



CARLOVIANA



Journal of the Old Carlow Society

1993/1994

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The hand of friendship

AMERICA is the great protector of democracy and, indeed, its projector. Basically, it gets its backbone from the Monroe Doctrine — mainly, America for the Americans; U.S. to refrain from intervening in European affairs, in the expectation of Europe abstaining from interfering with American matters. This has been ameliorated by GATT, but indicates an intrusion by America on grants by EC to give reduction of costs in production, particularly in the farming industry. Edward Carson propounded another doctrine “What we have we hold.” Like Milton, he should be living at this hour.

However, “hands off” is a poor response as America holds the power to counteract by embargo and increased tariffs, which would close a valuable and large market absolutely vital to European, particularly Irish, trade. Where are the peacemakers, the negotiators — the “fixers?” *Tá na bráithre ag teacht thar sáile, is ní sparálfar fíon Spáinneach ar mo Róisin dhú.* Doubtless they will turn up and find some compromise. “Justice is such a fine thing that we cannot pay too dearly for it,” says Alain René Lesage. Add Abraham Lincoln “With malice toward none; with charity for all; with firmness in the right, as God gives us to see right, let us strive on to finish the work we are in.”

“Civis Romanus sum,” says Cicero. A boast that finds an arrogant echo in citizens of great nations and claims power and greatness for each as tho’ the rest of the world could be ignored. It is possibly the basis for present-day nationalism. Horace was more gentle “Carpe diem” saith he — “seize today and put as little trust as you can in tomorrow.” “Permitte divis cetera” (leave the rest to the Gods). Dear Horace.

Presumably he would opt for friendship and peace. “Friendship is a disinterested commerce between equals: Love, an abject intercourse between tyrants and slaves.” According to Goldsmith (“Good-natured man”). This should lead to finding the road to ease and peace — “Hands across the Sea.” *Go mbeirmíd beó ar an am seo arís.*

Tomás Mac Gabhann,
Eagarthóir.

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We acknowledge with grateful thanks the efforts of our contributors written and photographic and sponsors. In especial we thank The Nationalist & Leinster Times for access to its files and allowing helpful extracts.

At the blessing of the Bicentenary Cross at St. Patrick’s College, Carlow, October 1, 1993 were, Father Brendan Byrne, P.P., Tullow; Mons. John McDonald, President St. Patrick’s College; Cardinal Cahal Daly, who performed the blessing; Dr. Laurence Ryan, Bishop of Kildare and Leighlin and Father Matt Kelly, P.P. Kildare. See page 2.

Photo: Karl McDonough

Dedication of Carlow College Bicentenary Cross

THE monument chosen to mark the bicentenary of Carlow College is an exact replica of the plain uninscribed high cross at Sleaty. Sleaty is beside the road from Carlow to Knockbeg and was the site of a monastery founded by St. Fiacc in the late fifth century.

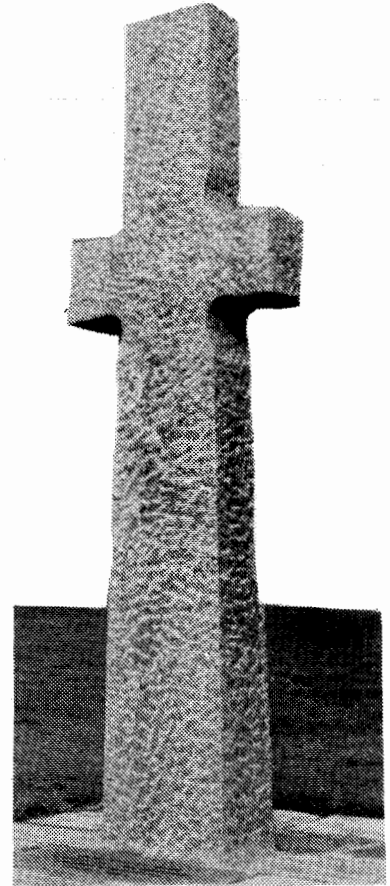
Fiacc was born around 437. He was a catechumen and widower with one son, Fiachra, when he was chosen by St. Patrick as Bishop of Leinster. He founded his first monastery at Domnach-Fiacc which was probably situated between Clonmore and Aghowle in the parish of Clonmore. It is said that an angel appeared to him and notified him that his place of resurrection would be west of the river Barrow. St. Patrick marked out the site of Fiacc's monastery and church at Sleibhte on the ancestral lands of Fiacc's family. In this place Fiacc lived a life of great austerity and died around 510.

In the Liber Hymnorum in Trinity College there is a poem on the life of St. Patrick attributed to St. Fiacc.

The cross at Sleaty is very early. Bishop Michael Comerford, the 19th century historian of the diocese, believed it was from the time of Fiacc. St. Mary's College at Knockbeg lies in the Termon of Sleaty.

The idea of modelling the Bicentenary Cross on that of Sleaty was to focus attention on the continuity of the Christian tradition in the Carlow area over fifteen centuries, from the time of Fiacc the Fair to the present time.

It was very fitting that this memorial of the bicentenary of Carlow College, St. Patrick's and St. Mary's was dedicated by the successor of St. Patrick, His Eminence Cardinal Cahal Daly, on Friday, October 1, 1993.



Sleaty Cross

Photos: W. Ellis

Blessing

The following is the blessing imparted by Cardinal Daly:

*Go mbeannaíthea duit a Chrois
A bhuinneáin ghleígil úir
Go mbeannaíthea duit a chrainn
ar ar céasadh Críost
Go mbeannaíthea duit a rí
do síneadh ar an gcrois, impi cuirim chugat
A blessing on this cross
earnest of our praise
A blessing on this cross
mark of a Christian place
A blessing from this cross
On all who study here
A blessing on all who look upon this cross and remember
A blessing from this cross in the name of our saints
Fiacc the Fair of Sleaty
Lasarian of Leighlin
Comhgán of Killeshin
The Ceili Dé of Díseart Diarmada
A blessing on this cross
and on the craftsmen who fashioned it
A blessing on us
gathered here in jubilee.
O Rock! fresh hewn for them, for us
Memorial!*

Also see: *Carlovianas*, St. Patrick's College, 1956, No. 5; 1972, No. 21; 1992/'93, No. 40. *Sletty*, 1955, No. 4.

Archbishop Simonds

and the

Myshall connection

by Edward Byrne

THE first native-born Australian to be appointed an Archbishop of the Catholic Church, when he was elected by the Holy See to be Archbishop of Hobart, Tasmania in February 1937, the Most Reverend Justin Daniel Simonds D.D.Ph.D., was afforded that distinction with the ecclesiastical seminaries of St. Patrick's College, Manly, and St. Columba's College, Springwood N.S.W.

After five years in Hobart, he was appointed in September 1942 Titular Archbishop of Antinae and Coadjutor of the Archbishop of Melbourne, with the right of succession.

Justin D. Simonds was born on 22 May 1890 at Glen Innes, N.S.W., the youngest child of Peter and Catherine Simonds nee Troy. Mr. Simonds was a member of the Education Department of the State, and as a public school teacher laid the foundations of his son's scholastic future. The eldest son

Pope John XXIII paid the following tribute to Archbishop Simonds on the occasion of his silver jubilee as bishop and golden jubilee in the priesthood:—

"We know that you are rich in scholarship, gifted with wise prudence and notably zealous in labouring for the Church..."

— *Nationalist & Leinster Times*,
November 15, 1963.

also attained distinction as Dr. Eugene Simonds, M.A., B.Sc., Ph.D. Professor of Mathematics at the University of Queensland and of the other sons, James, became a journalist and Terence, a member of the Civil Service, Canberra.

Their mother, Catherine-Kate Troy, was born in Rathnageeragh, Myshall in 1849 to James Troy and Margaret (nee Tracey) who lived on a 28 acre farm.

Kate worked for some time in the drapery of Mr. Patrick Phelan, The Square, Bagenalstown before setting out for Australia in 1878. She sailed from London on the "Glamis" never to see Ireland again.

On the ship she met her future husband Peter Simonds from Kilskyre, Kells, Co. Meath. Peter had been teaching in England and had received a letter from his mother telling him to come home to meet a girl she wished him to marry. Peter promptly set out for Australia. He and Kate were married in Sydney in 1882.

The Archbishop visited Ireland five times, the first in 1928 when he was going to Louvain and in 1930, '46, '50 and '53. He came to the home of Margaret Hogan, Shean, Myshall, who was a daughter of his mother's younger sister Mrs. Mary Troy-Hogan.

On each occasion he walked the two miles from the Hogan



Peter Simonds and his wife Catherine, 1882.

Photo: Edward Byrne

farm to the derelict Troy homestead at Rathnageeragh, which has since been demolished by Mr. Richard Nolan who resides in a bungalow on the site.

He succeeded as Archbishop of Melbourne in 1963 on the death of Archbishop Mannix at the age of 100 years. Justin was denied a significant role by Mannix who clung to office until his death, having been a controversial figure in Australian society, although much admired by some.

Archbishop Justin's health soon began to decline and in May 1967 he resigned through ill-health, and he died in October of the same year at the age of 77 years.

His brother Dr. Eugene Simonds retired from Brisbane University in 1955. He lived to pursue his interest in mathematics and died in Brisbane in July 1980 at the age of 95. Eugene L. Simonds married Mary Hyndes in 1918 and is survived by his son Peter and daughter Justine.



Most Rev. Justin Daniel Simonds.

The Tithe War 1831-1838

By Sean O'Brien, Retired National Teacher, Goresbridge

EVEN with the passage of more than a century and a half, the application of the term "Tithe War" to the period 1831-1838 is still emotive. One might argue against the word "War" implying a physical force movement with planned campaigns and central direction. "Anti-tithe movement" would be a more accurate term.

