



CARLOVIANA

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The way forward

"Some dream a dream, and say why? Others, dream a dream, and say why not?"

At many times throughout our history many of our people who were not satisfied with the prevailing conditions have asked "why not".

Tone and Emmet asked this question. J.K.L. and O'Connell asked it. Davitt and his followers asked it. Larkin, Connolly, Pearse and McDonagh, each in turn asked "why not".

I "dream a dream" of the Old Carlow Society and say "why not". The "why not" is why not restore it to its initial vigour.

Since 1946 almost every trade and profession has had to learn new methods and techniques.

In that time the Society, especially the latter years, has tended to preserve a "status quo". This has led to almost complete stagnation within the Society and has led to two of its main weaknesses at the present time. These are (1) the almost complete concentration of members in the immediate vicinity of Carlow town and (2) the almost complete absence of active young members.

The founding members did Trojan work, but time has taken its toll. Until people with the same enthusiasm are again induced to become members, the Society cannot achieve its former vigour.

I offered myself for election as Chairman because some members, among them myself, asked why not have a vibrant Society with numerous young members and a membership from the whole County.

The first hurdle of becoming Chairman was not very difficult to achieve, but the revitalising of the Society cannot be achieved, without the co-operation of the present members.

Recruiting young people will be the most difficult part of the renewal programme. I know that many potential young members cannot identify themselves with the Society as it is now. One reason is the name, and the other is that they say that there are no young people in the Society. The recruiting of members throughout the county will not be too difficult, but the problem will arise when those people are admitted to membership. The committee will have to plan a programme which will be of interest to all members whether they come from Poulmounty, Hacketstown, Old Leighlin or Kildavin.

The Society has had successes, most notable being the County Museum. However, in my view, some important themes and eras have had insufficient attention paid to them: the development of education in the County and the War of Independence. I know that many items dealing with each of those subjects are available, if the Society makes a decision to exhibit them, but until that time, owners prefer to keep them in private possession.

I may appear to be very dissatisfied with the Society. This is not so, but I, in common with some members, do realise that a revitalising programme will have to be undertaken immediately if we are to have a Society not only as good as but one which will be better than all others in the country.

For that reason I invite anyone who is interested in helping to improve and extend the influence of the Society to contact me.

Seamus Murphy,
 Chairman,

October, 1980. Old Carlow Society.

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The District of Leighlin Lasarian country

—Margaret Hayden—

Ireland has always been famous for its glorious past and possibly it is this consciousness of greatness which has influenced us over the centuries. Leighlin, from where I come, is one of these places. The whole parish has a rich historical heritage and in Ireland's golden era there was a monastic school here. At that time the present parish of Leighlin consisted of seven parishes and the remains of the churches in these places may still be seen. Leighlin was a city then extending for a radius of more than four miles and its centre was at the site of the present Cathedral at what is now known as Old Leighlin. Literally the name "Leighlin" means "half glen" and Old Leighlin is a small village set in a fold of the hills forming the southern tip of the Slieve Margy ridge. Only on one side has the sightseer a look at far horizons, which are formed by the Blackstairs Mountains, dominated by the highest peak, Mount Leinster.

St. Laserian, the first Abbot of the monastery is the patron saint of the parish — of the whole diocese in fact. Prior to his coming, St. Gobhan was in charge, but he relinquished his post in favour of St. Laserian, who was advised in a vision to set up his monastery "where he would see the sun first shining" (It was a wet day). Under Laserian's rule the monastery became famous as a place of piety and learning with 1,500 monks there at the peak of its glory.

The lives of the people revolved about that monastery because it was a hospital and an orphanage as well as a centre of learning, religion and the arts. All kinds of crafts were taught there and stories were told and written down. The monks were famous too for their curing herbs and ointments.

DATE OF EASTER

It is not generally known that St. Laserian was instrumental in getting the date of Easter to co-incide with the rest of Europe. Ireland had kept behind Europe in this respect. A Synod was convened at Old Leighlin to gain approval of the accepted date and St. Laserian was made papal Legate to this gathering. After much discussion the date of Easter as we know it, was approved. Ever since the field where the Synod took place is called

Pairc Ban, presumably from the white habits of that multitude of clerics there on that occasion. St. Laserian died in 639 and over succeeding centuries the Abbots continued to be "a flame of Gold over noble Ireland".

During the Danish invasion the monastery was plundered and many people slain. In the following century Old Leighlin was again looted. In 1060 the place was also burned and Irish warring chieftains were sometimes involved as well as foreigners. After the coming of the Normans Old Leighlin as distinct from New Leighlin or Leighlinbridge on the Barrow began to diminish. Leighlinbridge became a strategic position as the Barrow formed the limits of the Pale.

The monastery was still at Old Leighlin and in fact a Corporation administered law here until the mid 19th century. The newer part of the city continued to flourish. The Normans set up and endowed a Carmelite Monastery in what is now Main Street. Nearby a castle fortress was built by them for protection from Irish attacks. Sir Peter Carew founded the monastery and lived at the Castle. Irish chieftains from the Slieve Margy Ridge made many forays on the Normans within the walls. They had good vantage points from the hills and no doubt there were many bitter battles.

AN OLD SAYING

An old saying which is often quoted by people living quite far away from the district is "Old Leighlin I dread you and the hills above you". I suspect that this saying originated in Norman times and was coined by them. It is, if this be true, more a tribute than a criticism because the Irish waged war relentlessly with the Lords of the Castle and the soldiery who kept the bridge. The hills too would have provided vantage points to ensure the success of these forays. In time these Normans like all the others became more Irish than the Irish and absorbed themselves into the community. The Carmelite Monastery was occupied until the 19th century when sadly, the last few members of the Community made their way back to the Mother House in Kildare.

The present bridge in Leighlin is that Norman one and dates from the 13th cen-

tury. However, long before the Christian era Leighlin was important as being the residence of the kings of Leinster. The reputed site is at a place close to the village on the west side of the river and is called Dinn Righ. It is now just a raised ring of land high over the Barrow with no mark or indication of its historical associations.

For centuries then, we had these two townships of Old Leighlin and New Leighlin or Leighlinbridge. Wars and persecution took their toll of the monastic settlement at Old Leighlin and in the reign of Henry VIII the Church which was all that remained of the monastery passed into Protestant hands. The cult of St. Laserian lives on still, strong and undimmed. On his feast which is April 18th there is a Pattern to the Blessed Well near the Church and public Devotions are held. Many people have a wonderful belief in the miraculous power of the water.

Ballinabranna is now the out-parish of Leighlin and is north of it on higher ground. The area is also historically rich. Clogrennane Castle is near here and it was also a Norman stronghold. The Butlers were the owners of the Castle. There are many raths around and former generations had a wholesome dread of offending the "Good People".

TRADITION AND FOLKLORE

As usual in a district with such a historical background there are numerous traditional stories and folklore. In giving some of them I cannot vouch for their complete authenticity but they probably had a basis of truth. According to tradition there are a lot of underground passages near the site of the old monastery at Old Leighlin. Historians say that the one linking the Church with the Blessed Well is probably a fact. Old and long gone people believed that a passage stretched from the Church to the site of another ancient Church over three miles away (Wells). Others maintained that the passage emerged less than a mile from the village. The theory is that the monks hid in these passages in times of persecution bringing the sacred vessels and vestments with them.

The idea of the shorter underground

exit is in a field which is called the criosog. Obviously it had a connection with the monastery. There is also a Mass bush, said to be hundreds of years old in the field. The terrain here is limestone and there is a working quarry close by. Limestone creates natural fissures in the rock and it is feasible that the monks could have improved on the natural caves. Investigation is difficult because some of the field has got overgrown with briars.

Another old story giving credence to the idea of underground passages is the fact that years ago, when iron-bound carts traversed the hill road immediately south of the site of the old monastery travellers declared that a hollow sound always came from a particular part of the hill. The declaration was made in good faith without being aware of any traditional story. The "Big Tree" is also a well known landmark in the village just at the Church gates. This is reputed to be on the site of an ancient yew tree called Eo Rossa or Rossa's yew tree. It was a sacred tree in pagan times which fell in St. Lasarian's time and the wood was shared out for building monasteries. It is still called the "Big Tree" and has a raised circular platform around it where flowers are grown. I remember it as a spreading ash tree at one time but this too, succumbed to storm and about seven years ago a copper beach was planted by Muintir Na Tire and is flourishing.

The old-time monks also enjoyed some renown as healers. This healing was supplied by botanised medicines. They used herbs, plants, flowers and various sages from which drinks and ointments were made. Another old tradition concerns the holy water font which is still in the Church. This is certainly old and hewn roughly with primitive tools. The story is that the font was pulled out and thrown outside several nights in succession but it was always back the next day. One very ancient family in the district is Carey's. They claim descent from the Carews by which name they were known up to 100 years ago. Tradition claims that the monks made a promise to them that the family would never die out because they did some very needful service for the monks at one time. This belief has been a source of hope for the present family who waited a long time for children of which the youngest two are sons.

1798

The parish of Leighlin had fluctuating fortunes after the Normans got assimilated into the community. There were only the poor and the rich and most landlords were unjust, mean and cruel to their tenants. The Penal laws were another imposition which laid the seed of strife in Irish hearts and this erupted into the Insurrection of 1798. It was as bitter and heart-rending around Leighlinbridge as anywhere else. Many local people were

choice — to inform or to die tortuously. To be branded an informer was considered worse than death. Once again the Carews were in the forefront of trouble.

Denis Carew was due to die after being flogged for some miles on his way to prison. Prison was a small room on the east side of the bridge in Leighlin. To him his visiting wife said "Leave no other widow but me" In other words don't turn informer. Brigid Carew was about forty at the time and had several children. Up to recent years a lane in Leighlinbridge was called murdering lane. The name dates from '98 when many prisoners were brought here to be mutilated and finally hanged. The inn facing the Carlow road was also prominently associated with that time. It is a shop and dwelling house now. Men from the hills and the valleys; from Leighlinbridge and Old Leighlin — were among those slain and even to this day there is a reticence in recalling those families who got branded with the name "informer".

Always it seems the area around the bridge in Leighlin was a hazardous place to live. There was many a faction fight at the fair of Leighlin, held annually. There were dark deeds done in the days when river traffic brought an influx of employees of rival companies. Many times in the recent past the river Barrow has overflowed into the streets when rain fall got excessive.

FAMOUS NAMES

In retrospect it would seem that the love of learning is inherent in us all and that includes Leighlin. The parish, with its out parish — Ballinabranna has had a fair share of notable and learned people. Naming the great Church leaders first we have Cardinal Cullen who had close connections with Leighlin. He was born in Ballytore where the family had moved shortly before the Cardinal's birth. He was ordained in Rome where he ministered for thirty years after. In 1850 he was appointed Archbishop of Armagh and in 1866 became Ireland's first Cardinal.

The Cardinal's nephew was another prominent Churchman and also became Cardinal of Sydney. Patrick Francis Cardinal Moran was born in Main Street Leighlin and his eminent uncle started him on his priestly studies in Rome. He spent many years on the staff of the Irish College there. On returning to Ireland he was secretary to his uncle for a time. In 1871 he was appointed Bishop of Ossory after some months as Coadjutor. Then at the repeated requests of bishops in Sydney he went to them with Papal approval. There were sad farewells from his friends and relatives but the infant Church in Australia soon felt the benefit of his coming and he left a legacy of churches, convents and schools to that

notable religious and theological books. He paid one visit at least back to Leighlin about 1910 and was instrumental in bringing the Mercy Sisters here at that time. He also donated the high altars that are in Leighlin and in Ballinabranna.

Professor John Tyndall was another Leighlin man whose fame was world wide and was one of the world's greatest scientists. As a youth he was interested in nature but around 1839 his mind was on more serious things and drawing and geometry were his subjects. His teacher was John Connill who was another of Leighlin's "greats". He and Tyndall; his most brilliant pupil are said to have worked out geometry problems in the dust of the road from the hedge school in Ballinabranna on their way home John Tyndall started work as a surveyor but over succeeding years he got a degree in philosophy, got proficient in three languages and was a lecturer and writer. He designed a lamp which was used at the Howth Lighthouse. He went on tours with astronomers to study eclipses, studied the causes of rainbows and was a consultant in street lighting in major towns in England. Truly he fulfilled his prophecy. "I will join the Barrow with the Thames". He died in 1893. Some mountains, a town, a village and a glacier have been named after him but there is no monument or building commemorating him in his native village or county. However there are moves to rectify this in the near future.

Another Leighlin man, Myles Kehoe, was a hero of the battle of the Little Big Horn as a captain in the U.S. Army. He was born near Leighlin in 1840 and followed a military career. For a time he was with an Irish contingent with the Papal Army but later he transferred to the U.S. Army. In that fatal battle with the Sioux tribe he was second in command and met his death by rifle fire at the age of 22. His horse, Comanche was the only survivor of that carnage. Later the Indians refrained from mutilating his body because of the religious emblem he wore round his neck. The present owner of the ancestral home at Orchard near Leighlin is also named Myles.

Many simple unlettered people of my district come to mind as being great but their greatness is in eternity rather than in time. They are in the true tradition of this island of saints. I can remember poor half nourished people coming from the hills to perform religious duties fasting from midnight. These men and women had no mod. cons. as today. The work was laborious and women often worked in the fields too. They were devoted to their families and did their best to make a better life for them than had been their own lot. Yet they were always light-hearted and witty and many a good story has emerged from the hearthstones of a poor but noble people. This way of life was not

unnamed "greats" of our country have bequeathed to us that same staunch spirit of faith which probably still holds us in all life's adversities.

MODERN TIMES

So now we come to our own times. Leighlinbridge with the parish Church of St. Laserian is the centre of activities. Geographically Old Leighlin is more the centre. From here the parish has a rough circumference of over three miles. The hills to the west rise like sentinels as if to guard the fortunes of the ageless countryside — Laserian's country. That Norman bridge in Leighlin is still a hazard and was never designed to take the amount of traffic of to day. In recent years many spills at the bridge have demonstrated this fact but happily the loss was in goods and not in human life. Now a cantilever crossing is being erected for pedestrians while plans are going ahead for the erection of a new bridge farther upstream and a linking road which will bye-pass the village. This may present other problems but the Barrow-side here has become a modest tourist attraction and may be more attractive when heavy traffic is eliminated. The local Community Council have provided seating and tables and a riverside garden has made it a pleasant stop for picnic meals for motorists.

Farming is the principal occupation and farms vary from the rich lands of the Barrow valley to the cold marshy moorland of the hills. Most of the industries of the area are based on agriculture and the young men from the hills supplement their incomes by seasonal work in Carlow Sugar Factory. By way of bonus the poor land of the hills has some turf banks and it is possible for families to cut turf for their own use. Much of this area has also been taken over for afforestation and the young trees are a pleasant backing for the wide view of countryside which attracts summertime motorists.

The Limestone Quarries and Monumental Works near Old Leighlin provide good employment. There is also a Limestone industry at Ballinabranna and a small coal mine on the Ballinabranna outskirts of the parish which is the reason for the presence of grindstones in the area. Grindstones were circular stones of granite or limestone with a central pin to which a horse or donkey was yoked. The stone was thus rotated while coal slack mixed with clay was spread underneath. This crushed coal-clay combination was made into "bombs" or little balls and was the normal firing used in the days of open fires. The grindstones are falling into disuse now and many have gone completely. A knitting factory in Leighlin employs youths and young girls while factories and offices in Carlow and Bagnalstown absorb the non farming population.

There are community halls at Leighlin, Old Leighlin and Ballinabranna. In all cases these halls were possible when new schools were built and the community took over the old buildings and reconstructed them into halls. Each area has its own functions and organisations and there is a friendly rivalry in all aspects of sport and leisure activities. This does not mean that the parish is not unified. There are a number of occasions when the whole parish as one must put heart and soul into some fund raising project and each area helps when the cause of any one area is claiming attention.

Now the way of life is vastly different since Laserian's time. The ancient city of Leighlin has now divided into two villages with Ballinabranna forming what would have been a kind of suburb. The older area at Old Leighlin now consists of one street. There is a square where the "big tree" stands and all is dominated by the imposing church gates to the 16th century Church. Like other places the population

empty houses testify to this. One aspect endures however. The contours of the countryside — that long line of hills — the distant views — were familiar to Laserian and his monks too.

I realize this as I look through the window of my house towards Barney's Hill just two short fields away. That is the hill in whose folds is the field called Criosog. We played in it as children without knowing anything of history or field names. Even then we got the feeling of eeriness, of being back in time and isolated from the present. In spring the brown bracken mingles with golden furze; wild life is abundant and rivulets gurgle downhill and lose themselves underground. To me this field with the humps has now a new significance and I wonder does history live on in subterranean passages. Perhaps the devices of the present will sometime unearth the whole story of Laserian and his monks.

However whether this happens or not this district of Leighlin will always be LASERIAN'S COUNTRY.

