred to Frongoch on 16 June where they were both charged with 'being of hostile association and having favoured, promoted or assisted an armed insurrection against his Majesty.'

Representations on their behalf were made in the House of Commons by Mr JP Farrell MP for north Longford, and the men were finally released in late December, returning to Longford to a rapturous welcome of bands and bonfires. Cawley reported that the Welsh people 'were generally sympathetic to the Irish bid for freedom.'

On 12 January 1917, Cawley was appointed general secretary of Sinn Fein North Longford Comhairle Centaur, and a few months later on 11 April, Michael Collins declared 'Longford is in a good place now largely due to the work of John Cawley.'

On 17 May 1918 Cawley once again found himself behind bars, this time in connection with 'the German Plot'. This was a spurious attempt by the British to denigrate the Republican movement, now sweeping like wildfire through the whole country. There was fierce and impassioned opposition to the proposed conscription of Irish men by the British, to replace the huge manpower losses suffered by the British army now fighting in the Great War for its fourth and final bloody year.

They (the British) tried to fabricate evidence that German agents were fomenting agitation and using Sinn Fein to start a rebellion in Ireland in

order to divert British regiments from France and Belgium. Countrywide, 73 Sinn Fein activists, including Cawley, were arrested and incarcerated for a number of weeks.

On 21 Jan 1919 the 'real shooting war' began when a company of RIC was ambushed and killed while they were escorting a delivery of gelignite to Soloheadbeg quarry in Co Tipperary. After that the war spiralled downwards rapidly, with almost daily ambushes, shootings, burnings and reprisals.

The next incident pertaining to Cawley is a report from *The Connaught Tribune*, Nov 6 1920, reporting on the fatal shooting of District inspector Howlett Kelleher who was killed while drinking at the bar in Kiernan's hotel.

According to the report, the inspector, who was only 23 years old, in plain clothes and unarmed, was drinking at the bar in the company of Larry Kiernan, Paul Cusack, B Macken and John Cawley, when two masked men entered the hotel and shot him four times.

The report continues: 'A military inquiry into the shooting of Mr Kelleher was held in the barracks today. At the conclusion of the inquiry Mr Paul Cusack was taken into custody and removed by the military to Longford.'

Because of this incident, the Crown Forces in Longford were issued with instructions to 'shoot Cawley on sight' and Cawley was forced to go on the run, living in a succession of safe houses and constantly on the move until the truce in July 1921

From then onwards, John Cawley's life becomes somewhat obscure. In an application made to the pensions section of An Roinn Cosanta in 1954, he states that he applied to join the Free State army in 1922 but was rejected because he was considered too old at 42, but that he was offered the job of Garda superintendent. He said that he declined this offer because 'he didn't like the duties.'

With all the harassment and arrests of its staff, it is unsurprising that the co-op went belly-up. Granard Creamery was placed in receivership in 1923 and the buildings and equipment were sold.

John Cawley married Florence Beatrice Maud Turner from 6 Sallymount Avenue Dublin, in the church of Our Immaculate Lady of Refuge in Rathmines, on 19 Jan 1926. The marriage registration lists her father's occupation as 'Druggist.' Cawley is described as 'Commercial Traveller' with his place of residence given as 'The Midlands Railway Hotel'.

At some stage after the foundation of *The Irish Press* in 1934, John Cawley was appointed its branch manager in Waterford, but apart from a conviction for a minor driving offence in 1936, I can find nothing about his life thereafter.

A trawl through the records of the military pensions and medals archives reveals that he was awarded a medal and special allowance on 31 July 1951, and that the balance of the said allowance was paid to his widow Florence Cawley (nee Turner) after his death on 10 July 1957. He is buried in Glasnevin. Sadly there is no headstone over his grave and his passing appears to have been overlooked by the state that he worked so hard to create.

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Author's note: This is the story of John Cawley and his valiant and unstinting efforts in the cause of Irish nationhood, a story that has been unheard and totally unknown in the area where he was born and reared. I feel privileged to bring the tale of his efforts and exploits in the national cause, back home to be recorded in his native locality.

I wish to thank Theresa Finnegan of the Sligo heritage and genealogy centre also Fr. Tom Murray of the Longford historical society for their invaluable assistance in researching this article. Also 'Hugh' from the Military Archive – John McDonagh

The Cock Tavern Kilburn

By John Hannon

Join us at the Cock Tavern the notice proclaimed a fund of friendly atmosphere and real value
One entered an Aladdin's Cave of broken dreams
And the lost legion of Irish navvies busily drinking themselves into a Friendly oblivion of darkened Guinness. In a smoked filled Irish themed tavern.