The tithe system whereby a tenth (or tithe) of the annual produce of land went to the maintenance of church or clergy, had a long history dating from Pre-Christian times. In Genesis 14-17 we read that Abraham gave a tenth of the spoils of war to the priest Melchisedec. After the building of the temple, the Israelites contributed for its upkeep and the upkeep of the priesthood. A similar tax was paid by Roman citizens. When Christianity became the official religion of the Roman Empire, it inherited the system.

In Ireland, tithes were not introduced until the Synod of Cashel in 1171, and then were confined mainly to areas under Anglo-Norman control.

In theory, the revenue from tithe divided into four parts — one for the upkeep of the clergyman, another for Poor Relief, a third for Church Maintenance and Education and the fourth for the Bishop.

Exclusive property of the clergy

Practice did not follow theory, and by the 18th century, the tithe had become the exclusive property of the clergy. From Tudor times on, the Church of Ireland became the established church and consequently, the Tithe revenue went to the upkeep of the clergy of that church.

Opposition to the payment of tithes had been a feature of every outbreak of agrarian disorder from the 18th century onwards, but this was directed more to excessive tithes than to the parishes.

The opposition was a compound of religious and economic objections. Catholics, Presbyterians, Quakers, Methodists and other non-Anglicans

considered having to contribute to the maintenance of a Church of which they were not members. This factor aggravated the basic economic objections on which opposition to tithes was chiefly based.

Tithe was a tax on the produce of land and in the case of non-Anglicans, a tax for which there was no return. Moreover, prior to 1825, tithes were levied exclusively on tillage land, as pasture had been exempt by the Agistment Act of 1735. This meant that the burden fell heavily on the cultivators of small tillage plots, while large graziers enjoyed something like complete immunity. Patrick Kennedy of Rathmeaden, Co. Waterford, father of the Graigue abductees, was a typical example of the wealthy grazier. He was able to bequeath £2,000 to each of his daughters. (1870)

Considerable friction

The methods by which tithes were assessed and collected caused considerable friction. Payments might be made:

1. In kind — one tenth of the actual crop — this was discontinued in 1760.
2. By a fixed annual money payment, or
3. By an estimate or "view" of the value of the growing crop, made by the tithe to his proctors. The crops liable for tithe varied from region to region.

In some Leinster and Ulster counties, potatoes were non-titheable.

In Galway, the same was true of hay, but corn and sheep were liable. In Munster, potatoes, milk, eggs and domestic fowl were titheable.

The report by Rev. Edward Bayly, Rector of Grange Sylvia (Goresbridge) in Shaw Mason's "Parochial Survey of Ireland" 1814, states, "The titheable article is principally corn which is the staple commodity of this county. Tithes are taken for hay but not proportionately smaller quantity and also used for potatoes."

Legally tithes were a first charge on income which meant they took precedence of rent or

any other financial obligation.

Some rectors leased the tithes to tithe-farmers (investors) who naturally squeezed the last ounce of profit from their investment. Others appointed Proctors to collect the levies. As these and the valutors were paid on commission, inflating the liability was in most cases an irresistible temptation.

As might be expected, valutors and proctors were highly unpopular. "Any but respectable" was the general description of those who undertook the office. A Co. Meath Rector of a Kilkenny family, Rev. H. R. Langrishe, observed: "I myself tried to get a man of character and I have found it impossible to get any man of proper description to act as a tithe proctor or as a valuer. I have had Protestants and Roman Catholics and found them all, one as bad as the other and not to be trusted."

An enormous variation existed in the incomes of the clergy. Parishes were held by pluralists who held more lucrative living elsewhere. A curate administered the parish and was obliged to transmit the rector's share of the revenue to the absentee before the curate was entitled to a penny. In some parishes, the tithes went in whole or in part to some lay proprietor, e.g. Slyguff, Doneraile. Many clergy lived in straitened circumstances, others in affluence. Few were busy. Parishes without congregations were not unknown — Ref: St. Mullins, Laracor.

Resistance to level of priests' dues

While the resentment against the tithes is known, it is well to remember that a strong resistance to the level of priests' dues also existed and the regulation of these was a plank in the programmes of agrarian secret societies such as Whiteboys, Thrashers etc. An argument against the abolition of tithes was that if this were done the priests would raise their own dues leaving the people no better-off.

Even defenders of the tithe

principle felt a need to make changes in the system. Accordingly in 1823 — A Tithe Composition Act was passed. This provided that special vestries should negotiate a composition for Tithes for the entire parish with the Tithe owners. For each side would appoint a commissioner and these would fix a sum for the entire parish and for each payer in it.

Tithe Applotment Books registered and recorded the results. The exact sum might be reached by simple agreement or alternatively be based on: either the average tithe payments, or the average corn prices, between 1814 and 1821, with a further provision for revision after 7 years. A Further Act of 1824 abolished the exemption of pasture. Although the new arrangement reduced rectors' incomes, there was compensation in the fact that it was now definitely fixed and easier to collect. The small and medium sized farmer gained in having a reduced liability but the large farmer was now swept into the net and lost out.

It was this group that provided the cutting edge of the Anti Tithe Movement.

Anti-climax and dissatisfaction

The campaign for Catholic Emancipation caused intense excitement in the years leading up to 1829. Like all such political campaigns, the movement raised expectations far beyond the aims or even desires of those who headed the movement. The mass of people saw Emancipation as a token of complete re-organisation of society, bringing direct practical benefits — better wages, regular employment, lower rents — *talamh gan chíos* — abundant potato ground and an end to evictions. When these benefits did not materialise, a feeling of anti-climax and dissatisfaction was widespread, particularly among the smaller farmers.

A priest writing in 1832 recalled "I heard their conversations when they say What good did Emancipation do for us — are we or our children better clothed or fed?"

A leader of the Whitefeet in Co. Kilkenny remarked to a French traveller: "Emancipation has done nothing for us. Mr.

O'Connell and the rich Catholics go to parliament. We die of starvation just the same."

The Emancipation campaign had given the wealthy Catholics experience of organisation and had created a very efficient political machine. This experience they were now ready to use.

The decade from 1820 to 1830 was one of considerable fall in agricultural prices. Due to the Post-Napoleonic war slump, the average price for grain fell by almost 25% and cattle prices showed an even greater drop. Milking cows, which sold from 14 to 16 guineas in 1820 realised only between £6 and £8 in 1830.

Demanding reductions

Landlords generally considered the circumstances of 1830 merited an easing of the farmers' burden and allowed rent abatements. Naturally the farmers considered they were entitled to the same indulgence from the clergy. First in Kilkenny and then in the surrounding counties deputations approached rectors demanding reductions. Usually the spokesmen were persons of standing from outside the parish. The invariable reply was a refusal on the grounds that through Composition, the clergy had already taken substantial cuts. The Tithe payers' response was a decision to completely refuse payments.

Matters came to a head in Graignamanagh where two turbulent priests clashed. One was a Protestant curate, Rev. Luke Gardiner McDonnell, and the other the Very Rev. Martin Doyle P.P. The rector of Graignamanagh was Rev. Geo. Alcock, a benovolent man much admired in the parish. He was 69 years old and in poor health, so the management of the parochial affairs was entrusted to the curate. Rev. McDonnell acted as tithe agent and also a magistrate. As such it was illegal for him to act as tithe agent.

An official report described McDonnell as a hot-headed and violent man. His lack of judgement and tact was exceptional and his conduct on the bench as a magistrate was such that his fellow magistrates refused to sit with him.

He was a member of the New Reformation Movements; a burst of evangelical enthusiasm which aimed at the conversion of the Irish peasantry. Its approach consisted of mainly crude attacks on the people's beliefs, so religious rancour was added to an already overcharged situation. McDonnell's activities went a long way to helping his Catholic tithe payers to start the opposition (census for Graignamanagh — 4,779 Catholics and 63 Protestants).

On the other side of the equation was the parish priest, Fr. Martin Doyle (1777). A native of Ballinveega, New Ross, he was the first cousin of the Bishop James Warren Doyle (J.K.L.) a situation which he was always ready to use — or abuse — to his own advantage.

He was appointed P.P. Clonegal in 1818 and while there, built the present parish church. His parishioners' protests to the Bishop against what they considered his exorbitant financial extractions and intolerable autocratic behaviour led to his transfer to Graignamanagh in 1827 — after the Tithe Composition had been agreed. An official memorandum describes him as:— "a stout active man, about 55 years of age, clever, ingenious and intriguing, and who has proved himself to be capable of doing some good or a great deal of mischief."

Supporter of law and order

A committed loyalist and a strong supporter of law and order, his ministry in Clonegal was characterised by his antipathy to popular violence. In 1821 he received the thanks of the Grand Jury of Carlow for his exertions in promoting the peace of the country and especially for bringing the Finnegan gang to justice, and on his transfer to Graignamanagh was presented with a complimentary address from the Protestant clergy and gentry.

Initially unpopular in Graignamanagh "because of raising his dues and his overbearing manner," he gradually acquired great power over his flock. In 1830 he began a career of land speculation with the leasing of 40 acres in Raheendonore — a large holding in a parish where the average size of holdings was 14 acres. By

1850 he occupied 475 acres scattered over a number of townlands. He paid both the rent and the tithe for the first half year, but he then took advantage of a clause in the Tithe Composition Acts which in the case of new leases, authorised the tenant to pay the tithe and deduct the amount from the landlord's rent. Fr. Doyle withheld the amount but did not pay the tithe. The farmer complained to the bishop, who admonished his cousin but without effect.

Would caution every parish

By this time, most compositions entered into an early stage were felt to be excessive and at an anti-tithe meeting in 1831, Fr. Doyle declared his opposition to tithe compositions telling his audience "he would caution every parish that has not yet the misfortune of coming under it, to beware and that it would never be adapted in Powerstown, the official name of Skeaghvosteen parish, as Sir Nicholas Loftus would not consent to it, nor would he." Fr. Doyle had clearly decided to make common cause with the landlords and large farmers.