Duiske Abbey

This photograph by William Ellis shows the interior of Duiske Abbey, Graigue-namanagh. This magnificent building was re-opened for public worship on June 1st 1980. The Old Carlow Society wish to congratulate all those concerned with the restoration of this historic building



Growing up in Carlow

— Pádraig Ó Snodaigh —

What do you keep and hold and what do you clear away? We have lost or wasted too much already. Some years ago at a Labour Party Conference a speaker, referring to the Irish Language, said "throw it on the ash-heap of archaeology". Agus ar ndóigh mórbh é ná iad ba mheasa, ní hiad anois ach oiread. Ar a laghad bhí sé macánta is labhair as a thoil is as a snaointe féin múnlaithe mar a bhí ag an teip a chuaigh romhainn is ag an ábharachas atá ag creimeadh luachanna i gcuille chearu den tír.

Brother Dowling brought Sean O'Ciardhubhain "out the hill" one afternoon and had Sean listen to him speak to elders there in an accent Sean later thought resembled what we now designate as Ulster. That I suppose was the last of Leinster Irish in this area and none of us thought to do anything about the grafting on instead of restoration. Sean, a Carlow man as you have gathered, was at this year's Conradh na Gaeilge Ardfheis san Spidéal an neascóid úd i nGaeltacht Chois Fharraige.

There was a certain shame in poverty I suppose that hastened the loss and destruction of so much of value. Who is Ned Ffrench's successor as a tinsmith? the Gug Murphy's as a blacksmith in Bridewell Lane and Potato Market? Where are their equipment and stock? Where indeed — bulldozed with the Lane itself and its offshoots. Who in their physical absence can understand the celebration in certain lines of mine about the aunt who reared me there since but the grotty rut by Quinn's and the cul de sac to the Corcoran haven are all that now remain. The garden of adventure and strange memories beside the Mill race is gone I'm told. Perhaps Hopkins's and their apples are too; it is hard to know, the town has changed so much.

There was a time when reverence either declined to superstition or masqueraded in that form, but whichever it was so still obtained in my youth that field monuments and memorials were preserved by geasa or taboo that now go down before a grasping ambition that thinks its ownership absolute and not delegated — an avarice that will reap due vengeance I fear in time unless it changes quickly. Pig ignorant prurience changed Ráth na Pis to Larkfield and unlike Páirc Mhuire with its transplanted community of "dirty Lane boys", as Michael Farrell called us in *Thy Tears Might Cease*, one felt not only was the shame of past expressed in that change but a ruthlessness that bodes no social good, as so

many other countries and societies have experienced.

I remember once seeing Big Jim Larkin from Lynch's steps address a handful in a forties' election campaign — as few I suppose as listened to that brief sortee of Gearóid Ó Cuinneagáin's here with Ailtíri na hAiséirí in the same decade if not that year: but no one said to me what I had seen or heard and it was left to the study of a decade and a half later to prick the memory into a realisation of what had passed by — extinct volcano perhaps, but history itself. Does anyone use the steps now? or would anyone attend a meeting still? Would Charlie or George or Garret or Frank spill crowds up every artery and all the way to Duggan's Cross as Dev. did once (and Lemass failed to do at the close of that same campaign) but then many of you may not even know where Duggan's Cross was.

And there's the rub again: the failure to value our own. My aunt could sing "Killarney" and others "Galway Bay" — the Walkers and the Begleys could do an opera when in form — but Delia Murphy singing "The Spinning Wheel", say, was a scandal to them. A diplomat's wife singing an oul' tinker song! — as if those arts which a people on the run can bring, their poetry and music, somehow did not belong at what was — ignorantly — conceived to be the peak of social life, an inaccessible one at that. But in music, at least, I think that wheel has turned. I don't know how it is with them now or if they still play but some years ago I wrote of "Cromlech" and their quality, while the Conradh's weekly seisiun in the Seven Oaks pays testimony to its acknowledged vitality. It is so different from when Donagh MacDonagh told me he had to write the songs himself to make a programme on us in his "Ballad Tour of Ireland" on Radio Eireann long ago or Ciaran MacMathuna's failure to respond to my father's offer to set up sessions for his Job of Journeywork. What matter — we know, or do we? that the greatest piece of all "Eibhlín A Rún" is ours — at least in the inspiration. Yes that wheel has turned. All credit to those who kept the resin on the bow in the years of ignorance and ignoring; all credit too, to the efforescence best seen, perhaps, in Comhaltas Ceoltóirí na hÉireann's fleadhanna céoil and in the rediscoveries highlighted by Seán O'Riade. Tá muid bródúil arís as an gcuid sin dár ndúchas.

But then perhaps we do not boast enough. Since we don't and keep our information too often to ourselves, we may

not appreciate, as deserved, the efforts of Jean Rowlands to bring that most interesting Young Irishman and anti-slavery campaigner, James Haughton, to our notice. But where is the plaque that marks his birthplace? Certainly Norman MacMillan is to be often thanked for marking Tyndall's place and positioning him firmly in our local record. Who will do for Peter Fenelon Collier and for Amnesty Nolan to mention two so differing men, each deserving our memory and shared pride in their being part of where we too are or came from. And we are back to roots — how deep to be dúchasach. How many Kavanaghs and Nolans and O'Neills have we really? One problem of community may be that Carlow was so long — I mean the town mostly here — a thoroughfare and a garrison. So is Snoddy native? (only since 1846) or Ellis, Shepperd, Lambert, Jones, McGlade, Clarke, Curran, Carey, Shaw, Moore, Murray and Mulhall to mention a few names from my immediate ambience then?

The railway brought its corps and so did the various militias and the rotating regiments in the barracks. Some of the bigger houses in Bridewell Lane they say were for the officers. Maybe but they also sheltered the transient and too short lives of people when T.B. that scourge of the forties left so many tears and regrets, so many blightings — and the occasional touch of something beyond as when Liz McGrath (was it in her First Communion dress?) saw, she said, as it were an angel come to take her away.

In parts then communities were formed or welded in geography, in class perhaps and in shared suffering — but as has often been pointed out, this did not make one of Carlow. I suppose there was a community in the Barrack Streets with names as Griffith, Rossiter, English, Igoe, Stafford, Carpenter, Abbott and Fleming to mark their, too, disparate sources.

And someone from one of those streets no doubt would give a different picture, enlightened from another angle. That really is the pith of history, if it can be achieved. Should An Taisce or anyone else lend themselves towards that they will deserve our support as well as success.

A more recent community I think was Killian's Crescent (I make no attempt at accuracy here. I am merely evoking memories and impressions that may, if worthwhile, spark more in others —) with its quota of lovely girls and usual mixture of sources in names as Haughney, Walsh, Malone, Brooks, Long, Dalton, Flood,

James's shop. The railway line of course loomed big for them as boundary, refuge courting spot, short-cut or playground. They had their favourite orchards, as we had ours: Keenan's and Feore's especially. Reynolds at the Courthouse took some daring and I doubt if any of us thought of Percy Poole's — his garden was such a glory and a pleasure. (You might have a different taste for ice-cream too and beyond the bland try Murray's — no longer made — or Dillon's — a shop no longer in that trade or name). Strange that how quickly after the war we turned from home-made as if bad and from quality — as in brown-bread — to the agent whitened dough from Dublin. But maybe that's too personal or too particular.

I mentioned a while ago that we do not boast enough; perhaps poverty made us begrudge too much. Community of suffering isn't always the fulcrum of sanctity: it is because it is not that it is evil and to be eradicated. But back to boasting! Even if we didn't mount a gallop against Kildare lately who, beyond Antrim and Kevin Armstrong maybe, produced a better Gaelic football forward than Jimma Rea and was there ever a more stylish centrefield than Luke Kelly and Jim Morris (there may have been, in Laois, with Bill Delaney and Tommy Murphy, but I think we have a claim on Tom though no plaque marks his Bethlehem for us yet). For years Dinny Hyland was the best pole-vaulter in Ireland; for more than a decade he was the most stylish. There was a Carlow school of vaulting with medals well beyond our due proportion — but who writes the history of sport. Yet so much of our talk and reminiscence is of sport — the epics for example of county cross-country championships with Murphy, Jones and Lambert vying for honours in Stanley's Bog. In my time and in my father's too, we enjoyed our sport. Strange the way the legend goes. According to the story my father was "a great terrier of a wing forward in cup competition"; "a dacent slogger", he said, and a look back at the newspapers suggests that he and not legend or heightened flashback was right. This is an indication of how oral history (a most important and underused source) can be checked against the local contemporary record, checked and where necessary adjusted.

Another small community was New Street — all gone — If Granby Row was new I doubt if many of us realised that the man next door but one in my few short blanta tosaigh ar bhior Hanover agus Raedh Granbi was a 1916 Veteran — Garda Sergeant Tom O'Neill. I don't think he was ever asked to give a talk on that. Brown and Charlotte Streets had their own community — and chippers, and again somehow I doubt if Michael

the Workman's Club was really appreciated — maybe I'm wrong. His portrait is there alright. What of Val Voudsen's or is his birthplace marked or does anyone read his Caravan now or realise the extent to which his recitations — those amusing if soft centred (I'm not ashamed or afraid of nostalgia at all) gems of comment are historic documents that say much about emigration if one is quiet enough to hear:

"Although they do their best to make me feel at home an' safe
I'd rather thread this moment the brows of autumn lafe
That makes a thickened carpet along where streamlets flow —
I'd lather be a-strollin on the roads around Rathoe."

And Mac Nevin brings me back to another community "Down by the riverside" "by Barrow's banks" and one I know little about. I suppose I was in six houses and one (Losty's) pub in that area. I cannot pinpoint the site of the old electricity generating station. I doubt if any of it is left, and what a fascinating piece of industrial archaeology and of the history of technology (and of Carlow) that pre-E.S.B. station would have been had it survived. I recall Merville Milk advertising in Carlow — fair enough there is the phenomenon of Carlow not having a creamery and Plunkett's Co-ops. failing to take off at all in the county but still and all Finglas to Tullow Street is a bit much!

We graduated to the Barrow — and there were lovely languorous days at or near the Club (inside when you could afford it). Then in long summers of sun and the beautiful Ryans and the stories of Jimmy O'Neill's prowess and the Barrow Mile (I could cross the Barrow) and the occasional boat trip up to Knockbeg. Farrell's echoes are so much mine; ours I suppose. In the better and more civic-minded years we could walk or scout-pace or stroll as far as Athy on the towpath left us by Barrow Navigation, and there was an inducting field the name of which I can't recall on a reedy bend near the Factory turn. They have since ceased filling the Graigue side with their usable waste. About time too.

But there was an apprenticeship to be served in the New Burren first. Through a field full of river grass, past the house of the tall Murphy girls to whom I may have been related, across the railway line, past the children's beach and half way to the Sally Hole to dive into which was the culminating boast of competence after friends or relatives had held up chin or stomach; floats of flaggers made or inflated car tubes pressed into use to keep the novices afloat. Meanwhile along the banks and up and down its one hill, battles were re-won and games re-played until in a good summer all was pleasantry.

By nascent adolescence the games had

Old Burren not long above the weir where the raised bank through two fields gave platform for many's the first ape drumming aimed at impressing the budding girls. Maybe one summer was enough there — I am not sure — before the more serious living by "Barrow's Banks".

Further up river one could argue about the church ruins in some field near Bestfield on the Bruen Estate. If I was near it, it was the only time I ever consciously set foot on that estate except to pass the main gate once to chase a ball and never did I see the portal Dolmen, on the Browne-Clayton holding, we so often boast of as the largest in Europe. It was not a divinity about kings — Bruen was pointed out to me once going into the estate office in Leinster Crescent or Court Place but a manifestation of a deep and inherited rejection of conquest and a realisation of the inequity of land holding as it was. We had learned about Davitt as it were and saw four and a half thousand acres of prime land on the outskirts of our town still held in some feudal gavel. Some years after leaving Carlow — in the mid-fifties — I was more than glad to be (in even the small way I was) associated at Cartan Finegan's request with the agitation re those two estates — then recently sold to English combines — under the aegis of the Bennekerry Land Club. It was a nice education in politics too and showed how far from root Childers, then Minister was, with his "I will not be dictated to by any pressure group".

How practical Lemass was in shifting him, and how quick to read a situation Charlie — the new Minister — was when he had the one divided and the other an experimental farm for An Foras Taluntais — a debt I would like to record as repaid when its staff helped the union retain Erin Foods in Carlow some years ago.

It was strange meeting boys from other areas on the "track" was so different an encounter from associating with them at school. I think it was there we encountered rightly other communities — Athy Road and Montgomery Street as well as that of Dublin Road. Perhaps I am forcing too much of a pattern here but cela n'import we certainly realised that Graiguecullen then was a differing and as far as we could judge a cohering community. — I have since described it as Carlow's Irishtown (without convincing too many it seems) though whether as it is more and more built up from Carlow, it can retain its separateness is hard to know. Graigue had its own scout troop then ("Biber" MacDonald and Johnny Brophy mastered us at first in those years of hanging on to youth) and its outreach Killeshin its own pipe-band but the transfer of Graigue to Laois for football terms may not have helped community growth. A mhalairt ar fad bhféidir. Because of that and the river and so many of their own institutions Graigue

mentioned. But the impression must not be conveyed of tight isolated villages — I had and have relatives all round the town and well outside it too. A grand-uncle on Stapletown Road could talk of Indian Days in the British Army of the last century while aunts in Haymarknet and Black Bog talked of their imprisonment in Ireland in other wars.

I adverted to the puffing of wares some time ago. You'd think before the Squash advertising campaign that the country was devoid of handball alleys (or of gable walls for those who could not join the club or use the school shed or college courts after hours). Our favourite was called the Haggard, with its two walls, concrete floor and slight rise behind, where I once defended the honour of "the lane" against Charlie Ingram of the Deighton Hall as best I can remember winning but by a single stroke, and on home floor at that. Those alleys deserve listing and refurbishing.

We had our own scale of values obviously and I am quite in earnest — and to suggest otherwise could put people astray — when I say that Tom Brown, Lil Conroy, Barney Hennessey — about whom Con Ellis has written — and "Nick Nock" — who didn't want to be included in a photo-feature on Carlow town done in 1950 by the *Times Pictorial* or in a later photographic show — loomed larger and were more important to us, more real, more ours than any posse committatus of landlords was or could ever have been. One belonged — the others (I suppose one could be sorry for them in a way) never could. I sense now that such closeness of identification is not so easy and perhaps I might suggest one reason above all — the education system.

An easy target perhaps but think of this. When my father taught in the thirties — and for some time afterwards — two subjects on the primary course were rural science and local history. Two kernel subjects in any student — (rather than exam-) oriented schooling one would have thought; both *pelas* long gone as clerks seek uniformity (and its concomitant) conformity.

I don't know if one can recall lectures, given two years before one's birth or whether the lectures themselves were repeated. I certainly recall people talking about the series given (firstly perhaps) in 1933 by the late Dr. Miller — who acknowledged my uncle Ned's death with prayer when other clerics refused the church's roof to his coffin in 1923 (and communion to his sorrowing father, mother, brothers and sisters about a dozen in all) and for this, in our family lore was passed over for promotion in later decades. He also caused my double name, but that is by the way. What is not is that in three talks then — he opened eyes and ears, told us about the

data on the Kavanaghs and the Cromwellian planters and in a brief span of talk showed balance and amplitude. My father had some little hand in the preparation I know — they were great friends — so Dr. Miller told me years later when P.P. in Droichead Nua but that again is not *ad rem*.

Whoever was responsible the idealism came through from the start.

"The words using the term 'school place' in a wide sense, indicate the importance of and the prominent place the teaching of local history ought to occupy in the school curriculum. It should be one of the chief sources of inspiration for your pupils." Padraig Pearse in "The Story of a Success".

It says much for the three pamphlets which resulted that they remained for long the text — when obtainable — for the course — while it lasted — and that almost fifty years later one can say of them that **The Barrow Valley and Its History** is still the best survey of our story up to 1750 A.D. They could with benefit be yet reprinted.

But in another way is it not a mark of decline in matters of value to us here — I take it we are *ad rem* on this at least — that one can say in so recommending them that nothing has been done since to replace them. Local apathy and departmental ironing out of the rills of particularism may well have caused this pass, but they are not enough to account for the lack.

110 years ago the Editor of **The Carlow College Magazine** (addresses in Dublin and London) in a good review of an early book on **Irish Folk-Lore** mentioned that "Irish speaking people are unfortunately fast disappearing". Sixty years later the atmosphere had changed and locally I think that was evidenced by Dr. Miller's three booklets and by the Annual *Feiseanna* with all the local lore collected towards the competitions and projects they yearly engendered.

That much was fact and now I go on remembering unchecked. The war, the economic war before it, the clashes of interests revealed (we were all on Paudge MacGabhna's side when he ploughed what one landed type had archly refused to, despite the Governmental rules aimed at feeding us — at least), the terrible emigration all tore the heart from forward-looking movements. The time I expect is ripe to look again: the *Elgee* (this talk unfortunately clashes with) is one hopeful sign. Writing in **Art and Antiques Weekly** Margaret Holland said lately: "The original aim of the National Trust, . . . was to conserve the natural beauty of our countryside and the buildings once necessary to its life such as mills, barns, or dovecotes; and of our industrial past, canals, mines or factories". The emphasis there has changed a lot since then and this had its parallel

but a look at that programme again might help to touch the pith of local pride again: street profiles in ownership in rental in use and in occupancy over the life span of the chosen samples could for example touch off a chain letter of accumulating knowledge that could not but be a source of pride for us all denizens, exiles, new or old.