The Irish Whiskey Company Belfast Ireland
Roscrea 24 Nenagh 42 and Ballyduff 16
Acclaimed the bygone days of a misty homeland
Watch all the action here
Big screen sports seductively beckoned
The Sunday afternoon drinkers
And the live GAA games
Lulled and massaged the heartaches of spousal separation.

Deceit in a crowd

By Kathleen Quinn

Hush Hush now children,
No speaking out loud
Whispers deceit in a crowd
Fingers on lips might be the perfect picture,
Don't be upset came out the whisper,
For it's a child's rightful place,
Cause no confusion nor disgrace.

Brother Francis McGovern – An outstanding Sligo footballer and much more

By Tommy Kilcoyne

In the first half of the 1950s Paddy McGovern from Gurteen was a prominent member of Sligo senior football teams. Away from the football fields Paddy lived a remarkable life which is outlined in a recent book by Jim Malia entitled *A Remarkable Irishman: The Frank McGovern Story.*

Paddy McGovern was born in Mount Irwin, Gurteen, Co Sligo, in 1925, the son of Lena and Patrick McGovern. He attended Killavil National School. As a young man he joined the Marist Brothers, taking the name Brother Francis. He then spent about half a dozen happy and successful years teaching in St John's NS, Sligo. He was a first-class coach and during that time he coached the school team to win the 1951 Sligo Primary Schools' county title, a team which included Ray MacSharry, future Tánaiste, Minister for Finance and European Commissioner. He also coached the successful Summerhill College teams which won the Connacht Colleges senior football titles in 1954 and 1955. Those teams included the great Mattie McDonagh from Ballygar who went on to win four All-Ireland senior football medals with Galway in 1956, '64, '65 and '66. Paddy McGovern was an outstanding footballer, fast, athletic and skilful and he played for the successful Craobh Rua club in Sligo town and for the Sligo county team during the early and mid-1950s.

Those were the years when Mayo were the dominant force in Gaelic Football winning the All-Ireland title in both 1950 and '51. In the 1951 Connacht Championship Mayo defeated Sligo by 3-7 to 1-5 at Corran Park in Ballymote. Paddy McGovern played at left half forward on that team. Later in the year he featured on the Sligo team which had a relatively successful campaign in the National League qualifying for the quarter final which they lost to Donegal by one point in Glenties. In that campaign Sligo did record a memorable win over a strong Offaly team in O'Connor's Field, Tubbercurry, by 2-5 to 1-5.

In the 1952 Connacht Championship Sligo again faced the All-Ireland champions Mayo, this time in Charlestown, and went down narrowly 0-9 to 0-6 after a titanic battle. Paddy McGovern played at right half forward for Sligo that day.

In 1952 Craobh Rua won the County Senior Football Championship title defeating the holders Tubbercurry in an exciting final. Paddy McGovern played at right half forward on the team and in the same position the following year when Craobh Rua retained the championship beating Keash in the final, thus becoming the first holders of the newly presented Owen B Hunt Perpetual Challenge Cup.

In 1953 Mayo again came to Corran Park, Ballymote, to play Sligo in the Connacht Championship. The powerful Mayo team which included such greats as Padraic Carney, Paddy Pendergast, Sean Flanagan, Joe Gilvarry and Henry Dixon prevailed narrowly by 2-6 to 1-6. Paddy McGovern came on as a substitute for Sligo that day.

Sligo qualified for the Connacht Final against Galway in 1954. It was played at Tuam Stadium and what a contest it turned out to be. In a frantic finish, Sligo were controversially denied an equalising goal. Galway won by three points 2-10 to 3-4. Sligo's frustrations were summed up by journalist Joe Jennings who wrote in his *Sligo Champion* report: 'I could have cried in Tuam on Sunday when I saw referee T. Reilly (Cavan) place the ball for a free out to Galway after there was more than a doubt about the ball having crossed the line for an equaliser.' The Sligo team which included many of the county's all time great footballers was: TJ Murphy, Ted Nealon, Frank White, Paddy Christie, Ray Tully, Nace O'Dowd, Padraic Dockry, Frank Gaffney, Ned Durkin, Paddy McGovern, Johnny Cogan, Mick Christie, Paddy Mullen, Mick Gaffney, Joe Masterson.