The family of Doyle were originally landed gentry settled in the neighbourhood of Arklow. H. H. Doyle forfeited during Cromwell's Plantation. His son James, claiming by "an old though dormant title," made an unsuccessful attempt to recover, but he obtained a perpetual lease of Kilcumney from the Bagenals.

The ancestor of Bishop James Warren Doyle and of Fr. Doyle became a leasehold tenant in the neighbourhood of New Ross.

The son of James, William Doyle of Clonmoney, left a son Charles, a lawyer. Charles conformed to the Church of Ireland in 1762. He married a daughter of the Rev. Nicholas Milley of Jeanville, and became agent to Lord Clifden. He resided in Bramblestown.

His son William became Master in Chancery in Ireland. He had two sons — the elder became Gen. Sir Charles Doyle and the younger Col. Ellis Doyle, died in 1797, as Commander-in-Chief in Ceylon. His widow, Frances Ramsford, later married Prince Joseph of Monaco.

The bishop maintained

friendly relations with his Protestant cousins. Both he and Fr. Doyle would consider themselves, if not gentry, at least of gentry stock, and their social outlook was conditioned accordingly.

James Warren Doyle (1786-1834) was born in New Ross. He joined the Augustinian Order and was sent to Coimbra in Portugal. He left the college to serve with Wellington's army as interpreter and intelligence officer. He returned to college and was ordained in 1809. Four years later, he was appointed professor in Carlow college and was appointed bishop of Kildare and Leighlin in 1819. A highly intellectual man, and an able writer, his letters on public affairs, such as "An Indication of the Irish Catholics," "Letters on the State of Ireland" exerted a tremendous influence on English public opinion and created a climate favourable to Emancipation. These letters appeared over the initials J.K.L. i.e. James, Kildare and Leighlin and by these initials he is known in history. He gave valuable evidence before Parliamentary Commissions on Ireland 1825-32 and was one of the most influential members of the hierarchy of the time.

Ecclesiastical statesman

He was highly respected as a pastoral reformer and was universally regarded as an ecclesiastical statesman rather than a political priest. His political outlook was Unionist and his views on social affairs conservative. His writings are universally admired for their erudition and "the irresistible might of his argument." He effected many ecclesiastical reforms. A stern disciplinarian, he was respected rather than loved.

By long-established custom, tithes were not levied on the small holdings attached to Catholic parochial houses. Fr. Doyle maintained the indulgence should extend to his forty acre farm. Rev McDonnell responded by seizing the priest's horse, an action which had explosive results. Meetings were held demanding "an abatement of tithe as will enable them to pay it cheerfully." The demand was refused and a committee was formed under the chairmanship of John Doyle of Coolroe. John

Doyle held a lease of 900 acres of which he farmed 80 acres and sublet the remainder into 43 divisions. A levy of 1p per acre to defray expenses was agreed.

The movement spread rapidly through Kilkenny, Carlow, Laois and Wexford and monster meetings were held. Two thousand people attended one of these in Ullard. 100,000 people, of whom 20,000 were on horseback attended a meeting in Ballyhale. As well as from Kilkenny, contingents from Tipperary, Waterford, Wexford and Carlow attended. Chairman of the meeting was a Protestant landlord, Col. Sir Pierce Butler, deputy lieutenant for Kilkenny. The Callan schoolmaster and diarist Humphrey O'Sullivan, who addressed the people in Irish, records the event in his diary.

Famous as boycotting

A meeting in Bennettsbridge was attended by a Dublin lawyer, Patrick Costello. Costello advised a course of action which in the Land League days became famous as boycotting. He advised keeping within the law, offering no active resistance, attending forced sales but making no bids.

Meanwhile, Sir John Harvey, Inspector General of Police for Leinster, moved in force against the parish of Graignamanagh. About 400 policemen supported by militia, took up positions in Graignamanagh and surrounding towns — Borris, Goresbridge, Gowran and Powerstown.

But the farmers had been well prepared. Sentinels with hunting horns were posted at vantage points on high ground around the town so that any hostile movement out of it was easily spotted. The law did not allow the seizure of stock in houses nor at night: so as soon as the approaching band of police, military, magistrates and bailiffs was espied all stocks were locked up and not let out to graze until night. The effort to collect was a failure. Considerable loss of face to the authorities resulted and a precedent was set which did not go unnoticed elsewhere. Tithes were withheld and where goods were seized in default, no buyers offered for them.

Magistrates used their powers to suppress anti-tithe meetings but these continued to be

organised under the guise of hurling matches. The ruse was not always successful, as witness in "The Carlow Sentinel" 23 Feb 1833.

"A large concourse of persons from The Ridge of Old Leighlin, Graig, Castlewarren, Powers-town, Paulstown and Ullard, assembled on the lands of Thos. Bookey, Esq. Doninga, on Sunday last under a pretence of deciding a hurling match. On hearing of the intended meeting, W. Molloy Esq. R. M. and a party of police proceeded to the spot and had great difficulty in preventing the mob from attacking the houses in the neighbourhood. His force was insufficient to disperse them but he succeeded in arresting two of the ringleaders who live in the lands of Castlewarren."

Rallying cry of tithe opposers

The Anti-Tithe movement received big boosts in 1831. One was a letter from Dr. Doyle (J.K.L.) to Thomas Spring Rice in which Dr. Doyle declared that as the Tithe Revenue was not divided as required by law, payment of tithes was neither moral nor legally binding — a statement which tended to ease any conscientious scruples some may have had. One passage in the letter was to become the rallying cry of the tithe opposers:—"An innate love of justice and of indomitable hatred of oppression is like a gem on the front of our nation which no darkness can obscure. To this firm reality I trace their hatred of tithe. May it be as lasting as their love of justice."

What started as an axe-tax campaign, was fast assuming the mantle of a sacred cause.

The attitude of the Catholic clergy was mixed. The P.P. of Bennettsbridge, Fr. Kavanagh, tore down a church gate notice announcing "a hurling match on the same principles as the Graig meeting."

The P.P. of Fermoy Fr. Timothy Murphy, later to become bishop of Cloyne and Ross, wrote to his bishop, "You know, my Lord, while in college I flatter myself that I was neither radical nor revolutionary. I haven't ever been hostile to large aggregations or the giddy populace and have at all times been strenuously opposed to the formation of these unwieldy

popular masses over which reason, wisdom and even religion but have slender influence." stated opinion of the local anti-tithe agitators was "visionary declaimers," "village spouters" and "eloquent nobodies."

The second thrust was tragic but it provided the movement with martyrs.

On June 18th 1831, cattle distrained for tithes by the Rev. Alexander McClintock, rector of Newtownbarry (now Bunclody) were being sold by auction. The Yeomanry, disbanded after 1798, were re-established in 1831 against the advice of O'Connell, who described them as "inefficient for good, but ever strong for mischief." From this force, 150 men, including a contingent from Myshall, were drafted into the town. Nobody bid at the sale and in the meantime the cattle wandered off, or according to some reports, were rescued. A detachment of police and yeomanry were dispatched to return them to the town. On their way back, a crowd gathered, stones started to fly and a detachment of yeomanry opened fire. Fourteen people, including a married woman and two boys (one the son of a yeoman) were shot dead. The confusion was such that one yeoman was shot dead by his comrades.

Encouraged crusade against tithes

Dr. Doyle then issued a letter to the press which was bound to rouse and encourage a crusade against tithes. To the statements that tithes were right sanctioned by law, he replied that so also was slavery. Submission to the law was a duty but there was a wide difference between that submission and acquiescence in injustice. About those who attacked the tithe registers, the bishop used strong language, calling them "murderers" and "revilers".

A wave of protest meetings followed. Petitions to parliament were presented, subscription funds raised and a great outcry started in the popular press. The trials of two Kilkenny farmers, Patrick Blanchfield and Anthony Byrne from Clara, for their part in the meetings of "hurlers," helped to keep excitement at fever pitch. When £50 fines and a year's imprisonment was meted out to

them, popular opinion was outraged.

In this heady atmosphere, the passive resistance aspect became progressively eroded. Proctors began to suffer violence and some were murdered. Fatal collisions between police and registers occurred but the most serious conflict occurred at Carrickshock in Co. Kilkenny.

The rector of Knocktopher, Dr. Hans Hamilton, was well liked in the parish although his tithes were high and regularly extracted. His father was appointed Bishop of Ossory in 1799 having been translated from Clogher. The bishop was a highly intelligent man, an outstanding theologian and an eminent mathematician. He was a founder member of The Royal Irish Academy.

Tithes amounted to £1,750

Knocktopher was a plum parish. Dr. Hamilton's tithes after Composition amounted to £1,750. He employed two curates — one at a salary of £200 p.a. the other on a lower scale at £75 p.a.

In January 1831, a meeting took place between Dr. Hamilton and twelve farmers. With Dr. Hamilton, was Col. Harvey and a magistrate, Joseph Greene. The deputation demanded a reduction of 25% which was refused by Dr. Hamilton. Col. Harvey and Mr. Greene both tried to arrange a compromise but without success. The deputation then withdrew, declaring no tithe would be paid. The failure threw the initiative into the hands of the extreme party in the parish, and leading spirits of which were a local farmer, James Treacy, Fr. Magennis, a Carmelite friar from Knocktopher and the schoolmaster, from Ballyhale Wm. Keane. Keane, a native of South Kilkenny had been an anti-tithe activist since his arrival from Goresbridge where he had previously taught.

When no tithes were paid, Dr. Hamilton called on Col. Harvey, to take strong measures. Col. Harvey was reluctant to move, so Dr. Hamilton applied to Dublin Castle who advised that legal action be taken. In November, processes were issued and Dr. Hamilton employed a proctor named Edmund Butler to serve them. Butler, a butcher by trade, was a foulmouthed, offensive

bully and thoroughly obnoxious to the people.

On December 12th, Butler began his work. For his protection, a force of 50 policemen under the command of Capt. Jas. Gibbons, accompanied him. Gibbons had served in the Peninsular War at Waterloo. In June 1829, he was severely beaten and had several ribs broken while assisting to quell a riot at Carrick-on-Suir.