Other approaches can enhance appreciation: the art and craft in buildings for example; the technology of particular processes and of their superseders; the influence of geographical and geological features on some developments; the new apprehensions of ecologists, and above all the restoration of history to its makers: these can *en masse* help weld the elements into the community most would like to see. *Bfhéidir gur fiú don Taisce dul i dteanghnáil le coiste Éigse Carlow dhonn nithe dá sort a bhrostú chun blátha faoi scáth a gcomhoibrithe. Go raibh rath ar iarrachtaí dó sort.*

This lecture was delivered to Carlow Branch of An Taisce in May, 1980.

On Samuel Haughton

It was stated in part 1 of the article on Samuel Haughton (*Carloviana* No. 28) that Professor MacCullagh of TCD was a Catholic. This was taken from the Dictionary of Scientific Biography entry. The author was very anxious to find out how a Catholic in the first part of the 19th century could have become a Fellow and Professor at T.C.D. and subsequent researches have shown that this is almost entirely false. Don Moyer the writer of this entry does not stand over this claim and as an American he was unaware of Irish politics. The error resulted from a rather strange phrase in the R.I.A. obituary about his unusual religious views which would be read that he was a Catholic. In all probability he was a Dissenter or was not completely orthodox establishment church.

Norman McMillan

The final part of this article will be published in next years *Carloviana*.

The editor wishes to thank the following for their help in the publication of *Carloviana*: E. Dagg and staff of 'Nationalist'; W. Ellis and A. Burns. He is grateful to Director of National Museum for list of Acquisitions from County Carlow and to sponsors for financial aid. A number of articles have had to be held over for next years journal.

The Rev. Samuel Haughton

N. D. McMillan Ph.D. B.Sc.

**THE SECOND PERIOD:
HIS GEOLOGICAL RESEARCHES**
BETWEEN 1847 and 1851, Haughton published eight very substantial mathematical papers, but during this period of hectic mathematical endeavour his career was changing course as his boyhood interest in geology re-exerted itself and took him away from mathematical physics. Paradoxically it was this very interest in mathematical physics, but in particular his involvement in the controversy over the nature of transparent media, which led him into geology.

"He came to the conclusion (1849) that it was only by the study of the facts of reflection and refraction that the question could be decided, and with this end in view he made a great number of laborious observations on the refraction of polarised light from many substances. The results he obtained remain as a monument to his industry and a permanent contribution to science, although the controversy as to the nature of transparent media has drifted into new channels, owing to the development of electromagnetic theory of light."

(Ref 20)

The mathematical theory of light had been greatly developed in Dublin by MacCullagh and Lloyd, but in particular by Sir William Rowan Hamilton (Ref 21), who is undoubtedly today Ireland's most famous mathematician. Hamilton's great triumph in this field was his theoretical prediction of conical refraction (Ref 22), which was subsequently experimentally discovered by Lloyd. Haughton's work on light must be seen very much as a continuity of these earlier studies, but his work is significant not only because of its painstaking nature but also because he used the then, very novel, and new petrological (geological) polarising microscope. This instrument has innumerable applications in geology and he was consequently soon turning his attention more and more to a long series of studies on Irish and other rocks, but especially granites. **He thereby became a geologist through his pursuit of mathematics.**

This geological orientation in his researches is very evident in this 'second' period and he pursued a number of other researches at this time which have important geological implications; these were experimental studies on suspended pendulums and on barometric pressure, and theoretical work on the tides around the

Irish coast. Consequently, Haughton was well qualified for his election as Professor of Geology, when Professor Phillips vacated the chair of Geology in Trinity in 1851. He was to hold this position for thirty years, only resigning this after his later co-option to Senior Fellow in the college. The duties involved with this chair, were that twelve lectures be delivered for each of the three college terms. There is apparently no record of which rooms he used in the college during this time, but we do know that there are twenty four specimens of his in the Museum Collection in the University and it has been surmised that he occupied rooms in the Museum Building after it was built in 1857.

Jessop quoted the opinion of Professor Holland in the Geology Department in Trinity as to the merit of Haughton's work, and reported his professional assessment thus,

"Haughton's contribution in the geological sciences seem to be a reflection of his whole career in that they deal with so many branches. Regional geology, stratigraphy, palaeontology, mineralogy, petrology, structural geology and economic geology are all included. His publication of rock analysis was an innovation in those days and in effect it was part of the beginning of geo-chemistry. His use of the distortion of fossils to measure the development in rocks is something which remains significant in modern times."

It has also been noted, perhaps not surprisingly, that Haughton used a very mathematical approach in his geological work, and that his use of chemical and physical experimental techniques make his research in his early period of special note.

Haughton was an anti-evolutionist and his mathematical, physical, chemical and geological training made him a most formidable enemy of evolution, even in 1859 when he published his first paper on fossils (Ref 24), but he evidently felt a pressing need for medical, but in particular anatomical knowledge at about this time. It was of course in 1859 the **Origin of the Species** was first published by Charles Darwin (Ref 25) and that his 'Generalissimo' Thomas Henry Huxley (Ref 26) began his historic campaign on behalf of the theory of evolution largely because of the retiring nature of its author who allowed his "bulldog" to fight his battles. Haughton in Dublin, would have perhaps been the best leader of the

anti-evolutionists, but this role fell on the shoulders of the very prestigious, but by all accounts incredibly vain Sir Richard Owen (Ref 27) a most eminent and authoritative anatomist. The embarrassing debacle which followed in the evolution controversy, perhaps convinced Haughton that he needed as thorough a knowledge of this subject as the victorious Huxley. In any event we find in Professor Cunningham's obituary the following,

He perceived that he could not treat of animal remains preserved in fossils without a knowledge of comparative anatomy, and the readiest means of obtaining this knowledge appeared to him to lie in the thorough study, in the first instance, of human anatomy. He was thus led to enter the Medical School, and consequently we find him at the advanced age of thirty-eight, and already a Fellow of the Royal Society, already widely known as a mathematician and geologist, undergoing all the drudgery attending a course of professional study (Ref 28).

This remarkable decision by Haughton, is passed over in all his biographical documentations without comment. Such an incredible turn of events, is hardly without precedent in the history of science and certainly demands some explanation. The fact that Haughton decided to embark on a new course of study by taking medicine, in the very same year that the **Origin** appeared, can hardly be coincidence, especially when his subsequent research is considered, and in particular his monumental work, **The Principles of Animal Mechanics** (Ref 29). Consequently, for the writer, the only possible reason for Haughton's decision to become a medical student in 1859, was the exigencies of the fundamentally important evolution debate. This is not to say that he was not moving towards medicine before this debate by following the natural development of his research, because we know that he wrote seventeen medical papers and that the first of these was contributed to the Royal Irish Academy in 1856, three years before this date. This paper was entitled "Physiological experiments on strychnine and nicotine" and suggested that nicotine may be an antidote for the poison strychnine. Incidentally, later a Dr. O'Reilly who knew of this paper, saved a man's life in St. Louis after he had taken six grains of strychnine, by repeatedly infusing half a cigar in half a pint of water.

Haughton had become a member of the

1845, the same year as he first became a member of the Royal Irish Academy on whose Council he subsequently was to serve for thirty years from time to time during the remainder of his life (Ref 30). He was to receive the early distinction of being elected to the prestigious Royal Society in London, in fact three years before he was first elected a Council member of the Royal Irish Academy in 1861. He had earlier written to John Tyndall at the Royal Institution in London enquiring as to how he might get elected to the Royal Society and had been encouraged by his fellow Carlowmen and probably assisted in obtaining his election. A year before this, he had become a member of the Council of the Royal Zoological Society of Ireland and four years later he was to take the onerous job of Honorary Secretary, which he was to fill for twenty one years. He was also an active manager of Royal Geological Society of Ireland in which he served successively as Secretary, President and Treasurer. The committee demands on Haughton therefore radically increased during the three years he was a medical student, and it must be remembered that the routine of lectures and hospitals, dissections and laboratory work, were all in addition to his duties as Fellow of Trinity College and Professor of Geology at the University.

His research continued during these days and he wrote three medical papers on urine during this time of renewed student studies, all of which he submitted to the Dublin Quarterly Journal of Medical Science. In his first paper, he reported his researches on healthy urine; in the second urine in health and disease and the third the effect of diabetes on urine, which contained speculations which were wide of the mark. His geological researches continued, but at a somewhat reduced level during these strenuous years, but his experimental and physical researches appear to have received somewhat of a stimulation, as he published a paper on all of the following topics, elasticity of materials, experiments to determine velocity of rifle bullets, tides, wind, storms, rainfall and animal mechanics. Special attention should in fact be drawn to his work on tides, which continued for many years and included his very laborious but highly significant 1854 and 1864 studies on Duirnal and Semiduirnal Tides on the coasts of Ireland, based on observations from many stations made under the directions of the Royal Irish Academy, in 1850 and 1851. He also made interesting speculations from his tidal knowledge on a murder of a certain Mrs. Kirwan in 1852 and in another discussed the consequences of Tides on the battle of Clontarf. In any event he obtained his M.B. and M.D. Hiem in 1862 which was a full ten years after he had obtained his M.A. Vern, but this period was of

student who began his studies in 1859.

Haughton was a man of religious conviction, whose attachment to the Church of Ireland was apparently more than a mere convenience it afforded him by allowing him to hold his positions in Dublin University. His Fellowship was however contingent on the taking of holy orders, which he consequently did in 1844, the year he obtained his Fellowship. He had of course been brought up by Quaker parents, but they had ceased to be actively involved in the Society of Friends after their marriage and consequently it could not have been too much of a wrench for him to become a minister in the then established church. His religious views were however highly significant in his career and these more than any other factor, determined his anti-evolutionary scientific stance, which has almost certainly blighted his reputation in the eyes of science in the first half of this century. His religion has also probably largely destroyed the influence of his educational work in Ireland, because the intellectual protestant ascendancy of Trinity, of which Haughton is but one of the greatest 19th century examples, received a jolt in the revolutionary struggles in our own century, from which it will probably never recover. Haughton's religion however, clearly was a spur and a guide in his scientific work, and this must be taken into account when his work is being considered, and especially when assessing his educational contribution.

THE EDUCATIONALIST

Samuel Haughton was a major figure in Irish education in the second half of the nineteenth century and a man whose influence became of some real international importance. His educational work was inextricably linked with that of his close friend, the Rev. Joseph Allen Galbraith (Ref 31), who received so little attention from his contemporaries that only minimal biographical details of his life appear to have survived. Probably, Haughton here bears the main responsibility for not writing a full obituary of his friend, but in any event, little remains except for details of his Trinity appointment and publications. These two men collaborated very closely in their educational work and it would be quite futile to attempt to evaluate their respective educational contributions and this will not be attempted here.

Haughton's educational views are very much a product of the reforming Trinity science tradition of the 19th century. Unquestionably, the greatest single factor in this tradition and one which dominates Haughton's thinking on education, was the universities examination tradition. This tradition so inspired the Leitrim man, the Rev. James Booth, a fellow student with Haughton, that he embarked, according to some authorities, almost single handedly in the 1840s on a very

propaganda proved decisive and contributed enormously to getting the great Examination Movement under way, while personally he initiated the very important Society of Arts' Examinations in 1856 (Ref 32). The author is at present collaborating with Frank Foden and this will hopefully lead in due course to a book, which will detail the life of this important contemporary of Haughton. The author has however just completed a book on the educational work of the other great Carlow scientist, John Tyndall (Ref 33), which goes into considerable detail on his examination work and which shows many Trinity influences. The inescapable fact is that in Victorian times the written examination was seen as a method of social reform, and it is therefore hardly surprising that examinations were so popular in Ireland, where at the time, patronage was rife. There is actually a tie up here between Tyndall, Haughton and Galbraith, which is detailed in the Leighlinman's biography (Ref 34). In his role as Military Examiner for Physics, Tyndall, had been involved in a small controversy by drawing attention to the excellency of the physics answers of the 1856 Trinity College candidates in a letter to *The Times*, because these candidates had been completely overlooked in the chief examiners reports. It is interesting to note that Haughton had in fact not been deterred, despite all his other commitments, from organising with his great friend Galbraith, these time consuming classes for students preparing for the public examinations for commissions in the Artillery and Royal Engineers. Haughton and Galbraith's students were the most successful candidates in the history of these examinations in Ireland.

In connection with these classes these two men published a series of excellent manuals, which subsequently became text books for the general use of Trinity College, but these were used extensively elsewhere because they were written at a time when college and school text books in scientific subjects were beginning to appear for the first time. Haughton's own examination papers were models of clarity.

Haughton's role as a text book writer demands some special comment. The Galbraith and Haughton **Scientific Manuals** were published in many volumes between 1851 and 1864. These volumes are on the subjects, **Elementary Mathematics** (1851), **Plane Trigonometry** (1851), **Arithmetic** (1855 2nd Ed), **Astronomy** (1855), **Euclid Book I and II** (1856), **Books I-VI in 2 volumes** (1859-63), **Hydrostatics** (1854), **Optics** (1854), **Mechanics** (1854), **Experimental and Natural Science Series, 4 volumes** (1859-65), **Algebra Part 1** (1860), **Tides and Tidal Currents** (1862 2nd Edition),

The manuals were internationally significant, as is shown from the fact that many were published in London, Paris, New York and Melbourne and went into very many editions. Of these books, the **Manual of Geology** (first edition, London 1865) has quite naturally more than any other, Haughton's own special stamp on it while it is also marked by its unusual originality and versatility, as indeed are his "**Lectures on Physical Geography** (Dublin University Press, 1811). Haughton was clearly influenced in his educational work by the other Trinity text book writers, but perhaps it was Dionysius Lardner (Ref 35), who was the greatest influence on Galbraith and Haughton, although it is unlikely but possible, that it is simply a coincidence that both these sets of text books cover approximately the same massive range of topics and the similar approach results purely from the fact that they are both influenced by the Trinity tradition, which sprang from Richard Helsham (Ref 36).

Haughton visited a number of schools in Britain and made interesting and penetrating observations on the relative merits of the older grammar and cathedral schools. He also made some notes on what he called manufacturing schools (technical), which at the time were quite new. His influence on post-primary education was actually quite limited, but his educational influence was most strikingly manifested in regard to university education. Below his administrative and educational reforms at Trinity will be detailed, but he did have an influence which was far more permeating. Haughton's role in medical education was very significant and this perhaps would be his one influence which did survive undiminished during the revolutionary tumults of the 1920s, because of the ingrained conservative nature of this profession. His zoological education work however contributes to his enduring educational importance in Ireland, because even up until our own time, the economy has been dominated by agriculture, and this influence is translated in the universities and colleges into a powerful biological orientation of their science courses. Almost certainly, Haughton's biologically orientated educational work has thereby filtered very effectively into all Irish third level courses, but his influence on the world stage is harder to assess and trace.

Haughton also played a part in the great Irish debate on what was called the "University Question", which arose in the 19th century over the establishment of a Catholic university in Dublin and the Queen's University with its colleges in Belfast, Galway and Cork. Haughton's written works on this, did not admit that real "bona fide" demands by Catholics and dissenters existed in Ireland and he

though angry and spiteful rivals of their Dublin sister." Haughton's Trinity pre-occupation would not allow him to be objective over this question and he demanded the abolition of the Queen's Colleges and their replacement by high schools, more widely distributed over the country. He did envisage a later time when these Catholic and dissenters would require a university, which he saw as being met by the foundation of a King's College in the University of Dublin, as an equal and friendly competitor to Trinity. His interventions in this debate have been nullified by subsequent historical developments and in particular with the upsurge of 20th century nationalism in Ireland, which has transformed the embryonic catholic university of Haughton's day, into University College, Dublin, which is today a university which dwarfs its Dublin sister. The recent achievement of independent university status by Queen's Colleges in Galway and Cork is incidentally in no small part the product of the painstaking work of Trinity 'renegades' in the 19th century, but in particular George Johnstone Stoney (Ref 37). We can however only guess at what Haughton's close professional contracts with Stoney were like, especially, after the latter took up his Dublin appointment as Secretary to Queen's University in 1856 and which he kept until the University's dissolution in 1882, which of course Haughton had demanded!

In trying to summarise Haughton's achievements in education, we can say that these were most substantial in Trinity and in the Dublin teaching hospital of Sir Patrick Dun's. On a wider scale, it is perhaps appropriate to consider his influence in relation to the other Carlowman John Tyndall. The evolutionist was certainly a more famous man and a better populariser of science, but on the other hand Haughton was a great educational administrator and left a school behind in both Sir Patrick Dun's Hospital and in the Geology Department at Trinity which were moulded by his influence, while Tyndall left no such school, working as he did from his base of the Royal Institution in London, where there are no full-time students. Haughton's text books are spread widely over many fields of science while Tyndall's were concentrated in one field, viz physics. Tyndall was unquestionably a more influential lecturer, however, Haughton, being part of the church establishment perhaps may have had more influence, in decision making in education in Britain than Tyndall. As an examiner, the Leighlinman was more influential, as he was a publisher. Where Haughton's influence in the context of Ireland, with its agricultural tradition in education, is still significant, Tyndall's is small, although this situation is reversed in England, with its engineer-

Tyndall as a world famous researcher, certainly had more "clout" as an educationalist and this must be considered when considering their respective educational influence, as it does effect the mind of the reader of their text books for instance, also Tyndall's book **On Heat**, for example, will remain historically important, even now that it is no longer of any use as a text book, while the same cannot probably be said for Haughton's books.