Brother Francis again played for Sligo in 1955 when they lost out to Roscommon by 1-8 to 0-4 in the Connacht Championship semi-final in Castlebar. Luck was not with Sligo that day when two goal attempts, one by Brother Francis, struck the woodwork instead of the back of the net.

In 1958 the Marist Order gave Brother Francis an appointment to Nigeria, a vibrant and dynamic country on the brink of independence. He excelled as a teacher there and took well to life in the tropics, very different though it was to rural Ireland. His skills were recognised and he was appointed as novice master for Nigerian Marist Brothers in training. Independence came and all seemed well. Then in 1968 the war started, the Nigerian civil war, the Biafran war. Jim Malia was himself in Nigeria in those years, often working alongside Brother Francis, and in his book the reality and brutality of war are not glossed over.

As it turns out, the story of Brother Francis in Nigeria and Biafra, and his work with refugees and later with those who suffered loss of limbs during the war, was only the beginning. He returned to Ireland to take up retreat work with young people and was again very successful. He completed his teaching career in Athlone. He moved into working with alcoholics there.

The project went from strength to strength. A new complex was built and President Mary Robinson performed the official opening. Brother Francis was awarded the Irish Life Pensioner of the Year Award. In 1999 he was invited and travelled to Nigeria to celebrate the 50th anniversary of the arrival of the first Marists there. He returned to Athlone to continue with his work, retired and died there in his 84th year in January, 2008.

Jim Malia's description of Brother Francis as a remarkable Irishman is very appropriate. Ar dheis Dé go raibh a anam dílis.

Sources

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A Remarkable Irishman: The Frank McGovern Story, Jim Malia. New Millennium Publishing Ltd., 34, South Molton St. London, W1K 5RG.

Sligo - Connacht Senior Football Championship v Mayo at Ballymote, 1951
Back (Left to Right) — Jim McTiernan and T. 'Click' Brennan (Officials), T. McVann, E. Durkin , J. Masterson, M. Gaffney, P. Kennedy, N. O'Dowd, F. Gaffney, B. Oates, M. Cunniffe.
Front (Left to Right) — Martin Sweeney (Official), F. White, M. Christie, P. Brennan, F. Quigley, P. McGovern and T. Dunleavy.

St. John's National School Temple St., Sligo. Juvenile County Champions 1951.
Standing (L-R): Bro. Francis (Paddy McGovern) Trainer, Donald Deering, Red McManus, Maurice Ryan, John Gallagher, Ray MacSharry, Eamon Lynch, Cyril Parkes.
Middle row (L-R): Charles Kelly, Martin Dolan, Jack Doherty, Tommy Flynn, ----- Levins, Gerry Carr.
Front row (L-R): Mickey Scanlon, Eamie Cawley, Augustine Lynch, Pádraig MacSharry, Andy Kilfeather.