The first day passed off quietly enough. The people adopted the familiar tactic of locking up stock and vacating the dwellings. Treacy sent out messengers carrying instructions to assemble for a football match at Kilcurl near Knocktopher. On the following evening, the police force was halted by a large crowd as it returned. Keane, wearing a sash and a military cap, stepped out in front of the force and told them, "Things passed off quietly today and yesterday but they won't pass off so quietly tomorrow so we warn you in time".

On the following morning, December 14th, Gibbons, Butler

and the police escort left Kilmoganny police barracks for Newmarket, and from there continued to Hugginstown. In all three places, the church bells were rung and crowds soon gathered. Leaving Hugginstown, the police left the road and continued up a lane — Boithrín na gCloch, to the house of Dick (Waterford) Walsh where Butler succeeded in serving a process by pushing it under the door. They found their return blocked by a large crowd armed with a variety of weapons under the direction of Keane, still wearing his sash and cap.

Road blocked by crowd

Gibbons gave the order to load and they wheeled about to make for Knocktopher but found the road was blocked by the crowd led by Treacy from the football match. The surrender of Butler was demanded but Gibbons, seeing a side-lane leading to an open space containing a cowpond known as Sean na mBan's Lough, led his force into

it. Treacy, realising they would lose the advantage if the police reached the open space determined to bring matters to a head here. He sprang in among the police, seized Butler by the coat-collar and dragged him outside.

Gibbons drew his pistol and shot Treacy dead, whereupon Kane launched the attack. A thrown stone unhorsed Gibbons and he was then killed by a blow from a maul. The police fired the flintlocks but so close were the police that only two men were killed. The guns were wrestled from them and in a few minutes 12 policemen and the proctor Butler, were dead. The survivors, many of them wounded, fled in all directions.

Dr. Hamilton, accompanied by his daughter, left Knocktopher that evening, never to return. He appointed a curate and passed the remainder of his life in London.

Following the affair, a sweep of the area was made by police and military and twelve people were arrested. Keane went on the run and eventually escaped to

1798 Commemoration in Rathanna 1948 - St. Mullins Branch



Among those in photograph are: Owen Doyle, Patsy Byrne, Jack Roche and Dan Doyle.

Photo: Courtesy Larry Byrne, Bahana.

America from Waterford on one of Lady Esmond's ships.

Widespread collections for the defence of prisoners were made in Kilkenny and adjoining counties. Two of the Carmelite Friars from Knocktopher were prominent among the collectors as was also John Smithwick, a landlord and the head of the brewing family, and £1,000 was raised.

At the time considerable reluctance to returning convictions in capital cases or even to serving on juries, existed as a result of recent notorious miscarriages of justice.

(1) In the Doneraile Conspiracy Case of 1829, 21 people were arrested on a charge of conspiracy to murder 3 landlords. The first 4 were found guilty and executed. But, on the very same evidence, the remainder, when defended by O'Connell were acquitted. Marjorie Bowen the novelist, whose family were landlords in nearby Bowenscourt, Kildorrery, considered the conspiracy theory was a panic reaction by the gentry to a local outbreak of ordinary crime.

Hanged on evidence of children

(2) Two years later at Catslepool in the same parish two tithe proctors, collecting tithes for a tithe farmer in Youghal were murdered. A number of arrests were made and four people were convicted and hanged on the sole evidence of two children, one aged ten and the other eleven years of age. Four others were later sentenced but the government took the usual course allowing those out on continuing bail and ordering the release of the remainder.

(3) In 1830, a Catholic Landlord in Galmoy, Co. Kilkenny named Marum, a brother of the then bishop of Ossory evicted a Protestant tenant and gave the farm to a Catholic. He was shot by the Whiteboys following his ignoring a demand to reinstate the evicted tenant. Six young men, five of whom were widely believed not alone to have had no part in the affair, but even had no knowledge of it were convicted of the crime and hanged at Shanrath in March 1831.

The trials of the Carrickshock defendants took place the following July, with O'Connell

appearing for the defence. A lady named Catherine Danagher, age 20, a native of Hugginstown, reputedly of easy virtue, was the girlfriend of Thomas Keegan, a local policeman. She was present at Carrickshock and known to have made statements identifying people present. It was conveyed to her that discretion might be advisable, and she agreed to emigrate. A passage to Newfoundland, in the name of Mary Ryan, was booked on a ship out of Waterford. She was given £40 from the defence fund and accompanied by two men and a woman, taken to Waterford and put on board the ship as it was about to sail. Apart from the police, the crown were now unable to procure any independent witness for the prosecution. Good homework by the defence gave O'Connell an opportunity to use with effect his favourite tactic of impeaching witnesses and destroying their credibility.

There were four separate trials, on each occasions the jury refused to convict. The release of the prisoners met with wide rejoicing and was a serious blow to the authorities.

Humphrey O'Sullivan records the verdict in his diary and lists the bonfires that illuminated every hill not alone in Kilkenny but in Wexford, Carlow, Laois, Waterford and Tipperary, in celebration.

Carrickshock was a critical incident, but not the final one in the "War."

Clashes on a lesser scale

From then on, tithe owners were reluctant to promote another carnage and began to act with more discretion and sensitivity, but clashes on a lesser scale continued. The Government also used its legal powers to have Protestants fined and imprisoned. It had two weapons to hand.

The Whiteboy Act of 1787 forbade any unlawful combination or confederacy to deprive a clergyman of his tithe. Another weapon at the Government's disposal was 2nd and 3rd of William 4th which gave it power to collect tithe arrears of 1831. If any of the leading agitators were in default they became crown debtors and could be imprisoned if they refused to pay.

Among those against whom the law was invoked were a

number of priests from the Kildare and Leighlin diocese. Fr. Doyle P.P. Naas was arrested for publishing an illegal notice but a jury failed to convict.

Dr. Fitzgerald, President of Carlow College and Fr. Rafter, curate of Graig were arrested for their part in an anti-tithe meeting. They refused to give bail and remained in prison for some months. Fr. Martin Doyle P.P. Graignamanagh was arrested for non-payment of the 1832 tithe. He paid the arrears and was released.

The plight of the rectors was distressful. A police report at the end of 1832 stated little or no tithe was paid in Carlow and the same situation obtained in Laois.

Seven were under protection

Eight clergymen from Kilkenny left the country, among them Dr. Butler of Burnchurch and his son, also a clergyman. The son was grandfather to Hubert Butler, the writer. Seven were under police protection.

The London Morning Herald of Nov. 1831 carried the following report, "At a meeting of the clergy of the dioceses of Kildare and Ferns held lately in Carlow it was agreed that a deputation of four incumbents should proceed to the Castle and represent to the Lord Lieutenant the distressing condition to which the universal resistances to the payment of tithes has reduced them."

The Lord Lieutenant's reply was, "That he views with the deepest regret the combinations which prevail in the diocese of Leighlin against the rights of the established church, the illegal resistance to these rights is not only injurious to the interests of the individuals who are sacrificed to it, but is founded on a principle which, if admitted, would warrant and justify not only the invasion of the property of the clergy but that of any or of all other classes of His Majesty's subjects."

Later a sum of £60,000 was made available for the relief of the clergy.

In June 1833, at Rossmore in Co. Cork, during an attempt at seizure for tithes, a crowd blocked the passage of troops and police. The Riot Act was read by a magistrate and the crowd ordered to disperse. The

troops were ordered to fire but the volley went over the heads of the crowd and nobody was injured. The crowd lunged forward and fierce hand-to-hand fighting took place. A policeman, named Dwyer, raised his weapon and fired. The ball hit and killed a soldier. The officer in charge, Capt. Nagle, feeling matters had gone far enough, withdrew the troops. Shortly afterwards, £1,000,000 was allocated to compensate clergy for the loss of their income and the Under-Secretary for Ireland, advised that the serving of processes should be discontinued for the time being.

The Gortroe Massacre

The tranquility created by these conciliatory measures was rudely shattered by what was to become known as The Gortroe Massacre.

Gortroe is a townland in the parish of Rathcormac, Co. Cork. Rathcormac is on the main road from Fermoy to Cork. The rector was Archdeacon Ryder, locally known as Black Billy, from his dark complexion. Part of the tithes accrued to a Capt. Cooke Collis. Both he and the archdeacon were magistrates.

Public opinion was outraged by the affair at Gortroe, which was felt to be one tragedy too many. In England, Parliament was thoroughly alarmed and bent to the task of finding a final solution.

The Tithe Commutation Act of 1838, affected by Lord Melbourne's government, was the result. The Act confirmed the £1,000,000 grant for arrears and reduced tithes by 25% and converted to a fixed rent charge. This placed responsibility on the landlord who, where possible, added the charge to the rent, but the irritations of the old system disappeared and a more friendly atmosphere between parsons and people gradually arose. During the famine many parsons worked heroically to relieve the starving poor, among them Archdeacon Ryder who not only spent all his money but sold his furniture to relieve the starving. The settlement of the Tithe question cleared the ground for the next phase of the land conflict — the transference of ownership to the occupiers. Many of the effective tactics used in that struggle derived from the experiences of the Anti-Tithe Movement.

From the Chair

ANOTHER interesting Leighlin connection came to light during the year when Edward J. O'Day of the Department of History, Southern Illinois University in his paper to the Irish studies conference in University College Galway revealed the identity of the anonymous Irish author, *Hibernicus*, as Leighlin man, David Byrne.