FOOTNOTES

- (20) **Op. Cit Note 3**
- (21) **Sir William Rowan Hamilton** (1805-1865) Born Dublin. Entered TCD 1823 and was recognised as prodigy by in particular John Brinkley F.R.S. Andrew Prof of Astronomy, who resigned his chair in 1827 for the young man. Hamilton was a brilliant mathematician but let his sister effectively run Dunsink Observatory and make observation as he had little interest in practical astronomy. Made magnificent theoretical studies of optics, dynamics and algebra, inventing quaternion theory and introduced the energy function named after him, known as the Hamiltonian. Worked in Dunsink and R.I.A. but remained aloof from T.C.D. mathematical school. In later years began to drink excessively and this probably shortened his life.
- (22) **W. R. Hamilton**, "An Essay on the Theory of Systems of Rays", *Trans Royal Irish Academy*, 15, (1828), pp87-174; 1st Supplement, *ibid*, 16, (1830), pp4-62; 2nd Supplement, *ibid*, 16, 1831), pp85-92; 3rd Supplement, *ibid*, 17, (1832), pp1-144. Theoretical prediction of conical polarisation was made in 3rd supplement while this was announced at the academy on 22 October 1832. Hamilton asked H. Lloyd to investigate this and he made the experimental discovery on December 14 of that year and reported this in "On the Phenomenon presented by Light in its Passage Along the Axes of Biaxial Crystals", *Phil Mag*, 2, pp112-120, 207-210.
- (23) **Op Cit Jessop**, p14.
- (24) **Haughton S.** "On some fossil pyramidellidae from the carboniferous limestone of Cork and Clonmel, Dublin University Zool and Bot Assoc, Proc, Vol I, pp281-3, June 1859
- (25) **Charles Robert Darwin** F.R.S. (1809-1882) English naturalist, Author of "**Origin of Species**" (1859) **Descent of Man** (1871) "The Fertilisation of the Orchid" (1862) and other works. Founder of theory of evolution with Wallace.
- (26) **Thomas Henry Huxley** F.R.S. (1825-1895) He was the most able man of his generation in the biological sciences and led the struggle with the establishment of science over evolution because his friend Charles Darwin, whose book had precipitated the dispute, was of such a retiring nature. He was a friend of the Carlowman John Tyndall, and these men together with their intimate friends, formed the "X"-Club which was campaigned and organised strongly on behalf of this theory under T. Hs. very capable direction. This group were the founders of the agnosticism. Huxley was a world famous educationalist and scientific populariser. For full details of his life see his biography "T. H. Huxley, Scientist, Humanist and Educator", Cyril Bibby, Watts and Son, (London) 1959.
- (27) **Sir Richard Owen** F.R.S. (1804-1892) Enormously distinguished anatomist who made many enemies because of his vanity and jealousy. He was a very stubborn man and unwilling ever to admit to error which led to his downfall when he became involved with Huxley. He was largely responsible for encouraging Samuel Wilberforce (1805-1873) Bishop of

Riches of Clonmore

(Part 2)

Eddie McDonald

- (28) Op Cit Roy S. Obit.
- (29) **S. Haughton**, "Animal Mechanics", Longmans and Co London (1873).
- (30) Op Cit Proc R.S. See Note 3.
Jessop has made an error in his paper on p18 when he states that Haughton was elected a member of the R.I.A. in 1860 and the R.S. of London in 1861.
- (31) **Rev. Joseph Allen Galbraith** (1819-1890) Obituary comments in R.I.A. Proc, Ser 3, Vol 2, (1891-1893) give no details of his life except that he was elected 14 April 1845 as member of Academy. T.C.D. records show he obtained his B.A. in 1840 and Fellowship in 1844 along with M.A. Professor Nat Phil 1854-1870, Secretary of Senate 1871-1890, bursar 1880-1882, Senior Dean and Catechist 1884, Registrar 1887-1890, ordained 1846, Grand chaplain of Freemasons in Ireland, resigned and Member of Home Rule Association. Named his son Samuel Haughton Galbraith who graduated from T.C.D. with B.A. and B.Eng. in 1877. T.C.D. assesion catalogue lists 12 "Scientific Manual" and nine other publications relating to him. Details in Allibone and Boase's Modern English Biography (Supp) p378.
- (32) **F. E. Foden** "The Rev. James Booth: Pioneer of Examinations" The Vocational Aspects, Summer 1968, Vol xx, No 46, pp127-136.
35 F. E. Foden, "The Rev. James Booth and the Genesis of the Society's Examinations", Part I, August (1970), pp581-582. Part II, September (1970), pp646-649.
- (33) **N. McMillan** "John Tyndall F.R.S., "X-emplar of Scientific and Technological Education," to be published by the National Council for Educational Awards.
- (34) **A. S. Eve and C. H. Creasey** "Life and Work of John Tyndall", MacMillan, (1945), p62.
- (35) **Rev. Dionysius Lardner** (1793-1859) Dublin educationalist and text book writer, Graduate of T.C.D. B.A. 1817, M.A. 1819, LL.B. and LL.D. 1827, received a gold medal for series of lectures on steam engine delivered at R.D.S. which were later published. Published texts on mathematics at T.C.D. Associated with Broughman's "Society for the Diffusion of Useful Knowledge" and regular correspondent to Edinburgh Review.
- (37) **George Johnstone Stoney** F.R.S. (1826-1811) Born Oakley Park, Offaly (King's Co.). Graduate T.C.D. Astronomical assistant to Lord W. Roese at Parsonstown (Birr). Failed T.C.D. Fellowship in 1852, and became Prof. Nat Phil at Queen's College, Galway. Appointed in 1856 as Secretary to Queen's University until its dissolution in 1882. 20 years Hon. Sec. of R.D.S. and afterwards Vice President. Left Ireland in 1893 for London. First papers on plane waves. He returned to this work in the 1890s. Began work on molecular physics in 1860s with important papers on the new kinetic theory of gases which led in 1891 to classic paper on electromagnetic theory of origin of light and 'energy' model of atom. He made important suggestions on origin of hydrogen series and suggested that variations in atmosphere of sun and lack of atmosphere of moon were predictable from kinetic theory. Made important suggestions on units of dynamical and electrical units and introduced word ELECTRON and calculated the size of this quantum of electricity from Faraday's law of electrolysis. He explained motion of radiometer and suggested relationship between atomic weights of elements. Made contributions to optics by his theory of resolution of microscopes and telescopes and wrote and gave lectures on philosophical question of scope of science. Awarded first ever Boyle Medal by R.D.S. in 1899.

IN this article I will continue to describe briefly some more of the interesting items in the locality of Clonmore. Let's journey southwards from the village, down the chapel road and enjoy the beautiful scenery from Killalongford, Gould, Killabeg and Aghowle, and stop occasionally to remind ourselves of the history and tradition associated with a large number of places along the way. Our first stop is at the Old Chapel, replaced in 1968 when the new church was built. This old building holds nostalgic memories for thousands who passed through its doors and are far away from Clonmore today. It is not clear when it was built but it was thatched when it was burned in 1798 by Nixon of Munny in revenge for the death of his father, Captain Nixon, at the battle of Ballyrahan a few days previously. This church replaced the church mentioned in my previous article which was situated beside St. Mogue's Well, the ruins of which were barely visible in the late Seventeen hundreds. Extensions and repairs were carried out on a number of occasions. In 1900 the magnificent stained glass window behind the altar was donated by Mrs. Mary Smyth who owned the public house in the village. The unique marble altar and rails were donated by Mrs. Phillips, formerly of Belmont about 1932. They are now incorporated in the sanctuary of the new church.

Fr. James Donohoe was P.P. of Clonmore from January 1927 to October 1932 during which time many renovations were carried out. In repairing the walls, small apertures, probably spy-holes were found. They were left uncovered and are still there.

Historians agree that these are reminders of Penal times and were used by sentries to warn of any invasion by priest hunters while Mass was being celebrated. Fr. Donohoe was transferred to Leighlin in October, 1932 where he died in October, 1945. He stated after leaving Clonmore that he left his heart in that little chapel in Clonmore.

The belfry is a magnificent monument to the craftsmanship of the Connolly brothers who were stone masons. Most of the stones were obtained from Dowlings of Carney Hill, Minvaude. The fine large bell was donated by the Ferris family of Ballinakill; it is now erected and used at the new church. The members of the local Muintir Na Tire development group are very active and interested in keeping this old church in repair. An annual Mass has

been celebrated on the 1st of November for the past three years in the old chapel and has attracted a very large number of people. The voluntary work of the Muintir Na Tire members in keeping the cemetery neat and tidy is very much appreciated. We cannot leave the cemetery without having a look at the granite pillar on which the sun dial was mounted. Also we think of the Mass paths by which the people trod their way to worship in this church. There were four. One led from Seskin, down Dolans brow, Killalongford hill by The Glen, down by the Crone lane continuing until it met a double ditch which was where it met the path from Knockatomcoyle. The third path wound its way from Gould by Killahuchain stone, through the wood and down Killalongford road. The fourth came from Bellshill down by Byrnes of the Chapel.

Fr. Mullins, that noted and holy priest who was a curate of Clonmore parish was buried in this cemetery. He was a native of Daingean, Co. Offaly and was a young man when he died in 1818. This saintly priest was loved and esteemed by thousands. He cured the deaf, the dumb, the lame and the blind. Even when he died people visited his grave and took away clay from it believing that they would be cured. An iron railing surrounds the spot where he was buried. His people from Daingean came to visit his grave and were saddened by the state of neglect it was in and they made arrangements to exhume his body. They came with a horse and cart, the wheels bound with sacking and brought his body home to Daingean church. It was found to be incorrupt and later they buried him in the family plot in Killaderry where to this day people visit his grave. I think it would be appropriate that his memory be perpetuated.

The Spa Well is situated in a field at the foot of Killalongford hill. It was famous for the curative qualities of its water. The people carried the water very long distances to cattle and other animals. It was probably the iron content that had the curing effect. About a mile to the south of Clonmore in a field in Killalongford is a small disused Cemetery called Kilcrone. This was the site of a little church founded about the year 550 by the virgin Croine beg, sister of Ainmire King of Ireland 568 to 598. Croine was a contemporary of St. Columcille. Tradition says she also had a cell or church in Carlow for about 15 years on the banks of

Hall. A lane running through Haymarket was named after her. The name Temple Croine is still attached to part of Haymarket. It is recorded that St. Columbanus who was a native of the Ballon area sought the advice of Croine about his becoming a priest. She advised him to enter St. Comghall's monastery in Bangor, Co. Down. He did so and proved to be one of the most famous missionaries of Central Europe.

We will proceed on up the hill to Killauchain which when translated means Hocan's Church. There is a very large boulder that is known far and near as Killauchain stone. It lies behind Ballyshane wood and may have been a Mass rock but it is also famous for many other reasons. It marks the boundary line between (a) three townlands: Ballyshane, Gould and Killalongford. (b) Two counties: Carlow and Wicklow. (c) Two baronies: Rathvilly and Shillelagh. It was always renowned as a landmark and as a meeting place. There is an outstanding view from the stone and is easily reached since the Forestry Dept. provided a pathway to it from the forest road.

There is an unusual shaped Mass Tree at The Glen which is at the far end of Killalongford lane. In this lane also is the birthplace of John McCall the famous historian and writer. He was born on 16th August, 1822. The first member of the McCall family settled here in Killalongford from Kinelfarry, Co. Tyrone in 1606. John McCall left home to work in Dublin when he was 17 years old and in 1856 he bought a public house 25, Patrick Street and it was a home from home for all the carters from Carlow, Wicklow and Wexford. In those pre-railway days they brought butter, corn and other produce to the Dublin market in carts made with a rough wooden body, wooden axle and log wheels.

John McCall married a Miss Newport a member of an old south Wexford family. He was keenly interested in literature, history, folklore and music. His writings on local history and the folklore of Clonmore which he loved, are treasures for posterity. His "Address to Clonmore" is unequalled for its comprehensive account of the monastery and the castle.

He contributed articles to every Journal that fostered the Irish tradition and culture. John died on January 18th, 1902 aged 80 years. P. J. McCall, his son, was born on March 6th, 1861 and probably became more famous than his father as a poet and composer of song and verse. A few of his more noted ballads include: "Kelly from Killane," "Booavogue", "Haste to the Wedding" and "Follow me up to Carlow". P. J. succeeded his father in the business in 25 Patrick St. He retired in 1918 but died on March 5th, 1919. Both he and his father John are interred in Glasnevin. Their memory is only commemorated by a plaque on the house

monument stands to their memory in Clonmore.

It was on Kehoe's farm in Ballyshane (Tallons now) that the Connolly brothers (already referred to) shaped and dressed the large granite cross that is erected at Ballyrahan Cross to commemorate the battle there in 1798. From Killalongford and Ballyshane we can see the priests bog in Coolalaw where the priests of Clonmore lived up to the early Eighteen hundreds.

Again referring to John McCall we think of the old schools in the chapel yard where in 1830 the pupils paid 1s. 8d. per quarter to learn reading, spelling and writing on slates. This school closed in 1888 when a larger one was built near to the Castle. John McCall's uncle owned a

In Killabeg a monastery was established in the year 450 by St. Fiac who was born around 430. Fiac impressed St. Patrick so much that he installed him as the first Bishop of Leinster. St. Patrick gave Fiac a "Cumtach" (a box) with a bell and a menster (a relic) and a crozier and he also left seven of his followers with Fiac. The place was named Domnac Fiac or Minebeg : Littlewood.

After some time St. Fiac moved to Sleatty two miles north of Graiguecullen following an apparition by an angel.

Clonmore is a district rich in history, archaeological remains and folklore. It is situated three miles from Hacketstown.

Part I of the "Riches of Clonmore" was published in Carloviana No. 27.

Monuments in County Carlow Protected by the State under the National Monuments Act, 1930, 1954.

1. MONUMENTS IN STATE CARE

Site	National Monument No.	Townland
Cloghaphile	347	Aghade
Ballyloughan Castle	351	Ballyloughan
Ballymoon Castle	496	Ballymoon
Carlow Castle	306	Carlow
White Chapel	393	Killoughternane
The Black Castle	438	Leighlinbridge
Nurney Cross	352	Nurney
Monastery of Tech		
Moling	3	St. Mullins
Medieval Slab	452	Strarbor

2. MONUMENTS PROTECTED BY PRESERVATION ORDERS

Site	Preservation Order No.	Townland
Gallaun	65	Ardristan

3. MONUMENTS PROTECTED BY LISTING ORDERS

Site	Listing Order No.	Townland
Dinn Righ or Ballyknockan Moat	3/2/60	Ballyknockan
Mt. Browne Portal Tomb	23/7/70	Kernanstown
Ringfort	7/8/72	Kilcarrig

Frank O'Meara Carlow Artist

By Mrs. Amy Monahan

CARLOW-BORN artist Frank O'Meara was totally unknown in his home town until quite recently. A research student, Julian Campbell, wrote to me asking for any information available locally. Although my husband remembered his niece, Miss Madeleine O'Meara from the 1930's, there seemed to be no local lore about the artist.

Frank O'Meara was the son of Dr. Thomas O'Meara, of Carlow. He was born in Carlow on 30 March 1853, and died in Carlow of malaria caught in France on 15 October 1888. He is buried in the family mausoleum at Bennekerry chapel, county Carlow, along with his parents and his brothers and sisters.

His brother Dr. William O'Meara was married to a sister of Mrs. Ina Brown, wife of Paul Brown, Carlow solicitor. — The doctor and the solicitor were married to sisters. My husband remembers having tea with Mr. and Mrs. Paul Brown in their house, demolished in the 1950's, sometime in the summer of 1933.

Dr. O'Meara, brother of the artist, and father of Miss Madeleine O'Meara, had a pack of hounds — the Carlow Harriers. His daughter Miss Madeleine O'Meara, had a sister who was married to David Smithers. They had a son who is still alive (information from Mr. W. Duggan). The father of Dr. William O'Meara, and the artist Frank, was born in 1815 and died in 1874, and is buried in Bennekerry.

Frank O'Meara may have been educated at Knockbeg, but this is not known. His father, the doctor, treated a Jesuit who was living in Knockbeg, and saved his life.

He studied in Paris under Carolus Dunn, and lived in an artist's colony at Grez-sur-Loing in the forest of Fontainebleau. (Information from Julian Campbell).

A reference to these days occurs in James Pope Hennessy's biography of Robert Louis Stephenson at page 99.:

Writing of the days at Grez-sur-Loing, when Frank was 23 years old, in 1876, Pope Hennessy wrote:

"Soon there were endless complications at the Hotel Cheillon. Belle Osborne, described by one young American as a bewitching girl of seventeen with eyes so large as to be out of drawing, was loved by Pardessus but herself was in love with another admirer, a handsome Irish boy of twenty-three, who carried a blackthorn shillelagh, and was named Frank O'Meara."

Belle's mother eventually married Robert Louis Stephenson, who was also a member of the painters' colony at Grez-sur-Loing.