Special places in Paris for the Irish College

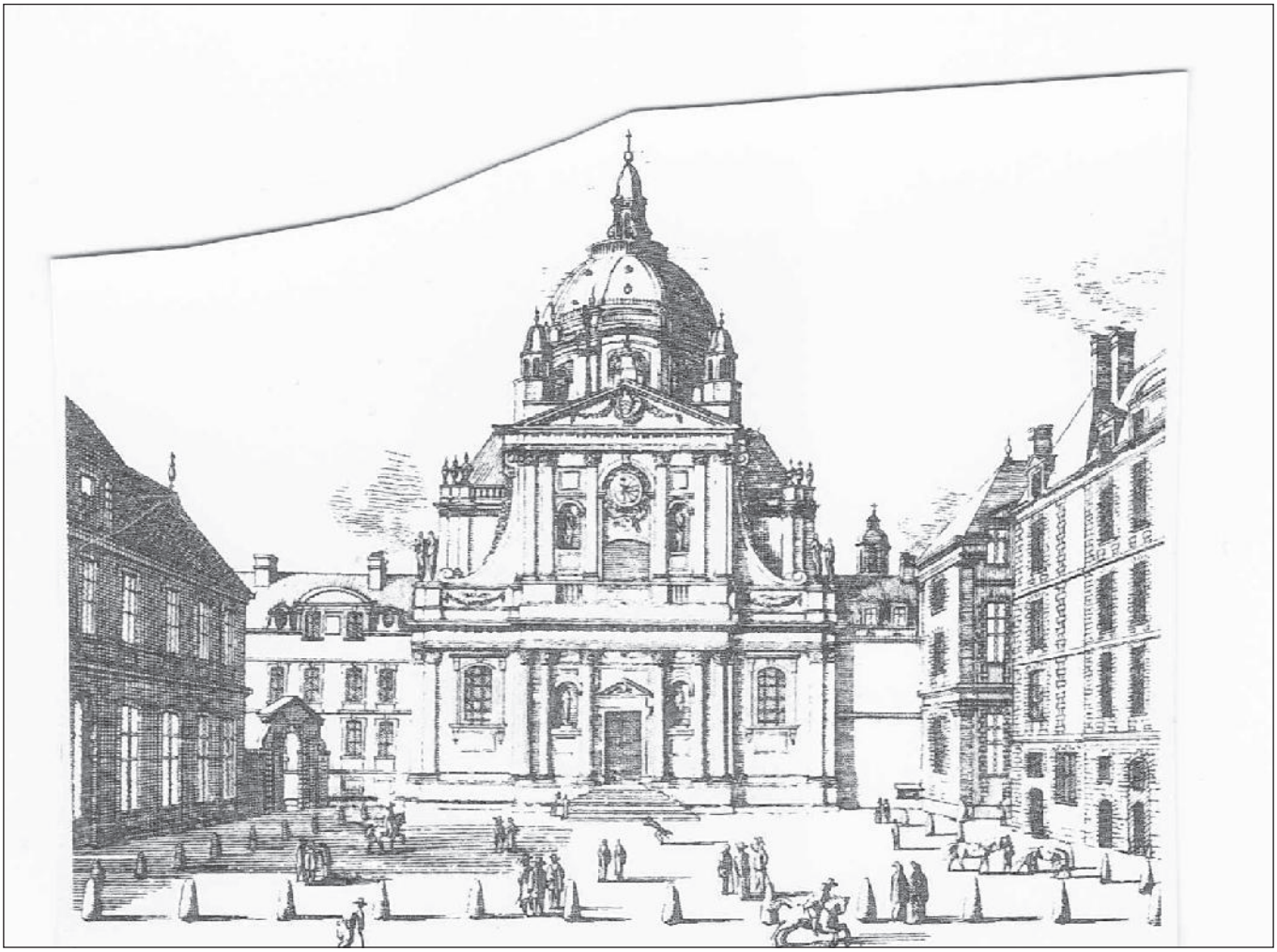
Submitted by Neal Farry

In his short history of the Irish College in Paris titled *Soldiers, Scholars, Priests: A Brief Overview of the History of the Irish College in Paris*, Fr Swords has provided us with a number of contemporary drawings of buildings with which the noted Ballymote catechist and linguist, Rev Dr Andrew Donlevy (1680 - 1746) was associated.

In his booklet Fr. Swords has quoted a poem by Padraic Colum, *The Old College of the Irish, Paris*:

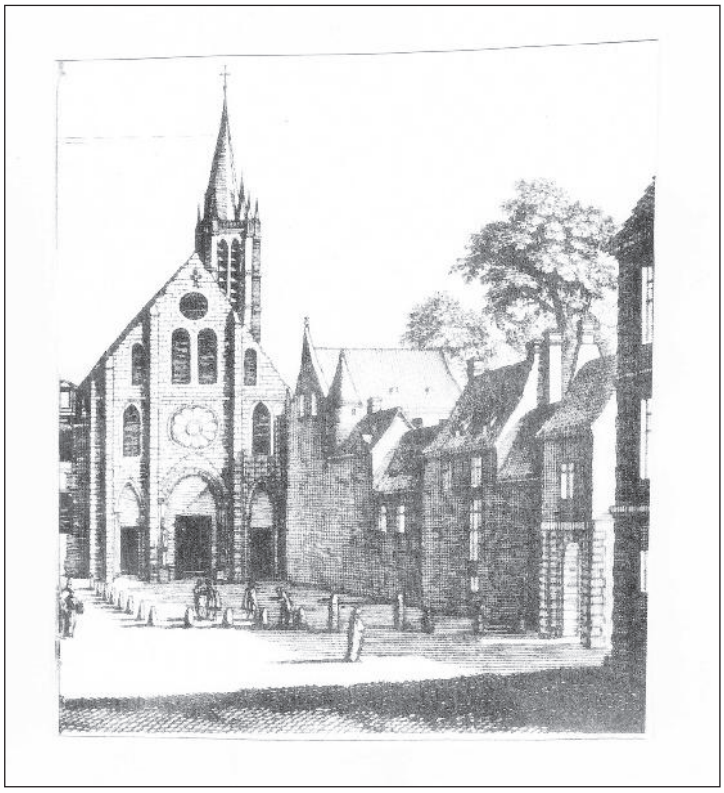
Our order broken, they who were our brood
Knew not themselves the heirs of noted masters,
Of Columbanus and Erigena;
We strove towards no high reach of speculation,
Towards no delivery of gestated dogma,
No resolution of age-long dispute.
Only to have a priest beside the hedges,
Baptizing, marrying,
Offering Mass within some clod-built chapel,
And to the dying the last sacrament
Conveying, no more we strove to do --
We, all bare exiles,
Soldats, erudits, pretres.