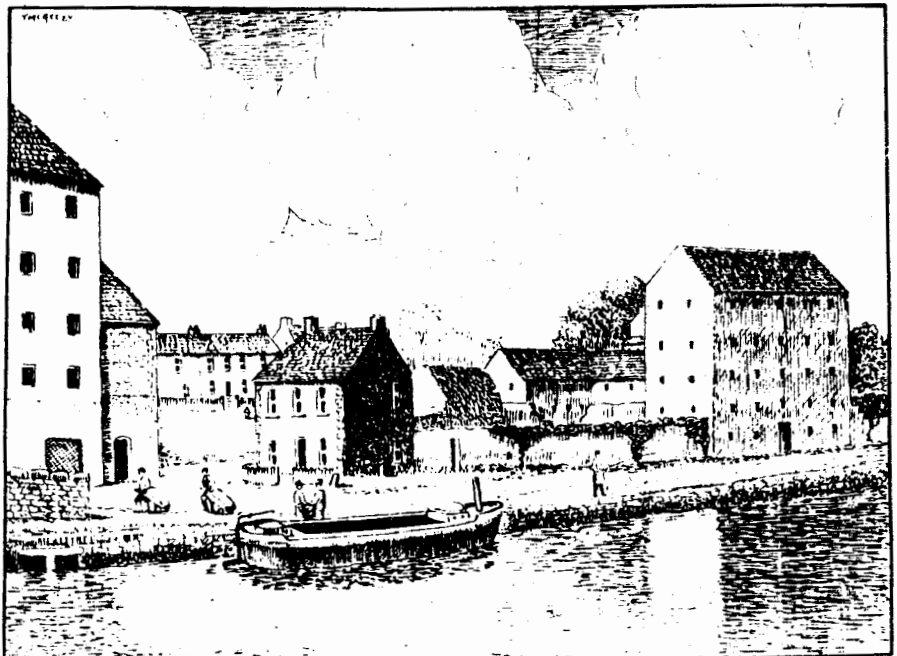
Byrne's autobiography, *Memoirs of an Irish Man*, published in Pittsburgh in 1828 (copy in the National Library) provides fascinating insights into life in Ireland and America.

Born in 1779 at Castlekelly, Co. Kilkenny, he lived from an early age in the "prosperous town of Leighlinbridge" which he stated had a bridge of twelve arches. He became a redcoat (even though a Catholic) and claimed he played a very humane role as a yeoman in the cavalry corps of Captain Walter Kavanagh during the 1798 rebellion. A classmate in Leighlinbridge was Wicklow rebel, Billy Byrne whom *Hibernicus* hid from government troops. His Leighlinbridge home was searched but the rebel leader was not found. Billy Byrne later fought at the battle of Hacketstown and was hanged in Wicklow in 1799.

My own research shows that "Hibernicus" was listed as a farmer in the townland of Wells in the *Quota of men for the Barony of Idrone east and west in the year 1810*.

In conclusion, may I wish all members of the Old Carlow Society at home and abroad a Christmas filled with joy and gladness and a Happy New Year.

- Martin Nevin.



Byrne's stores to the right of picture on the west bank of the Barrow in Leighlinbridge which was demolished in the '60s. Drawing by Tommy McAssey.

Carlow Workhouse Burial Ground

ACCORDING to *The Nationalist & Leinster Times*, August 22, 1891, the burial ground attached to Carlow Workhouse was consecrated on Monday, August 17, 1891.

The ceremony was performed by Bishop Comerford, assisted by Fathers Thomas Tynan, P.P.; E. W. Burke, president Carlow College and J. Murray, chaplain to the Workhouse.

Also recorded in *The Nationalist & Leinster Times*, August 26, 1893 is the fact that the cross was erected by the Board of Guardians.

There were two tenders submitted to the Board for a 9 ft. high Cross, when they decided to have the ground marked as a graveyard. One tender was for a sum of £21 and one for £20. After inspecting the designs the Board accepted the tender of Mr. James Kavanagh for £20.

Molly Lecky

By Penny Alston

MOLLY Evelyn Lecky was born on 8th September 1907 at Brighton, England, the third daughter of Gen. Robert St. Clare and Mrs. Muriel Lecky. When she was a child, I believe she was a great tomboy, always getting into mischief, but very much loved by all who knew her. Photos taken when she was young show her with a very infectious grin which probably saved her many times from trouble. She was reputedly a difficult child and, I am told, not always happy at home.

She grew up a tall, dark slim person with the same very engaging smile. Aunt Mo always bemoaned the fact that she had not inherited the beautiful complexion of her mother Muriel, as had her sisters Dorothy and Joan, but her photos certainly show a very good looking young woman. She was a great sportswoman.

Flying always fascinated her, encouraged no doubt by tales of her 'Uncle' Johnny Lecky who built his own plane in the very early days of flying and, I am told, sadly crashed this on his maiden flight into Ballon Hill. When I was a child there was a barn always known as 'the Aeroplane shed' in a field off Killnock Avenue at Ballykealey. Bits of aircraft lay there for years and, no doubt, Molly spend many happy hours playing there and dreaming of becoming a pilot.

She married in about 1936/37 Lieut. Raymond Grace who was in the Inniskillings. He was the son of Sir Valentine Grace who owned a rather lovely house in Monkstown. I can remember my mother telling me that just before the wedding Mo panicked and said she couldn't go through with it. Perhaps sadly, she was persuaded to go to the church and the marriage took place, but it was never happy.

Learn to fly

When war broke out in 1939, she volunteered to join up and became a Section-Officer in the W.A.A.F. Here she learnt to fly and was in her element. I am told she took on the dangerous job of flying war planes at night from the U.S.A. to supply the R.A.F. and it was on one of these flights that something happened and she disappeared over the Atlantic. However, I cannot really believe this to be true.

In the notices of her death one states that she was killed 'whilst engaged on active service in England' and the other that she died in a flying accident at Innsworth, Gloucestershire on 15th June 1942. Also the notices go on to say that her remains were interred in our graveyard at Ballykealey — where there is certainly a grave and headstone standing today. If she was lost over the Atlantic, obviously she could not have been buried. Possibly the above story is partly true but she did crash at Innsworth.

The funeral service was held in the Library at Ballykealey by the Archdeacon of Leighlin. She was aged only 34. It is rather sad to note that no mention at all is made of her husband in any of the funeral notices.



Molly Lecky's headstone at Ballykealey.

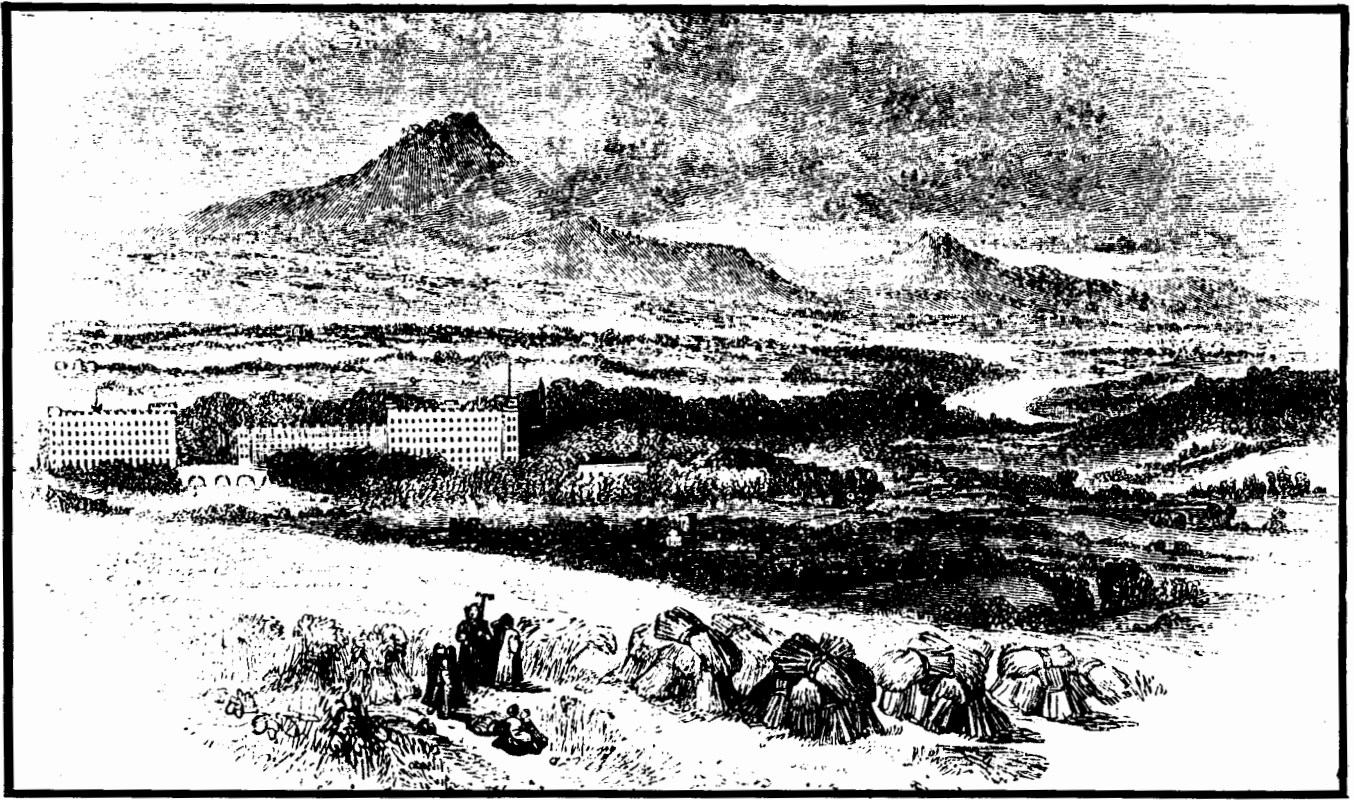
Photo: William Ellis

Sadly my only recollection of this very brave lady is when I was a child of about three and she came to stay at Ballykealey. It must have been the same year she died. I was very young then but I have a vivid recollection of my aunt sitting in a chair with a red dachshunds and possibly two old red dachshunds who were at Ballykealey when I was a little girl were at one time hers. I remember one was called Rogue. They lived a life of luxury in the kitchen at Ballykealey and were very spoilt by Mary Ann Sullivan who was our cook.