There are three paintings by Frank O'Meara in the National Gallery Dublin. There is a large one on display downstairs called "Towards Night and Winter." It is reproduced in *Painters of Ireland* by Anne Crookshank, and the Knight of Glin. It is described as a typical Lepage peasant scene. The lady is gathering an apronful of sticks by a pond outside a village which could be Carlow or anywhere in France. The painting is in clean clear colours, very unlike Victorian paintings.

The two other paintings are smaller — one called "October of an old crone". Where are his other pictures? In France, or in some house in Ireland? When Miss O'Meara's house at the Burrin Bridge was sold, someone is said to have bought a picture off a rubbish cart for £2.00. Could this have been by the artist Frank O'Meara — or have his grand nephews or nieces any of his paintings? Perhaps someone can throw further light on Carlow artist Frank O'Meara or his works.

Myshall

By Marian Hennessy

The name Myshall is derived from Magh-iseal which means "low plain". The village and parish lie at the foot of Mt. Leinster, which rises some 2,610 feet over them.

It is a place rich in history and tradition, a history and tradition that speaks of a faith as solid and strong as the mountains which tower above it.

In the village itself there is an ancient church ruins. It is believed by the people that this church was built by the Cooke family, who had large properties in this part of the county. There is a holy well about 20 yds. to the east of the Church ruins. This is known as "Tobar Brid" (St. Brigid's Well). A feast or pattern used to be held there on the 14th Sept. This is the Feast of the Holy Cross, the Titular feast of the parish. Around here also is a old burial ground. In the present chapel several priests are buried. According to the Registry of 1704 Myshall was united to the parish of Ballon under the pastorship of Rev. Mortough Doyle.

The townland of Myshall was the property of Mr. Brady of Myshall, Mr. Baggot of Dublin and Major Cornwall. It was let in farms of from 5 to 40 acres at from 15s. to 40s. per Irish acre, with some leases of 31 years. (year 1839)

The road which runs at the bottom of the lawn (site of Myshall Lodge) is known as the "Croppy Road". It is about 1 mile in length. This was built by the insurgents when they had to enrol themselves in a labour force at Cornwall's command. (hence the "Croppy Road")

TOWNSLANDS OF THE PARISH

Taken from J. Rinsyster L.T.R.W. 4th May 1839.

BALLAUGHMORE — Bealach Mór — Great Road. Property of Mr. Clarke of Dublin. Let in farms of from 15 to 40 acres at from 20s. to 30s per Irish acre. Fuel got from Coolasnaghta.

BEALALAW — Beal a Lagha — Mouth or gorge of the hill Property of the Earl of Bessborough.

BOULLENACREE — Baile na Cré — town of the clay. Property of J. Whelan Esq. of Rath near Tullow.

BALLINRUSH — Baile on Rius — town of the wood. Property of Mr. Baggot of Castle Baggot near Dublin.

CAPPAWATER — Ceapach Bhaitéir — Walthers tillage plot. Property of Mr. Thompson, Carlow. Let in one farm at 30s. per Irish acre on a lease of 31 years or 3 lives.

CLASHGANNY — Clois Gaminhe — Sand Pit. Property of the Earl of Bessborough.

CLONNEE — Cluain Aodha — Hugh's lawn or meadow. Property of the Earl of Bessborough. Let in farms.

KILMAGLUSH — Cill Maigne Gcaise — Church of the Green Plain. Property of the Earl of Courtown.

LISMACONLY — Lios Mic Conghaile — MacConly's fort. Property of Mr. Clarke of Dublin.

SHANGARRY — Old Garden. Property of Mr. Baggot. There was once a thatched corn mill here.

Reg. No.	Object	Townland	Reg. No.	Object
—	Human bones (not preserved)	Castlegrace	1928 : 454	Bronze sword (16)
1944 : 875-6	2 Medieval potsherds	Castlemore	S.A. 1928: 456	Iron axe
—	Stone axe	Clashganny	1928 : 457	Portion of bronze
1959 : 735, 736	2 Polished stone axeheads	Clogrenan	1928 : 458	Rowel spur (Iron)
1960 : 596	Wooden fork	Clogrenan	1928 : 459-78 (A, B)	14 Fragments of (461, + (463 — 6 4 Long Bones (o (459, 460, 462, 4 II Cremation (46
1933 : 566	Socketed bronze axehead	Clonmore	1928 : 628	Food vessel
1902 : 109	Stone mace-head or "battle-axe" type	Clonmore	1972 : 176	Stone mortar
1941 : 1252	Bronze spearhead	Coolmanagh Lower	1972 : 179	Stone mortar w
1977 : 1214	Stone disc	Coolnasheegan	1973 : 50	Granite boulder depression
P.1948 : 111	Bronze axehead (socketed)	Craans	1957 : 342	Stone mould for
—	Human Bones	Crosmee/ Graigue	1934 : 428-31	Food vessel: de Skeletal remain cremation ((42 Flint Flake (43
P.1949 : 27	Bronze spearhead (loops on socket)	Eaglehill	1956 : 3	Bronze Rapier
1973 : 46	Human skeleton, fragmentary	Garryhundon	1933 : 263	Pewter box, or
1932 : 6	Bone needle from "Urn" burial, at "Cloch Stuachach" on farm. (Urn — class not known — lost)	Glenoge	1971 : 1013	Stone mortar
1930 : 518	Sword; bronze	River Barrow Graigue	1970 : 168	Stone "lamp"
1930 : 519	Bronze sword : fragmented	River Barrow Graigue	1945 : 309	Food Vessel (V
1933 : 1258	Stone axehead	River Barrow Graigue	1928 : 432	Food Vessel (d
1929 : 1372	Oak paddle	Huntington	1928 : 433	Food Vessel (d
—	Bone needle (pigs fibula)	Idrone West	1928 : 434	Food Vessel (d
1970 : 152	Stone "lamp"	Kellistown East	1928 : 435	Food Vessel (d
1970 : 150	Stone lamp	Kellistown West	1928 : 436	Food Vessel (d
1933 : 4	Bronze ring	Kilballyhue	1928 : 437	Food Vessel (d
1933 : 74	Flint, point, butt, broken	Kilballyhue	1928 : 438	Food Vessel (d
—	Rotary quern, upper stone	Kilbride	1928 : 439	Food Vessel (d
1928 : 447, A.B.	Fragments 2 food vessels, probably (decorated)	Ballon	1928 : 440	Food Vessel
1928 : 449	Stone disc perforated	Ballon	1928 : 441	Rim of Cinerary
1928 : 450	Stone Pillar — Lamp	Ballon		
1928 : 451	Bronze spearhead with side loops	Ballon		
1928 : 452	Bronze axe (socketed and decorated)	Ballon		
1928 : 453	Bronze axe (socketed)	Ballon		
SA 1928 : 455	Iron axe	Ballon		

Positions from County Carlow

	Townland	Reg. No.	Object	Townland
		1928 : 442	Rim of Large Cinerary Urn	Ballon Hill Ballon
af-shaped)	Ballon	1928 : 443	Cinerary Urn (damaged)	Ballon Hill Ballon
sickle	Ballon	1928 : 444	Cinerary Urn (decorated)	Ballon Hill Ballon
	Ballon	1928 : 445	Cinerary Urn (plain)	Ballon Hill Ballon
Skull) e fragmentary)) (7-78 A + B))		1928 : 445	Food Vessels, Cinerary Urns	Ballon Hill Ballon
	Ballybit	1928 : 446	Cinerary Urn	Ballon
	Ballybit Little	P.1949; 52a, 52b	Sherd of Medieval pottery. P.1949: 52a	Aghade
h runnel	Ballybit Little		Sherd of glazed ware. P.1949: 52b	
with cylindrical	Ballycook	RSAI. 321, 319, 319	Stone Object (321) Stone Ball (319) Stone Object (319)	Ardnehue
flat axeheads	Ballyglisheen	RSAI. 319 or 321	Pottery rim sherd	Ardnehue
decorated (428) (Inhumation, 430)	Ballyhacket Upper	RSAI. 319, 320	Bone pin, Stone hammer, Stone adzehead, Bone comb Iron sword scabbard	Ardnehue
Dagger	Ballykilduff	RSAI. 320	Iron object, fragment of scabbard.	Ardnehue
ental	Ballyknockan	W. 14	Pygmy cup	
	Ballymogue	1967 : 209	Flat copper axehead	Ballaghmore
	Ballymogue	-	Stone lamp	Ballinastraw
se)	Ballymurphy	1933 : 262	Stone axehead	Ballinkillin
decorated)	Ballon Hill Ballon	1928 : 430	Food vessel (decorated)	Ballon Hill Ballon
amaged)	Ballon Hill Ballon	1928 : 431	Food Vessel	Ballon Hill Ballon
amaged)	Ballon Hill Ballon	X170	Flat axehead, decorated fragment	Co. Carlow
decorated)	Ballon Hill Ballon	1939 : 413	Bronze axehead	River Barrow District
decorated)	Ballon Hill Ballon	Record	Food Vessel	Killerrig
decorated)	Ballon Hill Ballon	W. 14	Pygmy Cup	"Knocknacoura "
decorated)	Ballon Hill Ballon	1936 : 1987	Bronze flat axehead	Ballybeg Bog Ballymurphy
decorated)	Ballon Hill Ballon	1933 : 604	Stone axehead	Ballysallagh Lower
amaged)	Ballon Hill Ballon	1934 : 11, 123	Stone axehead	Ballysallagh Lower
	Ballon Hill Ballon	1939: 412, 413	Bronze axeheads, socketed (2)	River Barrow District
Urn	Ballon Hill Ballon			

A further list of items will appear in next years Journal

History of bands in Carlow Town

From 1900 — 1950

This is a short account of The Carlow Workmans Club Brass Band, The Fianna Scouts Pipers and The Carlow Pipers Bands in the first half of this century.

My father was a founder member of The Carlow Workmans Club in 1898. He was also a founder member of The Carlow Workmans Club Brass Band and Honorary Secretary. Michael O'Hanrahan who was executed for his part in the rising of 1916 was a founder member of both Club and Brass Band. He was a personal friend of my father.

The Band was in constant demand for functions of all kinds. Processions to the Croppy graves were held every year from 1900 to 1915, in November, on the Anniversary of the Manchester Martyrs. The Band attended all these Processions. Brother McKenna's Choir sang patriotic songs accompanied by the Band in the 1915 Procession. Four of my family played in the Band that day: my father, brothers John, Liam and Richard. The Fianna Pipers also played in that Procession. My brother Liam played with both Bands that day; he played the cornet as well as the pipes. The members of the Band made flags and banners; I remember the picture of Robert Emmett taken from the frame and fastened to a banner to be carried in the Procession. My mother took Frank and myself to hear the Bands. I can still hear the strains of the dead march "The vacant Chair" also known as "Parnell's Requiem", as the Band passed down Castle Hill.

There were excursions from Dublin on the anniversary of The Manchester Martyrs. The Band often went to Dublin to play at Commemoration Ceremonies. It attended feiseanna in Carlow, Tullow and Bagenalstown by Canal boat. On Christmas Eve and New Years Eve they played suitable music in various parts of the Town.

To the best of my knowledge the members were, Thomas Trundle, Richard Clifford, John Clifford, John O'Neill, Edward Warren, Patrick Kelly, Patrick Little, Seth Dunne, Edward Kinsella, John Kinsella, William Kelly, Henry Harvey, Thomas Burke, John Mullins, Martin Mullins, William Ellis, Robert Kelly and John Kelly.

The Carlow Workmans Club Brass Band disbanded in 1916.

Brother McKenna of the Christian Brothers organised a troop of The Fianna Eireann Scouts in Carlow Town in 1913.

THE FIANNA SCOUTS BAND

Brother McKenna formed the first Irish Warpipe Band in Carlow Town in 1913. Liam Ellis, Martin O'Rourke,

By Joseph Ellis

Joseph McDarby, John Joe Hayden were the pipers. Thomas Barnett was Bass Drummer. There were no side drummers in this Band.

Mr. Michael Farrell of Graiguecullen who had been a piper in an Irish Regiment of the British Army was their Tutor. My brother Liam was leading piper; he was also Scout Bugler. He gave me my first lessons on the practice Chanter. In giving me the lesson on the grace note with the little finger, Mr. Farrell told him the easiest way to explain it was "as you raise it, strike it twice". This grace note is known as the Pipers Pride.

It was an impressive sight to my young mind, then 5 years old, to see the scouts on parade, from their headquarters in the Christian Brother's Schools, College Street, led by their Officers, Patrick McDermott, James Leonard, George McCorney, Sean O'Farrell, Peter Breen, Joseph McCorney and John Ryan troop leader. The Fianna Band played at all these parades led by the Flag, the Sunburst. As the Parade passed the Cathedral the Officers saluted with drawn swords.

Brother McKenna was a lover of Irish music. He trained a choir which sang at Feiseanna and Irish Concerts in the Town Hall. My brother Dick was a member of this choir. He used sing for me some of the songs Brother McKenna composed. The one I remember is "The Song of the Fianna".

"Hark to the call of the Fianna
Banded like brothers in fealty
Ready and bold like the Knights of old
Sighing to serve their country.
Pure be your hearts and tongues
Ever let your conscience guide you
When your country calls you
Gladly do we obey her
We must always be ready
Cowards only count the labour".

He composed a song to the air of "Follow me up to Carlow" for which I remember the first verse.

"Follow me up to Carlow lads
lads and lassies heigh we go.
Limber and light of heel and toe
There's frolic and fun at Carlow".

My brother Liam took me to see the ceremony of the blessing and presenting of The Fianna Eireann Flag by Fr. Burbage. I was five years old in 1914. Brother McKenna designed and painted this Flag. The blessing ceremony was held in the playground of the Christian Brothers Schools, College Street. The Flag was borne up to 1938. The Fianna

Scouts disbanded in 1916 owing to the political situation in the country.

THE CARLOW PIPER'S BAND

The Carlow Piper's Band was organised by Joseph McDarby and John Joe Hayden in 1917. They had been pipers in the disbanded Fianna Band. Mr. John Duggan of Brownstown the Curragh was their Tutor. The members of the Band were: Pipers: Joseph McDarby, John Joe Hayden, Edward Keyes, Patrick Lyons, James Mooney, Robert Phillips, Thomas Malone, William Payne; Gerald Mooney Bass Drummer; Sean O'Neill, Richard Ellis, John McDarby, Side Drummers. Michael Hayden, Flag man, later Bass Drummer.

The uniforms were made by Gleeson's Irish Costume Makers, Upper O'Connell Street, Dublin. Four sets of pipes and Bass Drum and Fianna Flag were given to them by the disbanded Fianna Band. These instruments and four more sets of pipes and side drums were supplied by McCulloch Bagpipe Makers, Dublin.

The Bandroom was the Old Band room of the Carlow Workman's Club, Brown Street which was then known as The Sinn Fein Club. The Carlow I.R.A. held their meetings there.

They attended sports fixtures and Aeriocht and political meetings in the County. They won many prizes at Feiseanna and Pipe Band Competitions. The Band was often harassed by the R.I.C. who tried to capture the Flag. Their Pipe Major, Joseph McDarby was arrested for the Band attending a proscribed meeting and spent a year in an English Prison. James Mooney also served a prison sentence for his activities in the I.R.A.

When the Free State was formed, John Duggan, Tutor of the Band joined the Army and trained the first Irish Warpipe Band in the Army. He married a daughter of Mr. John O'Neill, Printer, College Street. He was followed by Patrick Lyons who also had charge of a Pipe Band. Several other members of the Band joined the army and Garda Richard Ellis re-organised the Band in 1922. New members were trained by Richard Ellis, Drums and James Mooney Pipes. When James Mooney went to England to work, Robert Phillips became Pipe Major; he remained Pipe Major until he retired in 1944.

In 1926, Richard Ellis resigned. I was elected Hon. Secretary. I joined the Band in 1922 at the age of 13. My brother Frank joined at the age of 12 and became



Carlow Pipers Band June 29th 1910.
Back l. to r. Edward Keyes, John Joe Hayden, Paddy Lyons, Tom Malone,
James Mooney, Michael Hayden, Gerald Mooney. Front l. to r. Richard El-
lis, Bob Phillips, Joe McDarby, Sean O'Neill, Sean O'Neill in the only sur-
viving member.

leading drummer for several years.

The Band was in constant demand for sports fixtures and meetings of all kinds. In 1932, the Band won a prize at the Tailteann Games. At an all Ireland Pipe Band Competition in Limerick in 1932, the Band won the Garryowen Cup. They won many prizes at Feiseanna and Pipe Band Competitions during the thirties. In those years the members were Garret Hearn, Flanagan for 16 years, Robert Phillips, Pipe Major, John Brady, Joseph Ellis, Patrick O'Connor, Charles Lyons Thomas James, John Doyle, John Nolan, James Bohanna, Christopher Byrne, Joseph Dunne. They were the Pipers. Patrick Moran was Bass Drummer for 20 years, John Hayden, James Kelly, Patrick Payne, Henry Harvey, William James, Thomas Sunderland were the side drummers. Robert Farrell, Joseph Smith, William Kenny, Tenor Drums. Richard Mat-

thews was a non playing member but a tireless worker for the Band.