Permission to use the extracts from the late Fr Swords' work was granted by his sister, Brenda Coyne, for which we are most grateful. The booklet was submitted to the *Corran Herald* by Oliver Farry.

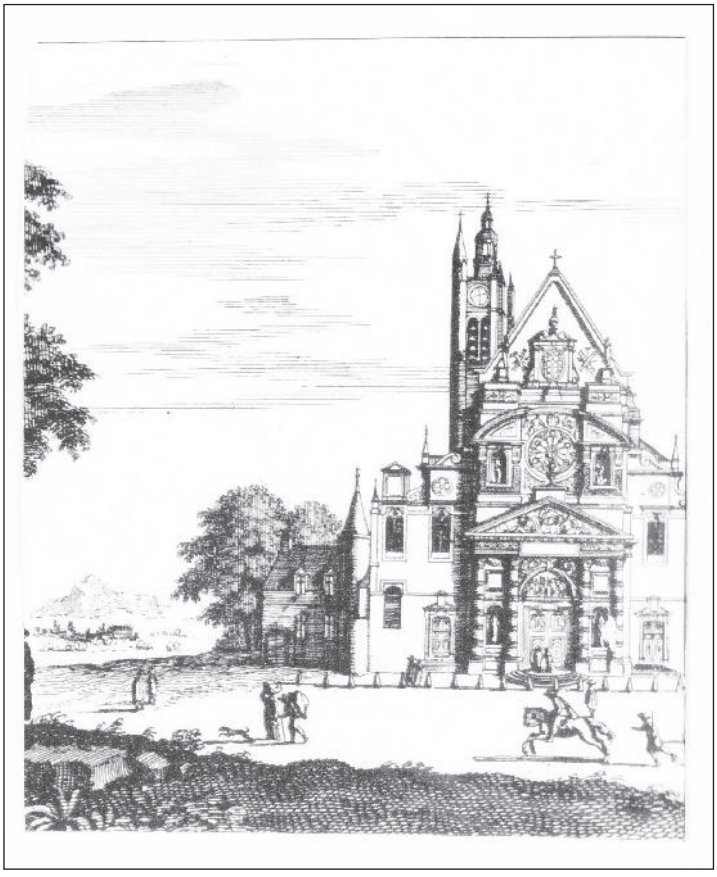


The courtyard of the Sorbonne. Dr Dunlevy was a Professor of Catechetics in the Sorbonne when he compiled his catechism 'An Teagasg Criosduidhe de reir Ceasda agus Freagartha'