I feel very sorry that my knowledge of Aunt Mo is so very sketchy. I feel I would like to have known her. Sadly there is no one left of the older generation of my family who would have known her and could have brought the picture of her more alive. I have no letters of hers to gain an insight into her personality and only an unfinished little cross-stitch tapestry of hers bearing the words 'In the spring a young man's fancy lightly turns to thoughts of love.'

A courageous and vivid spirit, brave and generous but perhaps born too modern for her time, who never really found the love for which she was seeking. She gave her life for others, as did many, during that dreadful war.

- Written by her niece, Penny Alston, née Lecky, September, 1993.



Sketch of Milford Mills complex from Mr. and Mrs. Hall's Ireland c1840.

- Courtesy: County Carlow Library.

Milford Mills - Compiled by William Ellis.

MR. and Mrs. Hall's "Ireland," published in 1840, describes the Milford Mills complex "as one of the most extensive and celebrated in Ireland." "It is situated about four miles from Carlow, on the Barrow, in the centre of a lovely valley, through which the river runs — surrounded by hills, and with the magnificent mountains, Leinster, Blackstairs and Brandon in the background."¹

Another 19th century traveller was also lavish in his praise for Milford. His observations were published in *The Carlow Sentinel* of October 8, 1836. It was a quotation from "Letters to the North from a traveller in the South," who signed himself 'J.K.'. The article was originally published in the *Ulster Times*. J.K.'s comment on Milford reads as follows:—

"... To drive along the Barrow to Milford, the residence of John Alexander, Esq., is extremely beautiful, following the course of the river, and passing through a rich plantation.

No place in the county afforded us more gratification than the grounds and estate of Mr. Alexander, not only for their intrinsic beauty, but for the fact that they are altogether the creation of their intelligent and enterprising proprietor.

The spot which they now cover was an exposed and uninteresting district without a single tree when Mr. Alexander came to reside there. It is now covered as far as the eye can reach with luxuriant and well grown timber, above the foliage of which rises the beautiful mansion and unrivalled mills of their owner.

I have told you that the flour mills at Slane were

THE mills complex at Milford were built in 1790. They were also used for other purposes. The largest building (now completely gone) on the west bank of the Barrow ended its days as a tannery. It employed ninety people when it was destroyed by fire in July, 1965.

This was not the only fire in the complex because we read in the *Carlow Post* of November 11, 1862 — "... fire destroyed the flour mills at Milford, extensive malt houses adjoining were saved — machinery valued c£20,000, water wheel valued at £1,000 saved — mills were only recently reconstructed and refitted by Wm. Fairbairn of Manchester."

The building, partly in ruin still standing was also used to generate electricity in 1891 and has been re-commissioned to feed power into the National grid since 1990. (See *Carloviana* No. 39).

the most beautiful, as well as the largest I had seen in Ireland. I had not then seen Milford; the Slane mills, superb as they are, cannot compare with Milford, in point either of situation or architecture, and are not more than one third the extent.²

They consist of three immense buildings, one for malting barley, the others for grinding wheat and corn; and it is impossible to calculate the good which such a vast establishment must do to the adjacent country, by thus affording encouragement and a market for the three most important descriptions of agriculture ..."

¹ See *Carloviana* No. 26 for a full reprint of their comments.

² The Griffith valuation of 1845 shows that the Milford mills, which are situated in the townland of Ballygowan was one of the most valuable properties, if not the most valuable in Ireland.

**BALLYGOWAN ENTRY IN GRIFFITH VALUATION, 1845, SHOWING
THE MILFORD MILLS VALUATION.**

PRIMARY VALUATION OF TENEMENTS

PARISH OF CLOYDAGH

No. and Letters of Reference to Map	Names		Description of Tenement	Area	Net Annual Value		
	Townlands and Occupiers	Immediate Lessors			Land	Buildings	Total
	BALLYGOWAN. (Ord. S. 12)						
1	William Baird,	John Alexander,	House, offices, and land,	4 3 8	4 15 0	3 00	7 150
2	Henry Giltrap,	Same,	Land,	9 2 6	10 0 0	—	10 00
3	Mary Hughes,	Same,	Land,	2 3 38	3 0 0	—	3 00
—	<i>a</i> David Lowe,	Same,	House, office, & garden,	0 1 4	0 5 0	1 50	1 100
4	John Alexander,	Same,	House, office, & land,	34 3 1	33 15 0	45 00	78 150
5	<i>a</i> { John, James, & Lorenza Alexander,	Same,	Flourmills, kilns, malt houses, offices & land	8 1 22	7 0 0	300 00	307 00
—	<i>b</i> James Fleming,	John Alexander,	House, office, & garden,	0 1 8	0 5 0	2 00	2 50
—	<i>c</i> Constabulary Force,	John, James, and Lorenza Alexander	Police barrack,	—	—	3 100	3 100
6	Barrow Navigation Co.	In fee,	River Barrow Canal and towing-path, 104 lineal perches,	9 2 10	—	—	9 150
			Total,	70 2 17	59 0 0	354 150	423 100

Secretary's Report

By Rose Murphy

THE 47th annual general meeting of the Old Carlow Society was held in the Royal Hotel on Tuesday, January 26, 1993. The chairman, Mr. Martin Nevin, presided. In his address he reminded the members present of the aims and aspirations of the Society as outlined in the Society's constitution. He paid tribute to the late Mrs. Mona Fenlon who had served as honorary treasurer for a long number of years and whose dedicated commitment had ensured the accounts of the Society were always up to date. He also spoke of the late Mr. Christy Burns who had over the years contributed articles for *Carloviana*. The officers elected were: Chairman, Mr. Martin Nevin; vice-do., Mr. Kevin Kennedy; Mrs. Breda Brady and Mrs. Margaret Minchin. Joint honorary treasurers both resigned and Mr. Pat O'Neill was elected treasurer. The chairman complimented both ladies on the work they did, sometimes under difficult circumstances because of their location in the south of the county. The committee members elected appear on another page.

Lectures

The winter lectures were:

October 15 — "From sweat house to sauna" by Ms. Nell Prendergast; November 19 — "Fr. John Murphy of Boolavogue" by Mr. Nicholas Furlong; December 17 — "A selection of slides" by Mr. William Ellis; February 18 — "William Dargan" by Mr. Fergus Mulligan; March 18 — "The O'Neills of Leinster" by Mr. Sean O'Neill; April 15 — "Old leases of Carlow" by Mr. Seamus Murphy.

The Sean O'Leary Memorial lecture on "Schools of Carlow in the 19th century" was given by Prof. T. P. O'Neill during the Éigse festival.

The annual outing on June 27 was to Charleville Castle, Tullamore, Shannonbridge and Clonmacnoise. It also included a trip on the West Offaly Railway and a visit to Locke's Distillery Museum, Kilbeggan.

To commemorate National Heritage Day on September 12, a plaque was unveiled at Carlow Railway Station by Mr. Fergus Mulligan to the memory of William Dargan, engineer and builder of railways. Afterwards, the members enjoyed refreshments in the Workman's Club. The first public showing of the slides on the new audio visual equipment took place at this function. This presentation of

colourful slides is now a feature of the Co. Carlow Museum. The OCS is indebted to Mr. William Ellis for contributing the slides from his personal collection. The Society is also co-operating with the Federation of Local History Societies and the Federation for Ulster Local Studies in compiling an archive of photographs reflecting life in Ireland today under the title "Our Own Place."

During the year the committee of the Society unanimously agreed to make Miss Iona McLeod an honorary life member in recognition of her dedicated interest and involvement since the early days of the OCS.

Museum

The museum committee under chairman Mr. Michael Denieffe has availed of a FÁS employment scheme to appoint a caretaker who ensures the museum is open daily from 2.30 to 5.30 pm. A number of visitors have praised the layout and admired the exhibits. The museum is also popular with school tours.

Carloviana

The editor, Tomás MacGabhann, has ensured that this year's

■ Continued page 15



Noteworthy Anniversaries

Carlow Waterworks

ON Wednesday, September 5, 1894 the foundation stone of Carlow Waterwork's Reservoir was laid at Killeshin.

The cavity of the stone contained copies of three local papers, *The Nationalist & Leinster Times*, *The Sentinel*, and *Vindicator*, and four Dublin daily newspapers. A glass bottle sealed with the corporate seal of Carlow, containing a sovereign, a five shilling piece and a penny, together with a record of the members of Carlow Town Commission, officials, engineers and contractor.

Mr. Michael Governey, chairman of the Commission performed the ceremony with a silver trowel presented to him by Mr. Nixon the contractor.

- *The Nationalist & Leinster Times*, 8-9-1894. (See, "Water Supplies in Carlow," *Carloviana*, Vol. 1, No. 2.)

Scene at Killeshin, September 5, 1894 at the laying of the foundation stone of Carlow Waterworks.

— Photograph courtesy
The Nationalist & Leinster Times

St. Mary's Cemetery

Bishop Michael Comerford consecrated St. Mary's cemetery on Sunday, May 27, 1894.

The Town Commission leased five Irish acres of land from Henry Bruen for 999 years at a yearly rent of £15. The cost of building the caretaker's lodge, entrance gates and boundary walls amounted to between £1,000 and £1,100. On the front of the lodge is a plaque with the date 1893, which is probably the date when the lodge was completed as the first burial did not take place until July 1894, after the consecration.

- *The Nationalist & Leinster Times*, 2-6-1894.

Bishop Comerford suggested that, as the old cemetery, 'The Graves' was named St. Mary's, the new one could be called St. Mary's also. At the Town Commission meeting, June 6, 1894, the name was proposed by Mr. John Whelan and seconded by Mr. John Hammond, M.P.

- *The Nationalist & Leinster Times*, 16-6-1894.

The life-size figures of Christ Crucified, His Blessed Mother and St. John were the gift of Bishop Comerford.

- *The Nationalist & Leinster Times*, 2-6-1894.