In 1936, the Band got new uniforms. They were made by Mr. Quinn, Tailor, John St. Patrick McGannhna was patron and friend of the Band. Every Easter Sunday he organised Commemoration Ceremonies in various parts of the country. The Band attended all these ceremonies. The Fianna Band never played a lament. The Carlow Pipers played "Wrap the Green Flag"; this was the only lament played until I composed a lament and called it "The Carlow Piper's lament". The lament was last played at the funeral of Patrick Moran, Bass Drummer of Carlow pipers for 20 years.

During the Emergency the Band joined the L.D.F. in 1940 and played on route marches and at Annual Camp in Tramore, but remained a civilian Band though the L.D.F. wished to take us over.

In 1946, as most of the old members had left, I re-organised the Band and trained a new generation of pipers and drummers. After 27 years a playing member, Hon. Sec., and Pipe Major I resigned and trusted the young Band would continue as long as their predecessors. For over thirty years the Carlow Piper's Band paraded from the Workman's Club to the command of the Pipe Major. Ready, with the rolls, one, two.

I will end this history of Bands in Carlow Town with a verse of a song by Brother McKenna:

"Over all our Emerald Island
 Hearts are throbbing with delight
 Ireland's night of sorrow is ending
 Freedom's dawn is now in sight"
 Do cum glóir Dia agus onóra na
 hEireann.

FEW towns in Ireland can boast of such a beautiful situation as the little town of Stradbally, Co. Laois. To see it properly, you should approach it by the Carlow road or by the Portlaoise road. You will then be rewarded by a panorama of rare beauty and charm.

I can never enter Stradbally without pausing to feast my eyes on its wonderful prospect of undulating wood-crowned hills cultivated almost to their summits and diversified with varying tints of green and gold. In the words of the psalmist it is "A land overflowing with milk and honey." Its beauty is beyond description. You should see it for yourselves.

THE OLD TOWN

Stradbally, or more correctly, Straidbhaile Laoighise — for thus it was known to the Four Masters and up to recent times, by the people of the district — is, as its name implies, the oldest town in Laois. It grew up originally around the castle of the O'Moores, viz the Castle of Palace, formerly the residence of Rory Caoch O'Moore and other chiefs of Laois.

When the castle was dismantled by the Cosbys, the town, inhabited chiefly by the retainers of the O'Moores, disappeared and left but few traces. The present town owes its origin to the Cosby family.

I regret to state that the amount of information, as yet available, concerning the ancient town is very meagre.

OUGHVAL

Stradbally parish, since the 17th century, consists of the union of several parishes i.e. Oughval, Timahoe, Fossy, Tinogue, Kilcolmanbreac, Corclone and Moyanna.

Oughval, variously written Noghaval, Noghaval Noghmal, Noghvale, Nowal, Oughaval, Ochmills and Oakvale, all corruptions of the Irish name Nuadh Congbhail (lit. New Habitation), is but a short distance outside the town on the Carlow road. Here on a spot, formerly known as Tulach Mhic Comghail, adjacent to Druim an Tochair, St. Colman Mac Ua Laoighise founded a monastery in the 6th century. This establishment, called Nova Habitatio (in Irish Nuadh Congbhail), gave its name to the district. Druim an Tochair, viz, the Ridge Road, also called an Bealach Mor, was the name of the great ancient highway leading from Stradbally to Carlow. It is now a mere lane at the back of Oughval cemetery. It joins the main Carlow road at the Windy Gap.

ST. COLMAN

One of the three patron saints of Laois, he was a descendent of Lughaidh

Laioseach, who, as we already know, founded the Kingdom of Laois. He is called Mac Ua Laoighise to distinguish him from the many other Colmans, whose names are found in our Irish Martyrologies.

As a young man imbued with religious zeal, St. Colman went to Iona to visit St. Columbcille and seek his advice. Having lived for some time in the society of that great saint, he conceived the desire of returning to his native land, but was loth to leave Iona. St. Columbcille, who passionately loved Ireland, but who had made himself an exile through his great love of God (pro Christe amore), sympathised with the yearning of his young disciple and advised him to return home.

"But how can I confess my sins to you, holy father, if I return to Ireland?" exclaimed the young man. "Go, my son, to St. Fintan of Clonenagh, that pious man, whom I see standing among the angels and before the tribunal of Christ on each Sunday night. Let him be your anamchara (spiritual guide)."

Thus with the benediction of Columbcille he set sail for Ireland. Having arrived there he placed himself under the tuition of St. Fintan.

It is generally understood that St. Colman founded his monastery before the death of St. Fintan. We know little about him, except that he followed the Columban Rule, and that he was styled Episcopus Lageniesis i.e. a bishop of Leinster. This does not mean that he was the ruler of a diocese. Rather, it suggests that he was a chorepiscopus, viz a bishop, whose episcopal functions were confined to the monastery of which he was abbot. There were many such chorepiscopi in the early Irish Church.

ST. COLMAN'S DEATH

We are uncertain as to the year of St. Colman's death, but we may take it for granted that he died before St. Columbcille, who departed this life in the year 597. The following story, taken from Adaman's Life of St. Columbcille, confirms us in this opinion.

In a vision of the night St. Columbcille saw St. Colman of Oughval being borne to heaven by choirs of angels. On the following morning, as his monks were preparing to set about their various tasks, he bade them desist from all labour that day; that they should keep holiday in honour of a great saint, Colman Mac Ua Laoighise, who had passed to his reward during the night. He further bade them to prepare some slight refreshment to celebrate the joyful occasion. He then offered the Holy Sacrifice of the Mass in

honour of his friend and former disciple, Colman of Oughval.

Some time after this occurrence certain persons arrived in Iona from Leinster, who informed the monks of Colman's death. Day and date coincided with Columbcille's vision.

His feast is kept on the 15th May. On that date, according to Martyrology of Donegal, Colman Mac Ua Laoighise of Nuadhcongghbail, in Druim an Trochair i.e. Nua Congbhail in Laoighis of Leinster died. There he led a holy life, and passed away to taste the waters of eternal life.

SAINT FACHTNA

There is another saint connected with Oughvals in the country we cannot be Congbhail, whose feast is kept on the 19th January. As there are many Oughvals in the country we cannot be sure that this St. Fachtna belongs to the Oughval of Stradbally or not. There is no mention of Laoighis in reference to him. His name appears in a poem, written by Cuimin of Connor, about the year 656. "Fachtna the generous and steadfast, loved

To instruct the crowds in concert.
He never spoke that which was mean,
Nor ought but what was pleasing to the Lord."

THE OLD CHURCH

It is commonly believed that the old monastery of Oughval existed down to the 9th century, when it was destroyed by the Danes. It is possible that some portion of the monastery is included in the ruined pile which crowns the height of Druim an Tochair. The walls are six feet thick, and portions appear to be of medieval structure, such as the North wall and the square tower. It was used as a parochial church down to the 17th century. About the beginning of the last century it was converted into a family vault or burial ground by Pole Cosby. (Anthologia Hiberniae, September 1974).

A remarkable feature of the old graveyard of Oughval is that the bodies of the dead decay there very slowly. This is probably owing to the nature of the soil. Formerly a deep circular fosse surmounted by a low wall enclosed the graveyard. This was removed by the Poor Law Guardians, who levelled and enlarged the place and built the present wall. Such vandalism could only occur in this country. Other countries take a pride in their monuments; we remove them by way of improvement!

Thus Tulach Mhic Chomghail — possibly built by the hands of St. Colman himself — has been improved beyond

the late Canon O'Hanlon who loved every stone in the old churchyard.

TRADITION

There is a tradition — I do not know if it has any historical foundation — that the Holy Sacrifice of the Mass is offered on certain stated occasions each year, in Rome, for the happy repose of the souls of all those interred in the old cemetery of Oughval. Does the tradition still exist? I heard it 40 years ago from an old lady, who was then over 90 years of age. She was a mine of information on local history.

She also told me that the monks in their hasty flight from Oughval hid the sacred vessels in a well near the monastery. There were many still living in her time who could point out the exact situation of the well, which is now covered over. As a girl she often leaped, with others, on the stone covering the well, in order to hear the jingle of the metal underneath. I heard this story also from many of the old lady's contemporaries.

THE BOOK OF OUGHVAL

It will be of interest to the people of Straidbhaile Laoighise to learn that the Book of Oughval, now commonly known as the "Book of Leinster" but formerly known as *Leabhar na Nuadhconbhala*, has at last been identified with Oughval, Straidbhaile Laoighise, in a recent edition (this was written by my late father nearly 15 years ago) of that work by the Institute for Advanced Studies, and its connection with the O'Moores definitely established. It belonged to Roger Moore of Ballina in 1638-39. This Roger was no other than the famous Rory O'Moore, that we will meet, in the Rebellion of 1641 and the Confederate Wars. According to a marginal vote in the manuscript, it belonged to Calbach, son and heir of Ruairi O'Moore slain in 1567 (was this Rory Caoch? Remember his son Calvach was sent to Oxford to be brought up a good, law-abiding English subject). Rory Og did not die until 1578 when, according to an inquisition of the town of Stradbally and Leysey (i.e. Abbeyleix) by suffrance from the Prince." This Calbach had been granted Ballina, N. Kildare, by letters patent from the crown as a reward for his services.

There is other evidence to connect it with Oughval, Straidbhaile Laoighise and the O'Moores viz a poem in praise of the O'Moores and their forebears, to include which a portion of the *Tain Bo Cualinge* was obliterated.

This book was compiled by Finn O'Gorman, bishop of Kildare (he died in 1160) and Aodh Ua Crimthainn. The editor thinks that the work is that of a single scribe, who signs his name "Aodh Hua Crimthainn wrote this book and collected it from many books."

This Aodh Ua Crimthainn, was Abbott

Diarmuid Mac Morrough (*Diarmuid na nGall*). He is addressed by Finn O'Gorman as "Prime Historian of Leinster in wisdom and knowledge and booklore, and science and learning."

CONTENTS OF BOOK

Among the pieces contained in the Book of Oughval (*Leabhar na Nuadhconbhala*) are the oldest copies of the *Dinnseanchus*, *The Fate of the Sons of Uisneach*, an incomplete copy of the *Tain Bo Cualinge*, and numerous other pieces in prose and poetry, consisting of historical sketches, romantic tales, topographical tracts, genealogies, etc. — a vast collection of ancient Irish lore, containing in all some 1,000 pieces.

Collections such as the Book of Oughval were very numerous in Ireland before the age of printing, for every monastery, every princely family, and even individuals, kept huge books of parchment in which to note historical data and treasures of literature worth preserving. The monasteries and princes had scribes specially trained for this work. Of "the hosts of the books of Erin" few — comparatively speaking — are left.

Many were destroyed by the Danes, many were brought to the Continent by early Irish Missionaries and are now lost or hidden away in dusty archives. Of these left, one of the oldest and not the least important is *Leabhar na Nuadhconbhala*.

ITS HISTORY

This ancient manuscript is preserved in Trinity College, Dublin. It was presented to the College by Sir John Seabright, whose father had purchased it from the family of Edward Llwyd, a Welsh archaeologist, who had acquired it and other manuscripts in Ireland in 1700. (See "The Book of Leinster" formerly *Leabhar na Nuadhconbhala*,

Sentinel — January 20th 1849.

Vast crowds assembled at an early hours and blocked the entrance to the Workhouse seeking Outdoor relief. Constable Cox and a party of Constabulary were in attendance to preserve order. To meet the heavy pressure the Board resolved itself into sub-Committees and sat in several rooms to hear the claims for relief. The Board perceiving the necessity of maintaining the principle of indoor relief, agreed to the tender of Mr. William Dunn of Graigue on the report of Mr. A. Fitzmaurice and Mr. Adam Jackson for the use of a store at a rent of £35 per annum. The premises are in complete order and capable of accommodating 270 persons.

The Board also directed the Clerk to advertise for a temporary auxiliary house within the Union capable of accommodating 600 persons. Mr. Jackson stated that the Board could be at no loss as the extensive premises of Mr. Robert Farrell in Centaur St., would be set and was suitable for accommodation of 1,000

ST. MOCHUA

Some miles distant from Oughval, we come to Timahoe, its ancient Round Tower silhouetted by the Fossy Mountains. St. Mochua is one of the three patron saints of Laois, the other two are St. Fintan and St. Colman. When St. Mochua is mentioned, the question is often asked: "Is this the Mochua who had the three pets?" I am sure many of you are familiar with this rather delightful little story, for those who are not I will quote it here.

"Mochua and Coluncille lived at the same time and were close friends. St. Mochua was a hermit, who had not worldly goods but a cock, a mouse and a fly. The cock kept the hour of Matins for him. The mouse never let him sleep more than five hours, day or night, and if he should sleep longer, being weary with vigils and prostrations, the mouse would fall to licking his ear till it woke him. And the fly's office was to walk along each line of his Psalter as he read it, and when he was weary with singing his psalms, the fly would abide upon the line where he left off until he could return again to the saying of the Psalms.

Now it came to pass that these three precious ones died soon after each other. Mochua wrote a letter to Coluncille in Alba, sorrowing for the death of his flock. St. Coluncille's reply could scarcely be called sympathetic, it was to the effect that this is what always happens when you have too many worldly possessions.

"My brother," he said, "marvel not that thy flock should have died, for misfortune ever waits upon wealth."

Unfortunately, or I suppose I should say, fortunately, there were many St. Mochuas and tradition does not favour ours.

persons and also there were extensive buildings to be let by the Barrow Navigation Co. lately in the possession of Mr. Delaney but they would require some outlay to put them into proper repair.

Mr. Fishbourne stated that many of the Guardians were in attendance when the election of officers took place but never took any part in the usual routine work of the Union. He thought it a hardship that all the labour should devolve on the few who were ready to do their duty.

The Chairman hoped there would be a sufficient number in attendance from day to day to discharge the important duties assigned to them.

Mr. Peter Gale next proposed the resolution relative to procuring further accommodation for indoor patients. The resolution was passed unanimously. Mr. Fishbourne stated that such a measure would operate as a check on those who were sending in crowds to seek outdoor relief.

Dr. Michael Comerford

By Philip O'Shea C.C.



To deal adequately with Dr. Michael Comerford, Bishop and Historian requires a book and not a short article. His most famous work is the History of the Diocese of Kildare and Leighlin which was published between 1883 and 1886. The first volume is about Bishops, the second about Kildare diocese and the third about Leighlin diocese. These volumes contain important detailed study and knowledge of Bishops, priests, people, events and historic places which are worthy of our attention. He visited all the places mentioned in the volumes and examined the antiquities in the most minute detail and they included monasteries, wells, churches, schools and cemeteries. He explained the derivation of place names and the people associated with these places. He was very definite in his judgment about people, places and things. His painstaking research and study were appreciated and his judgments respected and accepted.

On 8th November, 1883 after the publication of the first volume, Bishop Kirby states in the 2nd volume "I had an audience with the Holy Father and I presented him with your valuable work on bishops in the United Dioceses of Kildare and Leighlin. His Holiness was graciously pleased to accept it with thankfulness and although he does not understand the English language he was pleased to receive your work even as a proof of that love of ecclesiastical studies which it discloses in its learned author, and which he ardently deserves to see imitated as far as possible by all members of the clergy.

Yours sincerely,
+ T. Kirby."

One person certainly fulfilling that

wish is an tAthair Peadar Mac Suibhne who is constantly enlarging on the work undertaken by Dr. Comerford.

Cardinal Moran — a Carlow man too — writing to Fr. Michael Comerford from Rome on 12th August, 1885 states "I hasten to inform you that on Sunday last, on the occasion of my farewell audience by the Holy Father I presented to him in your name the 2nd volume of your most interesting collections on the United Diocese of Kildare and Leighlin. His Holiness wishes me to thank you for this valuable gift and to convey to you the Apostolic Benediction, and at the same time to offer you his congratulations on your having laboured with such unremitting zeal in illustrating the records and preserving the traditions of your native Diocese. Permit me to add my humble congratulations to those of the great Pontiff Leo XIII. I have only been able to glance over the volume but I see that it contains an immense variety of most interesting details relating to the parishes of the United Dioceses and several invaluable documents, hitherto unpublished which serve to illustrate the history of our early Irish Church.

Yours affectionately and devotedly,
+ Patrick, F. Card. Moran,
Archbishop of Sydney".

That letter puts the seal on the result or fruits of Dr. Michael Comerford's efforts. His scholarship and dedication is praised and appreciated by the highest authority.

When Dr. Michael Comerford was born the mighty J.K.L. was Bishop of Kildare and Leighlin and he lived near him, but Dr. Comerford was only four when J.K.L. died. He is bound to have

been influenced by the personality and works of this great Bishop. He certainly would have heard at first hand about him and in fact there is a reference in the preface of Vol. I in Fitzpatrick's "Lives and Times of Dr. Doyle" to Dr. Comerford. Fitzpatrick said he was thankful to Dr. M. Comerford for Dr. Doyle's letters.

An tAthair Peadar Mac Suibhne came across the Baptismal lines of Bishop Michael Comerford No. 78 in 1820 — 34 book. It states: Michael of James Comerford and Catherine Rooney. Sponsors: Rev. P. Nolan and Mary Ann Fenelon. Address: Tullow St. Dated: 28th April, 1831. Paid 10/6.