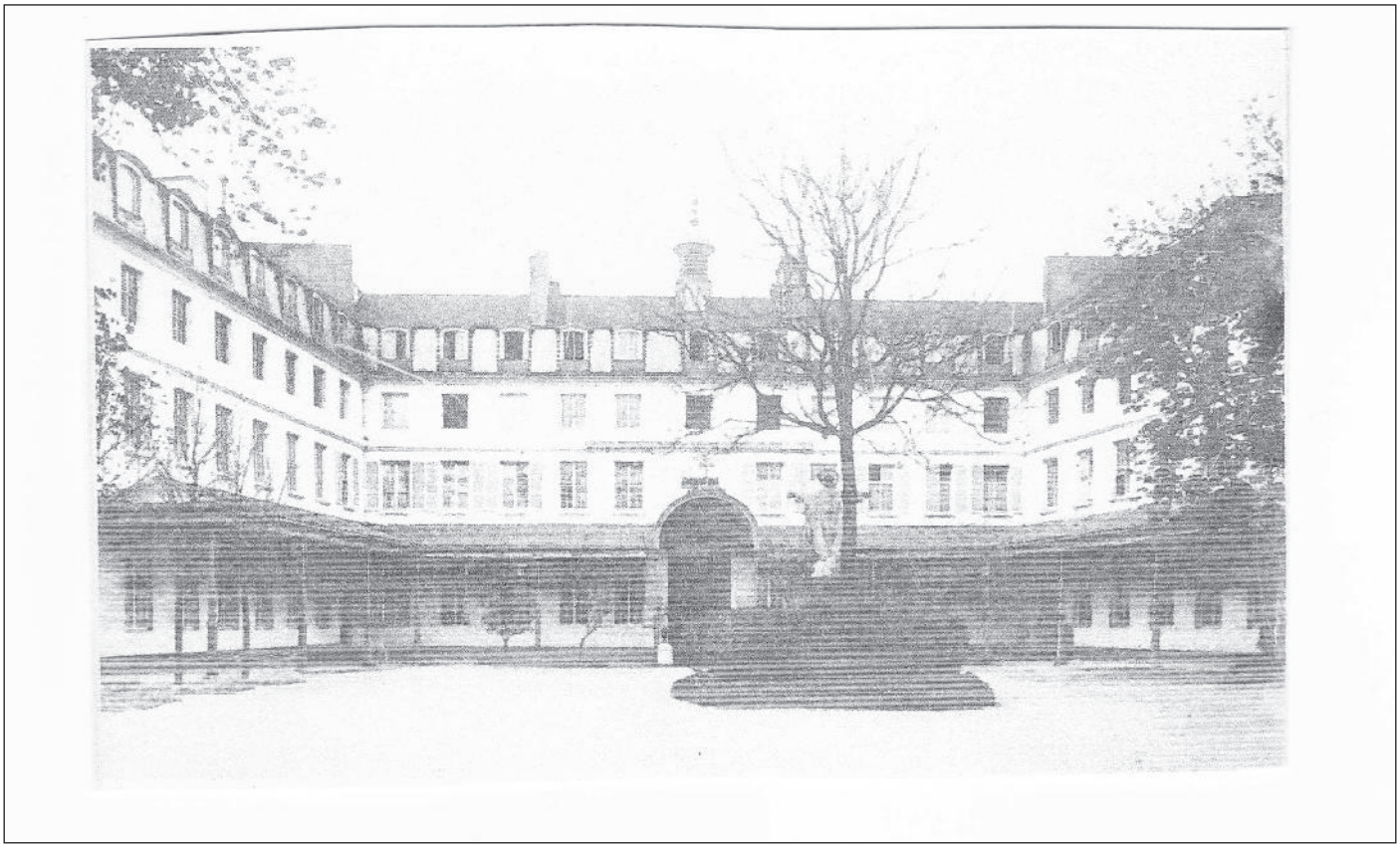
In June 1722 Rev Dr Andrew Dunlevy was appointed founding Prefect of the Community of Clerics and Scholars in College des Lombardes on Rue des Carmes by the incumbent Archbishop of Paris, Louis de Noailles