Carlow Loan Society

THE sixth annual meeting of the members of this society was held at their rooms, 22 Dublin Street, on Tuesday evening last — Mr. James Nevin, chairman, presiding. Mr. Thomas Canning read the report and statement of accounts, which showed the careful working of the society during the year. The share capital is now nearly £400. The amount of money lent to members during the year, repayable by easy instalments, at low rates of interest, amounted to £978.

After paying working expenses, and deducting one-tenth from gross profits to reserve fund, a dividend of 7% was declared.

The following officers and committee were appointed for the ensuing year: chairman, Mr. James Nevin; treasurer, Mr. Michael O'Reilly; trustees, Messrs. R. Williams, J. Murphy and T. Hearn; committee, Messrs B. Hutchinson, F. Gale, J. Heron, J. Foley, J. Woodhouse and J. Jordan; secretary, Mr. Thomas Canning.

- *Nationalist & Leinster Times*, 12-1-1884.

Secretary's report

■ Continued from page 13

issue of *Carloviana* is as fine a volume as any previous number and with assistance from Mr. William Ellis, has again produced a very interesting magazine. Our sponsors, too, are very much appreciated and deserve our support.

Obituaries

Our sympathy is extended to Mr. Michael Denieffe, chairman, museum committee, on the death of his mother and to the families of Mrs. Margaret Conroy and Mrs. Ellen Rossiter in their recent bereavements. Both Mrs. Conroy and Mrs. Rossiter were regular supporters of the summer outings. We send good wishes for a speedy recovery to Mrs. Mary Brennan, St. Fiacc's House, Graiguecullen, who is also a very loyal member.

In concluding this report, I wish to thank all who helped during the year and *The Nationalist and Leinster Times* for the excellent publicity they always give the activities of the OCS.



Mrs. Mona Fenlon

THE last issue of *Carloviana* had just gone to press when the death of Mrs. Mona Fenlon took place on December 14, 1992 at the age of 84.

Mrs. Fenlon was a loyal member of the Old Carlow Society, being one of those who had guided the society from its earliest days.

Looking up past issues of *Carloviana* we find that Mrs. Fenlon had been a committee member, with an unbroken record from 1958 until 1989, a total of 31 years. During that thirty-one years, she had been joint honorary secretary from 1959 to 1966, committee member from 1967 to 1981, and from 1982 until 1989 filled the post of honorary treasurer.

When the County Carlow Museum was established Mrs. Fenlon took an interest in that venture, by taking her turn in supervising the museum during opening hours.

In the early days the museum was only available to the public on Sundays which did not suit school groups, but again Mrs. Fenlon was very generous with her time and would make herself available to help with the opening of the museum to facilitate such groups.

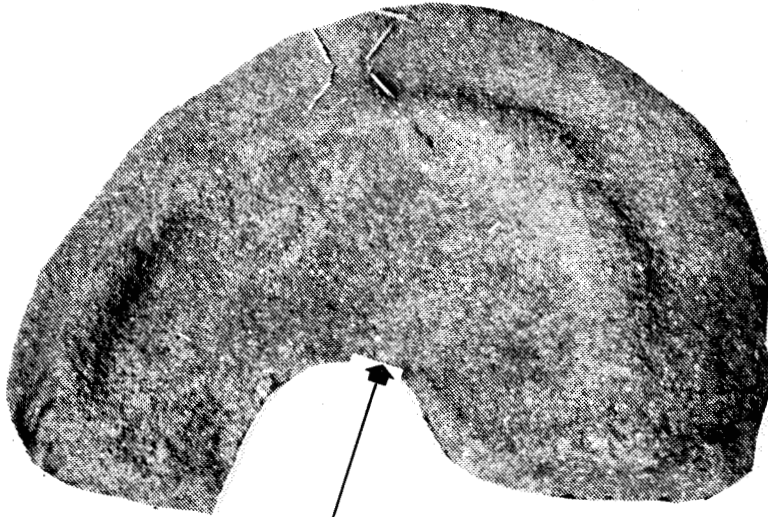
Mrs. Fenlon, by her example was truly an earnest worker for the welfare of the Old Carlow Society.

May she rest in peace.

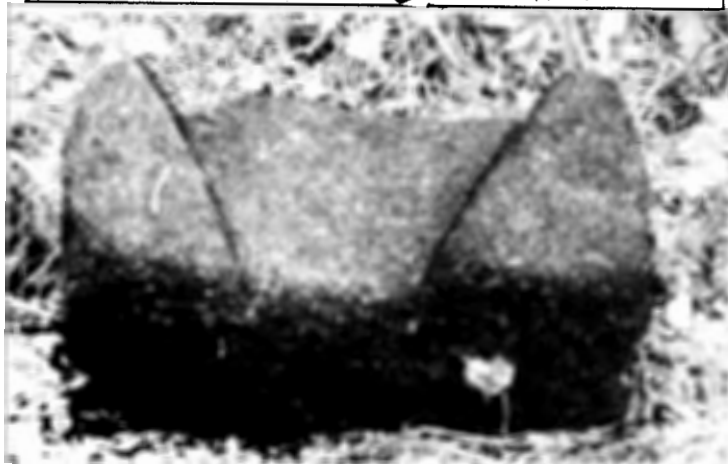
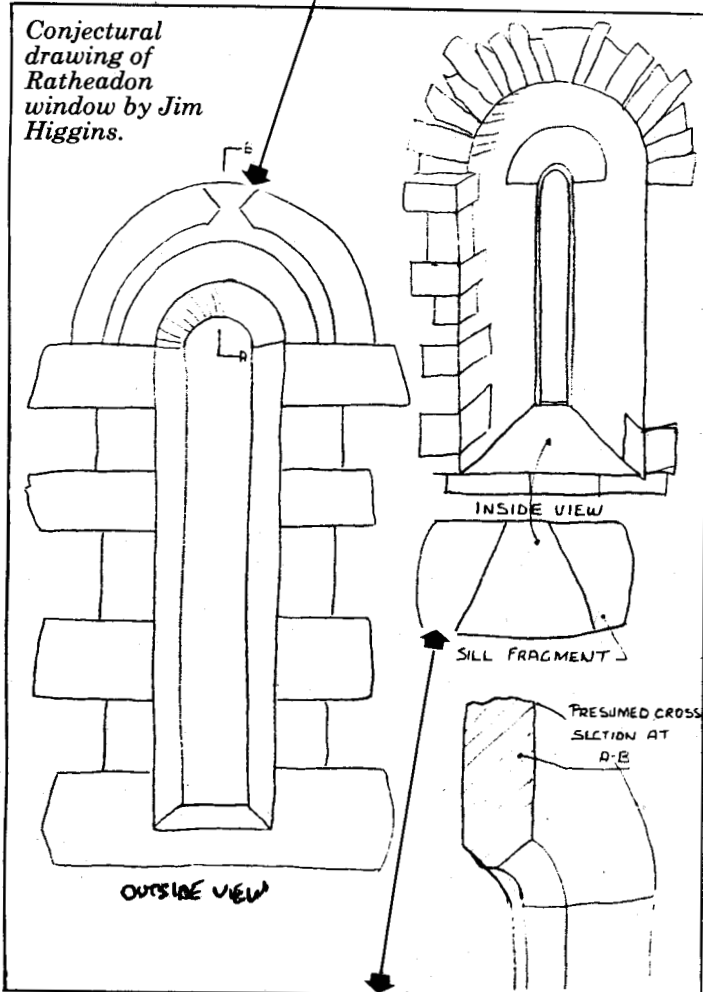
W.E.

Ratheadon Parish of Leig

Compiled by William E.



Conjectural drawing of Ratheadon window by Jim Higgins.



DURING a visit to the site of Ratheadon church, in the summer of 1993, two carved stones were discovered in undergrowth which now mark the site.

Photographs of the carved stones were sent to Mr. Jim Higgins of Galway University for identification.

His opinion was, "that they might have come from the same early Christian to early Romanesque window where they formed the head and base of the opening, with a date sometime in the 11th or 12th century, though some such window sections were still used as late as c1200."

Historical references

"In the townland of Ratheadon — marked Rahedin, on Mercator's map there was an ancient church and burial place.

In the ancient accounts of the household of St. Patrick, his three smiths are mentioned, of whom St. Fortchern was one. In these primitive times it was regarded as one of the most honourable occupations to be engaged in the manufacture of the sacred vessels, reliquaries, bells, &c. Colgan (AA. SS.; 634) relates that St. Fortchern devoted himself so diligently to this work, in the place which is called *Rath-Aidhne*, that he came to be known as the smith of St. Patrick. "Fortchernus . . . in fabрили arte gnaviter se exercuit, adeoque in ea profecit, ut in loco qui Rath-Aidhne appellatur, campanulas, calices, aliaque sacra vasa et utensilia fabricare consuetus S. Patricii faber fuerit appellatus."

The Book of Ballymote connects this place with a different personage and an earlier date. "A conflict, the champion of Laighen (or it was Etan Redhead, son of Coc, with his household that did so) fought

against L from Lo family, vi and Caec regarding Barrow . pursued slew him *Etain*." supposed Aedaine, quoted by the year Dubgh the Three Ceinnse Uí-Bairr said:—

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Ratheadon, Parish of Leighlin

Compiled by William Ellis

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The Book of Ballymote connects this place with a different personage and an earlier date. "A conflict, the champion of Laighen (or it was Etan Redhead, son of Coc, with his household that did so) fought

against Liath of Daire-Lieth from Loch Lurgan, with his family, viz.: his son Fadat, Dal and Caechin his two daughters, regarding the produce of the Barrow . . . The two daughters pursued *Etan* to his *rath* and slew him in it, et *inde Rath Etain.*" Ratheadon is also supposed to be the Rath-Aedaine, referred to in a poem quoted by the Four Masters at the year AD 906: — "Aed son of Dubhghilla, lord of Ui-Drona of the Three Plains, Tanist of Ui-Ceinnsealigh, was slain by the Ui-Bairrche." Of him was said:—

"O youths of pleasant Ailbhe,
mourn ye the king of noble Slaine.
Slain is the populous Aedh of the
Bearbha, the just king of the land of
peaceful Fearná.