The Comerford's came to Carlow from Knockanure, Clohamon Kilrush Parish near Bunclody. The Rooneys were from Harristown. In 1842 James Comerford kept a pawnbrokers establishment at 11, Brown Street. The Bishop received all his Sacraments in Carlow.

It appears he was for a short time after his Ordination in Edenderry, after which he was successively C.C. in Kill (1856), Maryboro (1857-60), Arles (1861), Naas (1862) and from 1863 to 1878 C.C. Monasterevan. He became Parish Priest of the same parish in 1878.

His earliest publications were "The Three Tabernacles", Gill & Sons, reviewed in Irish Monthly, Vol. 5, 1877; "The Pleading of the Sacred Heart", with Preface by the Cardinal Archbishop of Westminster and "Handbook of the Confraternity of the Sacred Heart" with Introduction by J.F. (Father Joseph Farrell his curate).

Both of these works are reviewed in I.E. Record, June, 1880, P. 309. "The Month of Mary for all the faithful," "The Month of November" and the "Book of Holy Indulgences", Duffy, were reviewed in I.E. Record, 1888, p. 478.

On the 25th Sept. 1888, The Freeman's Journal announced Dr. Comerford's election by the Holy See. On Jan. 1st 1889, he was consecrated by Dr. Walsh, Archbishop of Dublin. After his consecration he lived in Braganza, Carlow. Dr. Lynch lived in Tullow. Dr. Comerford, however, remained Parish Priest of Monasterevan all the time. Fr. James Hughes was Administrator in Monasterevan. Dr. Comerford had the Cathedral re-furnished and embellished by many valuable donations.

The High Altar was consecrated by Dr.

stained glass window in the Sanctuary as well as the great bell which he consecrated to Our Lady of the Rosary, 29th November, 1891. He had the whole Cathedral decorated by Mannix. Before it was completed he was seized with a fatal illness and died on 19th August, 1895. His successor Dr. Foley had the beautiful Flemish pulpit erected in 1899 in memory of Dr. Comerford.

An Obituary was printed in "The Journal of the Archaeological Society of Co. Kildare." On 19th of August our Society lost its Vice-President by the death of the Coadjutor — Bishop of Kildare and Leighlin, the Most Rev. Dr. Comerford. Beside the higher qualities which fitted him for his ecclesiastical dignity and of which this is not the place to speak, he was a man of refined tastes and most amiable and charitable disposition. While still a young curate he showed his devotion to literature by translating from the Latin "The Three Tabernacles" a devout treatise attributed to Thomas à Kempis — and several other works of devotion. But the most important work, and the one which has the best right to be named here, was his "Collections relating to the Dioceses of Kildare and Leighlin". These three large volumes, the last of which was published ten years ago by James Duffy & Co., contain the results of most laborious researches carried on through many years, and in the midst of great difficulties and distractions, chiefly during the time that he was Parish Priest of Monasterevan where one of his curates was the Rev. Joseph Farrell, the gifted author of "The Lectures of a Certain Professor".

The members of the County Kildare Archaeological Society can bear witness to the great interest which he took in its works. He was one of its founders; he contributed several valuable papers to our Journal, and he attended at our Meetings and Excursions whenever the duties of his office allowed him, showing on every occasion the greatest readiness to impart to others the benefit of his extensive and accurate knowledge of the antiquities of our county.

Dr. Comerford also has been taken from us at a comparatively early age, before the venerable Prelate whom he had been appointed to relieve of some of the burden of the episcopacy. His somewhat sudden and unexpected death took place at Braganza House, Carlow.

Dr. Michael Comerford was a member of the Royal Irish Academy and the Royal Society of Antiquaries and his contributions to their transactions show great erudition. He contributed also to the transactions of the Ossory Archaeological Society which Cardinal Moran founded while he was Bishop of Ossory.

Carlow Criminal Court

— Alan Doran —

Some time ago an elderly man from Nebraska called on me seeking information about his great Grandmother who once lived near Leighlinbridge "near the river". She was apparently expatriated with her parents, brothers and sisters early in the last century.

He said that by some kind of "Court Order" they were forced to take seven pounds and ten shillings for their land and all they possessed and were put in a boat at New Ross.

He had been to New Ross and had been sent from "pillar to post" in fruitless endeavour and mounting frustration. The port authorities there had no passenger list or any record of the event. But he wanted to know "how such a thing had been done and who gave such people authority to do so?". He was disappointed in me also because I was unable to produce a list of "living culprits" and worse still I was hopelessly unclear on the origin and location of his people. He was trying to bridge a gap of four generations which brought us back to a period long before the great Famine, to days of crowded anonymity and unscribed marking stones on so many graves.

The fact that this man, his father and grandfather before him had never seen Ireland seemed to form a time gap or Tír-na-Óg concept for him which telescoped time through the greater part of two centuries; a period which brought about the greatest changes in human history. Yet his quest for information which was at once sad and almost amusing prompted me to try and reconstruct the place, time and atmosphere of that long forgotten social injustice.

If you sit on the seats at Kennedy Avenue near the junction with Burrin Street you can watch the world go by and there is no better place in Carlow town to live with the present and gaze on the relics of the past. From this vantage point you can see the bustling new Post Office, the heavy traffic, the changing traffic lights and opposite the Deighton Hall with that gaunt, odd looking gable. The Deighton Hall once contained the Court of the Petty Sessions and was also the Hall of the Criminal Court. It was contiguous with and carried over an arch to the old Criminal Court which spanned all the width at the mouth of Water Lane leaving only a narrow pass between it and Haughtons premises at the bridge.

The Criminal Court, segmented by the arch and containing a clock in the facade

(or maybe in a clock tower on the roof) was an impressive building. In 1837 the Criminal Court was thrown down to a point in line with the gable of the now Deighton Hall and looked then much the same as you see it today. The clock could not be accommodated in the facade of the new Court House.

The prisoners were held waiting trial in cells under the Criminal Court and it was through the above mentioned arch that the convicted prisoners were herded across Burrin Street and up Bridewell Lane to Carlow gaol. This short distance was for many the last sight and sounds of the things which meant life and liberty.

Some were to go to the gallows, others to be transferred from Carlow gaol to the terrible rigours of prison for endless years, more to the Penal settlements in the distant colonies, perhaps some to join the hundreds bound for New South Wales. At the close of the eighteenth and well into the nineteenth century hundreds of people from the disturbed or rebel counties of Leinster were sent to New South Wales. In some cases whole families were expatriated and as a clear conviction of treason was not necessary, it was an ideal method of getting rid of undersirables. There the people were treated as the lowest criminals by Governors whose cruelty is legendary; men so far away from the seat of administration that they thought they were gods and did what they willed with impunity.

Captain William Bligh, hero of navigation and villain of "The Bounty" wound up his career as Governor of the Colony of New South Wales. After a few years of the most scandalous and tyrannical rule he was called on to resign. Major Johnson wrote "I am called on to perform a painful duty. You are charged by the respectable inhabitants of crimes that render you unfit to exercise the supreme authority another moment in this colony." On receipt of this ultimatum Bligh feared he might be hanged and hid himself in his home. His daughter put up a fight but was soon overcome and the Governor was pulled from under the bed and placed in confinement. He did not hang but was retired on pension from public life and died in 1812.

To get back to the old Courthouse and to the lighter side of things — in the early eighteen thirties a "drama" was played out and given great importance in the Press of the day.

honour between Magistrates that one should not grant information against another. This agreement placed them in the happy position of not at all times being amenable to the Law. However there was a row in the streets of Carlow involving the O'Connellites and a group of "Freeholders" who were being escorted by Thomas H. Watson of Lumcloone. It was election day and Watson was herding in his people to vote for Bruen. Feelings were running high. Somebody made an attack and the row was on with the usual sprinkle of ash plants and blackthorns. After the riot, two men gave information, sworn and witnessed, before John Haughton (Magistrate) that a Captain Vignoles and Thomas Watson assaulted them. It was alleged that Watson used a sword. Haughton took the evidence and a case was made against Watson and Vignoles. It was a sensational case and the hall of the Court was packed. The plaintiffs were O'Connellite traversers, but the presiding Magistrate was Colonel Henry Bruen "The Lion of Oakpark", the mighty man they were trying to unseat.

The evening had closed in; the soft light of the many candles played in the eager faces and cast grotesque shadows on the walls. They were waiting on the verdict of the Petty Jury who had retired from the room. Then the silence was broken by the angry voice of Thomas Watson "It was a blackguard thing for a Magistrate to take

John Haughton who was across the room answered "I took the information in good faith, I would have taken them against my brother and I object to the term blackguard". Watson spoke back excitedly "My name is Thomas Watson, I live in Lumcloone, it can be swords or pistols, I will be there anytime tomorrow or any day to render satisfaction to Mr. Haughton at five minutes notice".

The dreadful silence which followed the challenge was broken by the return of the Petty Jury. The case against Thomas Watson and company was dismissed and the two plaintiffs were held for perjury. They had apparently gone back on the evidence which they gave to Mr. Haughton.

The result of the case was forgotten in the light of the challenge. Would Haughton accept, where and when? Speculation went on for days but there was no duel then and if they fought at a later date they were bad marksmen, for they both died naturally in their beds. Our history is such that the lesser events and a great amount of social history has been overlooked. Many things must be reasoned out and dare we say that the old building which was thrown down in 1837 was centuries older than the Hall which still stands.

It was about the beginning of the sixteenth century that a number of Leighlin residents were arraigned at the Criminal

Bishop of Leighlin and other dignitaries, the Chapter and the Bodyguard were on their way from Carlow to the Cathedral at Old Leighlin.

As the cavalcade passed through the narrow street leading to the bridge at Leighlin, a dog ran out from one of the houses and 'yapped' at the feet of the horses. One of the armoured bodyguard struck the dog with lance; the dog was dead and the entourage swept on without 'bating an eyelid'.

But by the time they returned from Old Leighlin the residents of that side of the Bridge had stirred themselves into a fierce rage. As the cavalcade descended into the street they were mobbed by men, women and children. In the confusion that followed several riders fell as their horses slipped on the cobbled street, others were pulled off, beaten and rolled in the gutters and the dignity of the whole procession was reduced to rags.

It is reasonable to conjecture that it was in that old Criminal Court that the subsequent trial took place. It probably stood in all its pristine glory then dominating the southern aspect of the town.

We know that it was built in the dark days of our history and that few who saw it then gave much thought to its architectural value. Now it seems a pity that it was not preserved for the sake of its antiquity.

Carlow Electricity undertaking

Sandy Wright

My recollections of what I heard about the original Carlow Electricity Undertaking are very hazy. As far as I know, it was started by a Mr. Gordon, representing an English firm. About 1895 Mr. Gordon gave a demonstration of lighting by electricity to the Carlow Town Commissioners. Three arc lamps were erected in Dublin Street, Carlow: one at Market Cross, one near the Cigar Divan and the third near St. Brigid's Hospital. The supply for these lamps was obtained by installing a temporary generator on the Mill wheel at Burrin Bridge, Carlow. As a result of the demonstration Carlow T.C. decided to adopt electricity for public lighting and in doing so claims to be the first provincial town in Britain or Ireland to have electric lighting.

About 1897 Mr. Gordon's firm installed a turbine or turbines and alternators on the Milford falls, about four miles from Carlow. One of these turbines is still used to drive a Sawmill in what was the old power house at Milford. Power transmission was at 5,000 volts by a single conductor overhead and earth returning erected along the canal tow path between

Milford and Carlow. This line terminated at a building on the Quays opposite John's Street, Carlow. This three storey building (at one time a Malt House, has been demolished) was known as the power house. Here the voltage was transformed to 200V A.C. and also converted to 200V D.C.

Distribution at first was by overhead lines on steel poles but later the Town Commission insisted on underground mains in the main streets. For the underground mains earthenware ducts were laid under the paths. These ducts had 4 or 6 holes or tunnels. Through four of these tunnels a single core cable was drawn. Consumers lighting was supplied at 200V A.C. and Power and the public lighting arc lamps at 200V D.C. In 1897 about half the shopkeepers had electric light.

In 1898 the Carlow Electricity Undertaking was sold to Major Alexander.

Floods in the river Barrow prevented the turbines at Milford from operating but a greater problem was the breakdown of insulators on the transmission line. To cater for these problems a steam engine

was installed in the Power house at Carlow. This was now known as Alexander's Electric Works. This steam engine used coal and tar as fuel. The steam engine was later replaced by a 50 H.P. national producer gas engine. I think at this stage the L.T. supply became D.C. only. A 110 cell battery was installed and the supply from Milford discontinued. Later a similar gas engine was installed and again a 30 H.P. 3 cylinder gas engine was added. Finally a 75 H.P. semi-diesel was installed. Just before the closing down of Alexander's Electric Works, with the advent of the E.S.B., the peak load was 420 amps at 210 volts.

Rates of charge: 10d per unit lighting; 3½d per unit power.

Staff: Manager; Secretary; 3 Electricians; 3 Apprentices; 2 Labourers.

Miss Breen's address: Moireville, Castlegrace Park, Cork.

Some of Major Alexander's relatives are still residing at Milford. Mr. Stratton is familiar with this area and should be able to get information which may confirm and add to the foregoing.



Since the transfer of our Museum material to the former Concert Room and Stage of Town Hall in November, 1979 a great deal of work has been undertaken.

Partitions and Cases were constructed. All the artefacts were rechecked and assembled and newly donated objects were examined for suitability. Visits were made to the National Museum to improve our knowledge and expertise.

As a result of all this the collection has taken on an entirely new appearance. It has evoked nothing but the highest praise from practically all of its many visitors.

Carlow has never been noted as a tourist centre but the names in the Visitors Book in the Museum belie that idea. A random check reveals names from Australia, Tasmania, all parts of the United States and Canada, Spain, France, Italy, Germany, Belgium, Holland, Austria and many parts of Great Britain.

Plans for the future include a travelling exhibition from the National Museum which the Committee hope will be availed of by School Groups especially.

Carlow Regional Technical College will permanently house material associated with the world famous Leighlin Scientist John Tyndall. The Committee hope to have this collection on show for a given period and also a photographic exhibition of Industrial activity in the town over the past century. These and many more are the aims of the hardworking band of enthusiasts whose sole ambition is to

provide the town with an amenity of which any Carlovian would be proud.

During the Summer period the Museum opened daily and the regular attendance was a pleasant justification of the Committee's decision in that direction. With the anticipated sponsorship by some local bodies it is hoped to have a suitable souvenir handout containing a list of the principle exhibits and guide to the Museum for the Visitors benefit in 1981, so that they will be able to share their experience with their friends. This may encourage more visitors in the coming years and would provide a fitting memento of Carlow and its scenic hinterland.

Many of our Senior citizens while admiring the Concert Hall from the former Stage (now a picture gallery) have nostalgic memories of the past. Some of them possibly graced the boards in the days of the Choral Society and the Little Theatre productions or took part in the many Concerts performed there or attended some of the important public meetings political and otherwise that were regularly held in it.

What a changed place now! The Hall was decorated by our Civic Fathers before being handed over to the Museum. The central heating system is also a welcome innovation both for the visitors comfort and for the exhibits.

Due to space restrictions, our Museum may be small in comparison with some other provincial Museums but what it

lacks in size is amply compensated for by its quality and attention to local detail.

Improved lighting and further exhibits are the targets to be tackled during the coming winter nights, so that when next Summer arrives all concerned will be proud of the effort put in to provide the town with an unsurpassed amenity and the realisation that they have a Folk Museum of note in their own Region.

The Museum Group wish to convey to all those who have contributed the many objects and collections of objects on show 'their very warmest thanks and appreciation' and to make it known that should anyone have an artefact which they think is suitable and would like to have included in the display, to please bring it along when it will be examined for suitability. If no other object of the like is on show they can be assured that it will be accepted gratefully for future display.

A final word of thanks to "The Nationalist and Leinster Times" and "Irish Times" for their generous publicity which has helped to make Carlow Museum more widely known.

Alec Burns,
Hon. Secretary,
Carlow Museum.

OPENING TIMES

Winter: 2.30 - 5.30 every Sunday
Summer: Open daily

Secretary's Report

THE past year has been yet another successful one for the Old Carlow Society. Many new members from different parts of the County have joined. All the Summer outings and Winter lectures were well attended and were much enjoyed by all.

THE MUSEUM

The outstanding event of the year was the opening of the Museum in the Town Hall. During the early months of the year a small group of devoted workers was busily engaged arranging in their new surroundings the exhibits that had been transferred from the College Street premises. On Sunday 1st June the Museum was opened to the public. From June until the 30th September it was open on week-days from 11.00 to 12.30 and from 2.30 to 5.00 with Mr. Thomas Anderson, Graiguecullen, as Caretaker.

The opening hours on Sundays were from 2.30 to 5.30 with members of the O.C.S. acting as stewards. The attendance has been most satisfactory and people from all parts of Ireland have paid a visit to the Museum. All visitors were lavish in their praise. The fine collection of exhibits and the splendid layout of the various sections were admired by all. It is extremely gratifying that the public have shown their appreciation of the splendid work of the Museum Committee.

ANTIQUES FAIR

Our 4th Annual Antiques Fair was held in the Function Room of the Royal Hotel on the 16th, 17th, 18th May. It was as usual a great success. As a result our 5th Fair will be held in May 1981.