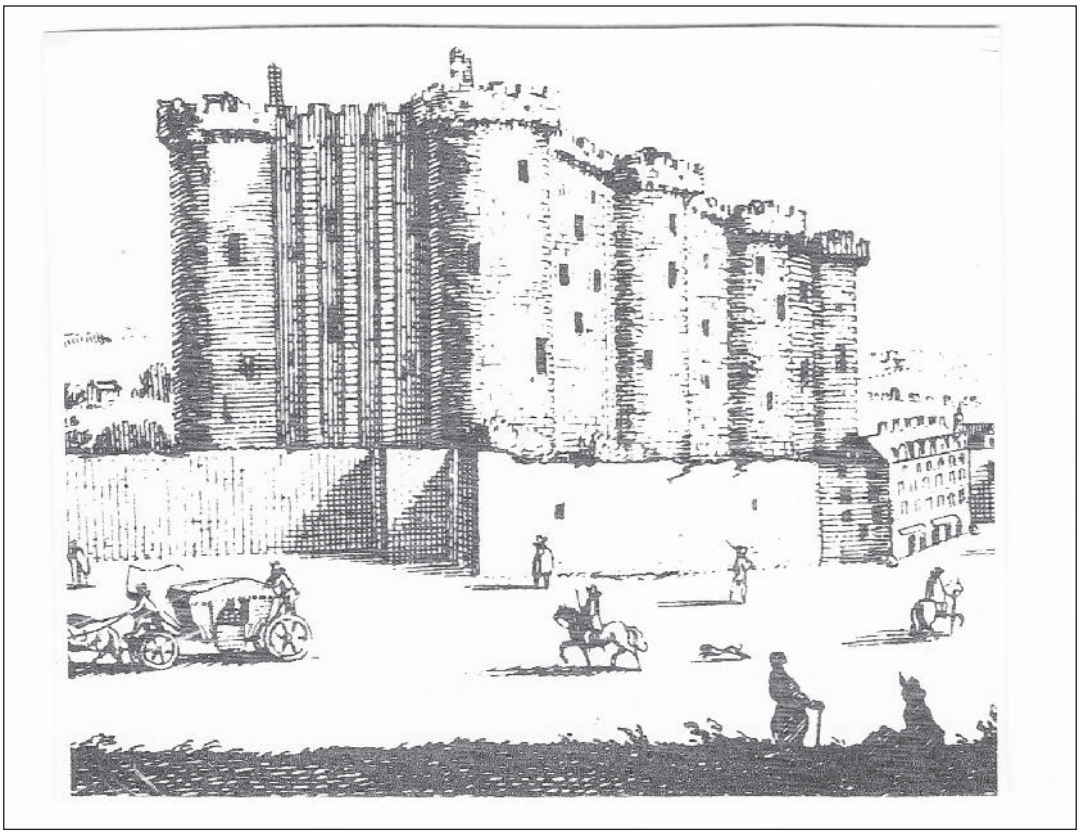
The Abbey of St Genevieve, whose abbot was a director of the Irish College during the time of Rev Andrew Dunlevy



St Etienne du Mont, the Parish Church of the Irish Community during the life of Rev Andrew Dunlevy.



The present Irish Cultural Centre in Rue des Irlandais. In 1775, after the death of Dr Dunlevy, the Irish students were transferred from the Lombard College to a new college in Rue de Cheval Vert. The Emperor Napoleon Bonaparte renamed this street Rue des Irlandais in 1807. The Irish College became the Irish Cultural Centre in the 20th century.



The Bastille fortress. No doubt the Irish students were careful to avoid incarceration in this prison.

28th Ballymote Heritage Weekend 2017

Ballymote Heritage Group, Committee Members left to right: Neal Farry, Ursula Gilhawley, Anne Henry, Pam Benson, Annette Caffrey, Carmel Rogers, Eileen Tighe, Michael Tarmey and Derek Davey

Left to right: Neal Farry, Ursula Gilhawley, Eileen Tighe and Dr Patrick Wallace, former director of the National Museum of Ireland

Left to right: Speaker Alf Monaghan and Neil Henry

Left to right: John Coleman and Carmel Rogers

First Communion and Confirmation 2018

Knockminna First Holy Communion 2018

Front Row: Cliona Golden, Vicky Quinn, Amy Mc Donald, Aoife Scanlon, Gracie Mc Donagh, Kayla Beirne.
Middle row: Ryan Faughnan, Christy Muldoon, Gary Mc Donagh, Niall Mc Garry, Darragh Lyons, Eoin Henry
Back row: Louise King (Principal); Fr James Mc Donagh PP, Aoife Mc Donagh (class teacher)
Altar servers: Tom Cassidy, Michael Kerins

Knockminna Confirmation 2018

Celebrant: Fr James McDonagh
Front row: Kayleigh Scanlon, Ted Mc Garry, Darragh Mc Donald, Fiachra Duignan, James Mullen, Shane Drury, Keilan Hannon, Tiarnan O'Connor, Jamie Quinn, Michael Kerins
Centre: Sinead Nally, Tara Scanlon, Amy Brehony, Louise King (Principal), Tom Cassidy, Tomas Faughnan, Daniel King, Joseph Curran, Adam Ferguson
Back row: Nicole Wynne, Cora Mc Morrow, Cassandra Quigley, Dalton Taylor, Adam Scanlon

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