CARLOVIANA

The 1980 edition of Carloviana was up to its usual very high standard. However, sales were rather slow partly due to the fact that it came out somewhat later than usual and also to the universal shortage of money at present. The Editor is always pleased to get suitable articles and old photographs for publication in the Journal.

TALKS

DUBLIN STREET:

On the 18th October 1979 the first talk of the Winter Session was given by our Chairman, Miss M. T. Kelly. She traced in detail the history of each house in Dublin Street. The talk was most fascinating as the occupiers of practically every house in the street have changed and re-changed several times down through the years. It is to be

hoped that Miss Kelly or some other person will do a similar study of other streets in the town.

1841 ELECTION

On 23 November, Very Rev. P. J. Brophy invited the members of the O.C.S. to a historical evening in St. Fiac's Hall in connection with the Jubilee Celebrations of St. Clare's Church. Dr. Donal McCartney, Dean of U.C.D. and Professor of Modern History (a native of St. Fiac's Terrace, Graiguecullen) gave a wonderful talk on the famous 1841 Election in Carlow, the erection of St. Anne's Church Athy Road to commemorate Bruen's narrow victory in that election, and the subsequent transference of the building to Graiguecullen to be re-erected as St. Clare's Church.

During the talk Dr. McCartney dealt in detail with the activities of the famous P.P. of Graigue, Fr. Maher, who was the fearless champion of his people. Dr. McCartney, nationally and internationally famous as a historian, certainly gave us a brilliant account of that stirring period.

SAMUEL HAUGHTON:

On the 13th December Dr. Norman McMillan, Lecturer in Physics and Instrumentation in Carlow Regional College gave a talk on the Rev. Samuel Haughton a brilliant member of a family prominent in the business life of Carlow in the 19th century. This man was really remarkable in many spheres and is commemorated in one of the principal buildings in Dublin Zoo. It was quite obvious that Dr. McMillan had made a thorough study of the career of this famous Carlovian.

THE FENIANS:

On the 24th January 1980 our monthly talk was given in the Assembly Hall of St. Leo's Convent. Mr. R. V. Comerford, Lecturer in History in St. Patrick's College, Maynooth spoke about the Fenians. His talk was especially interesting to the students of St. Leo's who attended the lecture. Mr. Comerford dealt with aspects of the Fenian Movement not usually found in historical works.

DR. COMERFORD

On the 28th February Rev. Fr. O'Shea of Killeigh, Offaly, gave a talk on the famous Bishop and Historian, Dr. Comerford. Fr. O'Shea dealt principally with the family connections of this great prelate. All present

were impressed with the research work done by Fr. O'Shea to trace the various branches of the Comerford family. He had gone to endless pains to build up the family tree of this great bishop.

THE CARLOW SCENE:

The last lecture of the Winter Session was given by Very Rev. P. J. Brophy, P.P., Graiguecullen on 20 March. His talk was entitled "Reading the Carlow Scene" — and in it he dealt with the historical events in the Barrow and Slaney valleys. Needless to say Fr. Brophy has an intimate knowledge of happenings in the Carlow Area and he has the ability to change the dry facts of history into a really fascinating story.

AN t-ATHAIR MacSUIBHNE

Before the A.G.M. a presentation was made to An t-Athair Peadar MacSuibhne of a portrait of himself by Thomas Ryan, R.H.A., on behalf of Conradh na Gaeilge Ceatharlocha and the Old Carlow Society. Making the presentation An Dochtuir Seamus Pairc, Cathaoirleach, Conradh Ceatharlocha paid tribute to the great work done by Fr. Swayne for the language and for historical research. Sean O'Laoire and Alec Burns paid their tributes on behalf of the O.C.S. Returning thanks An t-Athair Peadar said he always got great co-operation from everyone in his work for which he was most grateful.

A.G.M.

The A.G.M. was held on 24 April 1980. The Chairman, Miss M. T. Kelly having thanked the members for their co-operation during the year said she did not wish to go forward for re-election. Mr. S. O'Leary, Hon. Secretary gave a detailed account of the year's activities. Mr. James Westman, Hon. Treasurer explained the receipts and expenses on the Balance Sheet and was congratulated on the sound financial position.

Mr. Hugh Dolan, Hon. Editor said sales of Carloviana were rather slow. Owing to increased cost of production the position of the journal would have to be considered. Mr. Dolan appealed for more articles and old photographs.

Mr. K. Kennedy, Chairman of Museum Committee said they were hoping that the Museum could be opened to the public in a month or so.

ELECTION OF OFFICERS

Chairman: Seamus Murphy, Vice-

Sean O'Leary, Hon. Treasurer: James Westman, Hon. Editor: Hugh Dolan, The names of the various Committees are on another page.

Various suggestions were made for the Annual and Afternoon Outings. It was left to the incoming Committee to decide on the venues.

OUTINGS

WEXFORD

The first afternoon outing was on Sunday 15 June to Co. Wexford. Mr. T. P. Walsh formerly a prominent member of the O.C.S. conducted a joint group of Waterford Literary and Historical Society and the Old Carlow Society to Dunbrody Abbey, Ballyhack Castle, Dollar Bay, Loftus Hall, The Hook and Baginbun. Mr. Walsh gave most interesting talks in all these places.

KELLISTOWN/RATHOE

On Thursday evening 3 July we went on a tour of the Kellistown and Rathoe areas. Mr. P. Auhney conducted the party and gave all the history and folklore of these districts.

WESTMEATH

The Annual Full-Day Outing took place on Sunday 20 July to Westmeath. First visited was Tullyally Castle the ancestral home of the Earl of Longford. The Official guide conducted 45 of our members through the various rooms of that magnificent mansion and through the picturesque grounds. From Tullyally the party proceeded to

Historical Society gave the history of that 12th century monastic settlement. Next visited was the Franciscan Agricultural College in Multyfarnham and the Franciscan Church with its life-sized Stations of the Cross. Returning to Mullingar we visited the newly opened Museum and the magnificent Cathedral of Christ The King. Of special interest was the marvellous collection of ecclesiastical objects in the Cathedral Museum. Our members were particularly pleased with the beautiful scenery in the Lake District of Co. Westmeath looking its best on a glorious summer's day.

NORTH KILDARE

On 10 August, North Kildare was visited. First stop was at Bodenstown resting place of Wolfe Tone. Then on to Castletown House where a most efficient guide (an American student) showed us all the beauties of the mansion. We were impressed by the many improvements since our last visit. From Castletown we proceeded to Maynooth where Mrs. Cullen gave the stirring history of that FitzGerald stronghold. Then on to St. Patrick's College where Mrs. Cullen conducted the party around the Chapel and Museum and showed the route taken by Pope John Paul on his visit to the College. Our members were particularly interested in the marvellous exhibits in the Museum, the wonderful carving and sculpture in the chapel and the many portraits and photographs of former students.

The final outing took place on Sunday 14 September when Mr. Edward McDonald conducted a large party around his native Clonmore. Places visited were Clonmore Castle, St. Mogue's Well and Cemetery, the Old Chapel, Killalongford Forest, Killahucan Stone and Ballyrahan the scene of the famous battle in 1798. We were very impressed by the great work done by the local community to improve the appearance of an already beautiful countryside.

OBITUARY

OBITUARY

During the year the following members passed to their Eternal Reward — Liam Bolton, Keelogue — a grand old Gael who in the past gave some interesting talks to the Society.

Mrs. Kathleen Smith, Dublin Road a faithful attender at our meetings and outings; Miss Faith O'Grady, Holloden, Mrs. W. Moore, Athy, Road, and Mrs. Kelly, Rutland, three members of long standing.

I bhFlaitheas Dé go raibh siad.

THANKS

In conclusion I wish to thank very sincerely those kind members who distributed circulars etc. during the year and "The Nationalist" for publicising all our activities very effectively.

SEAN O'LEARY
30 September 1980.

The Census of Ireland 1861 (Extract)

Carlow Barony which includes the following:

Ballanacarrig Parish: out of a total of 567 people.

Roman Catholics: 413.

Established Church: 91.

224 could read and write. 117 could read only.

124 could neither read or write. 42 under 5 years.

Ballycrogue Parish: total of 16 people — all Roman Catholics.

5 could read and write.

7 read only.

1 neither read or write. 3 under 5 years.

Carlow Parish Rural: total of 681 people.

Roman Catholics: 577. Established Church: 104.

299 read and write. 150 read only.

156 neither read or write. 76 under 5 years old.

Carlow Town (part of):

Roman Catholics: 5,737. Church of Ireland: 903.

Read and write: 3,354. Read only: 1,222.

Neither read or write: 1,475 Under 5 years old: 741

Clonmelsh Parish:

Roman Catholics: 350. Church of Ireland: 75.

Read and Write: 176. Read only: 105.

Neither Read or write: 117. 27 under 5 years old.

Cloydagh Parish (part of):

Roman Catholics: 158. Church of Ireland: 17.

Read and Write: 84. Read only: 27.

Neither Read or write: 40. 24 under 5 years old.

Grangeford Parish:

Roman Catholics: 641. Church of Ireland: 10.

Read and Write: 306. Read only: 118.

Illiterate: 173. 58 under 5 years old.

Kellistown Parish (part of):

Roman Catholics: 641. Church of Ireland: 10.

Read and Write: 85. Read only: 40.

Illiterate: 42. 9 under 5 years old.

Killerig Parish:

Roman Catholics: 531. Church of Ireland: 68.

Read and Write: 271. Read only: 135.

Illiterate: 131. 63 under 5 years old.

Nurney Parish (part of):

Roman Catholics: 132. Church of Ireland: 1.

Read and Write: 54. Read only: 28.

Illiterate: 41. 10 under 5 years old.

Painestown Parish (part of):

Roman Catholics: 44. Church of Ireland: 79.

Read and Write: 80. Read only: 21.

Illiterate: 18. 16 under 5 years old.

Tullowmagimma Parish (part of):

Roman Catholics: 518. Church of Ireland: 59.

Read and Write: 271. Read only: 142.

Illiterate: 114. 50 under 5 years old.

Urglin Parish Rural:

Roman Catholics: 553. Church of Ireland: 119.

Read and Write: 303. Read only: 108.

Illiterate: 127. 42 under 5 years old.

Palatine Town:

Roman Catholics: 163. Church of Ireland: 21.

Read and Write: 54. Read only: 33.

Illiterate: 72. 25 under 5 years old.

Public and Charitable Institutions:

Roman Catholics: 560. Church of Ireland: 68.

Read and Write: 216. Read only: 119.

Illiterate: 240. 54 under 5 years old.

Census of Ireland 1861 (Extract)

Total of Barony:

Roman Catholics: 10,436. Church of Ireland: 1,648.
Read and Write: 5,782. Read only: 2,372.
Illiterate: 2,871. 1,240 under 5 years old.

29.2 Roman Catholics illiterate.

8.5 Church of Ireland illiterate.

Other religions in the Barony were:

Presbyterians: 69.

Methodists: 74.

Quakers: 22.

All other persuasions including 3 Christian Brethern. 11 Christians. 1

Male Lutheran. 1 Male Darbyite. = 16.

Tables were practically the same in the other baronies: Forth, Idrone East, Idrone West, Rathvilly and St. Mullin's Lower.

All other persuasions included 12 Protestant Dissenters and 6 Separatists.

Total population of Co. Carlow was 57,137 of which

12.4% of Roman Catholics were illiterate.

31.6% of Church of Ireland were illiterate and around 3% of the other persuasions.

BARONY OF FORTH

Aghade Parish:

Roman Catholics: 324. Church of Ireland: 19.
Read and write: 120. Read only: 112.
Illiterate: 118. 76 under 5 years old.

Aghade Parish (part of):

Roman Catholics: 513. Church of Ireland: 189.
Read and Write: 346. Read only: 163.
Illiterate: 118. 76 under 5 years old.

Ballon Parish: (Rural)

Roman Catholics: 876. Church of Ireland: 34.
Read and Write: 382. Read only: 203.
Illiterate: 221. 104 under 5 years old.

Ballon Town:

Roman Catholics: 166. Church of Ireland: 10.
Read and Write: 93. Read only: 24.
Illiterate: 41. 18 under 5 years old.

Ballyellin Parish (part of):

Roman Catholics: 101. Church of Ireland: 9.
Read and write: 93. Read only: 24.
Illiterate: 41. Under 5 years old: 18.

Barragh Parish (Part of) Rural:

Roman Catholics: 1,255. Church of Ireland: 341.
Read and Write: 678. Read only: 410.
Illiterate: 374. 153 under 5 years old.

Fennagh Parish (part of):

Roman Catholics: 174. Church of Ireland: 8.
Read and Write: 99. Read only: 38.
Illiterate: 34. 11 under 5 years old.

Gilbertstown Parish: (part of)

Roman Catholics: 431. Church of Ireland: 26.
Read and Write: 176. Read only: 108.
Illiterate: 139. 34 under 5 years old.

The annual membership fee of the Old Carlow Society is £2. This entitles the member to a free copy of Carloviana, the Journal of the Society. Anybody who wishes to become a member should contact Mr. Sean O'Leary, Montgomery Street, Carlow or Mr. James Westman, 23 Green Road, Carlow. A full list of the societies activities is to be found in the secretary's report on page 26.

The editor invites articles suitable for inclusion in next year's Journal. There are still episodes in the history of Carlow town and county that could provide suitable material for research. Some of our older members have vivid memories of life as it was lived years ago. These could form the basis for many an interesting article. For useful hints and ideas intending writers should consult "Sources for Local Studies" by William Nolan.

Old photographs are also welcome.

Readers are invited to submit further information on articles contained in the journal.

Killestown Parish: (part of)

Roman Catholics: 100. Church of Ireland: 33.
Read and Write: 68. Read only: 23.
Illiterate: 40. 11 under 5 years old.

Myshall Parish: (part of) Rural:

Roman Catholics: 1,304. Church of Ireland: 93.
Read and Write: 539. Read only: 337.
Illiterate: 386. 135 under 5 years old.

Myshall Town:

Roman Catholics: 140. Church of Ireland: 9.
Read and Write: 56. Read only: 33.
Illiterate: 39. 21 under 5 years old.

Nurney Parish (part of):

Roman Catholics: 3.
All read and write. 2 under 5 years old.

Templepeter Parish:

Roman Catholics: 46. Church of Ireland: 7.
Read and Write: 55. Read only: 38.
6 under 5 years old.

Tullowmagimma Parish (part of):

Roman Catholics: 235. Church of Ireland: 33.
Read and Write: 72. Read only: 59.
Neither read or write: 106.
Under 5 years old: 37.

Total of Barony: 6,770.

Read and Write: 2,792.

Read only: 1,609.

Neither Read or Write: 1,710.

Under 5 years old: 659.

15.4 Church of Ireland neither read or write

29.9 Roman Catholics.

President

His Lordship Most Rev. Dr. Patrick Lennon, Bishop of Kildare & Leighlin.

Life Vice Presidents

Very Rev. P. MacSuibhne, M.A., St. Patrick's College, Carlow; Mrs. M. O'Neill, Wilton Gardens, Cork; Mr. Liam D. Bergin, Editor, "Nationalist & Leinster Times", Carlow; Mr. Alec Burns, College Street, Carlow.

Chairman

Mr. Seamus Murphy.

Vice-Chairman

Mr. Alec Burns.

Secretary

Mr. Sean O'Leary.

Treasurer

Mr. James Westman.

Editor

Mr. Hugh Dolan.

Committee

Miss I. MacLeod, Mrs. M. Fenlon, Mrs. B. Crombie, Mrs. P. Maddock, Miss B. Keyes, Messrs. K. Kennedy, T. Smyth, E. McDonald, W. Ellis, J. Moran.

Delegates to the Historical Advisory Committee of Carlow County Council

Mr. H. Dolan, Mr. A. Burns.

Museum Committee

Mrs. P. Maddock, Messrs. K. Kennedy, A. Burns, P. Purcell, J. Westman.

Members

Agar, J. R. and Mrs., 13 Larkfield, Rathnapish, Carlow.
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 Walsh, Mrs. E., Hanover Bridge, Carlow.
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 Ó Maolnhicil, Liam, 6 Braganza, Carlow.

CARLOW SENTINEL JANUARY, 20th 1849.

Report of Meeting of Poor Law Guardians on previous day.

The Guardians were occupied during the entire day, down to a late hour, examining applications and granting outdoor relief. They decided also to open depots in several districts to give relief in kind: oatmeal of the best quality in lieu of money as is the practice in many other Unions in the country.

State of the Workhouse.

(Indoor Relief)
 No. in Workhouse last board day 1,999
 Admitted during the week 511
 2,510

No. left Workhouse 17
 No. discharged and on Outdoor relief 241
 No. died in House 4
 No. died in Fever Hospital 1
 263

No. patients in Fever Hospital 43
 No. Men in Mill Lane House 67
 No. Men sleeping in Graigue House 166
 No. Girls sleeping at Graigue House 333
 No. Boys in Graigue House 216
 824
 Average cost per head per week 1s. 9½d.

Return of Patients discharged and admitted into the Barrow Fever Hospital from 13th to 19th January:

Admitted 21
 Discharged 19
 Remaining in Hospital:
 Males 17
 Females 40

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