To great Fearná of the thousand
noble graces there came not, If I
remember rightly,

A corpse of more illustrious fame,
since the populous Bran Duibh
was slain.

My shelter, my protection, has
departed, may the king of kings
make smooth his way.

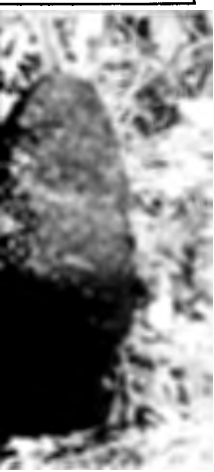
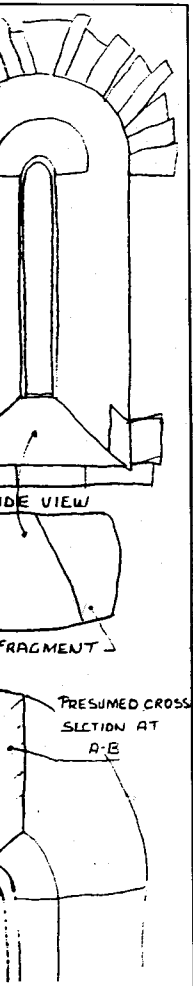
'Tis easily known by *Aedhan's Rath*
that Aedh is dead, O youths!"

From this passage it would appear that Ratheadon was the residence of the Lords of Idrone. As there are two Rathes within this townland, there is a difficulty in ascertaining which it is that gives name to the place.

Above references are from Bishop Comerford's Collections — Dioceses of Kildare and Leighlin.

Ratheadon — Rath Eadain, the fort of the hill-brow. This townland is situated 1½ miles from Bagenalstown. Ratheadon old church (in ruins) and burial ground are in this townland. Only a small portion of the south wall of the church remains. There is now no burying in the burial ground.

— Ordnance Survey, 1839.



The ruins of Agha about a mile to the east gable which is



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urvey, 1839.



The ruins of Agha church in the parish of Bagenalstown, about a mile to the north of Rathheadon has a window in the east gable which is similar to the conjectural drawing of the Rathheadon window. *Photos: W. Ellis*



The O'Neills of Magh dá chonn

By Seán O'Neill

IT has been known for many years, though in a vague way, that a distinct sept of O'Neills or Uí Néill existed in those parishes now known as Moyacomb (situated in the Counties of Carlow, Wexford and Wicklow). There also been many misleading statements about these O'Neills in various publications through the years. Recent research has unravelled a great deal of historical and genealogical material which enables us to place the O'Neills of Magh dá chonn in proper perspective. Though in comparison to other Gaelic septs the 16th, 17th and especially the 18th century manuscript material is far from impressive or informative.

The three parishes of Moyacomb, mentioned above, border each other, which indicates that they were once a distinct territory. The three Parishes in their entirety comprise of 28,204 acres. The most important of these, as far as O'Neills of Magh dá chonn are concerned, are those in east Carlow and north-west Wexford. That parish called Moyacomb in Co. Wicklow may have been the patrimony of the Ua Gaoithín or Gahans. Moyacomb in Co. Carlow takes up most of the Barony of Saint Mullins upper (which itself seems to be a recently invented name for this area). Moyacomb in Wexford is situated in the Barony of Scarawalsh. That Moyacomb in Carlow was once, under the name of Magh dá chonn, an eastern part of the ancient territory of Fothairt. The Barony of St. Mullins upper is called in some sources "alias Forth." The "comb" in the name Moyacomb may indicate that part of this name comprises the Anglo-Saxon word "comb" meaning "valley between the hills." But the most authoritative source states that the correct orthography is Magh a Choim meaning "the plain of the bend." The usual translations, "the plain of the two heads or hounds," does not seem to be correct. The "bend" referred to is that area, just south of Clonegal village, where the Derry river merges with the Slaney river.

Magh dá chonn is mentioned in Ó hUídrín's "Topographical Poems" which are dated to the early 15th century but refer to the situation in Gaelic Ireland just before the arrival of the Normans in 1170 A.D.

"O'Neill a Muigh choin dá chonn
Ceim chon do mhinn gaoil a gabhonn."

The meaning of the first sentence is "O'Neill of fair Magh dá chonn." The second sentence may enlighten us a little about the O'Neills but unfortunately this line has been interpreted in several ways, e.g., "who has taken a step beyond the Gaels (O'Donovan, c. 1862), "A circumstance that terrifies the relatives of the smith" (Ordnance Survey, c.1839) and an attempt by Mac Brady, Herenach of the two Kilmores (requested by me, c.1992), "The last rank of the hound of the Donn is the wealth (heritage) of the smith." (This last translation contains many hidden meanings which only a scholar could make sense of, e.g., the "smith" referred to may be an oblique reference to

"Vulcan the Smith, God of the underworld" and/or other such Deities.

Whatever its meaning one thing we can be sure of is that the Uí Néill of Magh dá chonn held their territory before the coming of the Normans. Because the O'Neills were said to be of the Uí Cheinnselaig, as was King Diarmait mac Muirchadha, it is obvious that the O'Neill territory came under great pressure from Norman adventurers hungry for land grants. Three documents exist which prove Norman involvement in Magh dá chonn, though the O'Neills are never mentioned directly.

1. A copy of a Charter granted by Strongbow to William, son of Jocelyn and his heirs witnessed by Raymond (the constable) and Walter de Ridlesford, c.1170 (Ms. D. 3) mentions the lands of "Tilach, Achedaue and Moticon." These are obviously Tullow, Aghade and Magh dá chonn. This document does not yet seem to have been translated. (But it is nothing more than a transference of land). This is the first indication that O'Neills were coming under Norman pressure, though never during the Norman period did they lose their land (but they certainly were required to pay rents, I have no doubt).

Register of the Abbey of St. Thomas

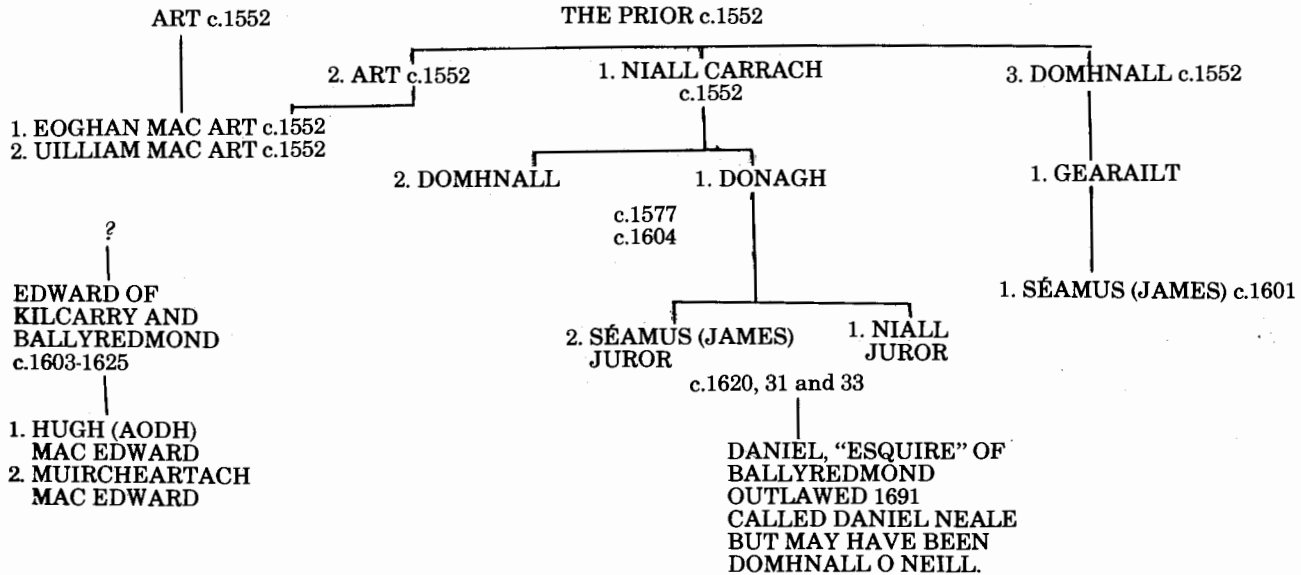
2. and 3. The Register of the Abbey of Saint Thomas (in Dublin). "Carta Helie, filii Norman." c.1223-43. This document (in Latin) mentions the "tweth/tueht de Mathelcon," ie, the tribeland of Magh dá chonn.

"Carat Jordani de Valle" c.1223-43. This document (in Latin) mentions "Sancte Brigide de Mathelcon" and "terra de theodo de Mathelcon." Once again we find a reference to the "territory of the tribe of Magh dá chonn", ie, O'Neills (?) and also an important reference to "Saint Brigits church of Magh dá chonn." The ruin of this church may still be in existence and have gone unnoticed because some thought it to be a 19th century folly. We know that the Abbey of Saint Thomas had an interest in land in Abbeydown, north-west Wexford and there is an erroneous reference in sources to an Abbey having existed here. "Abbeydown" obviously refers to a "down," ie, high land suitable for raising sheep, and therefore these lands were abbey lands (but there was never an abbey in Abbeydown). I believe there was a religious foundation, probably called Saint Brigits of Magh dá chonn, situated beside and on the present Clonegal castle site, and that religious house (under Norman pressure) became part of the extensive properties of the Abbey of Saint Thomas "the Martyr" in Dublin. Even today the owner of Clonegal castle, Baron Strathloch, refers to the ruin beside his house as the "Old Abbey." By a coincidence there is an ancient well in the basement of the castle and the owner (knowing nothing of the church of Saint Brigit) has called his well "Saint Brigits Well." This well may have

been a central part of the church or "Abbey" and the habitations that surrounded it.

The connections of Saint Brigit with modern Clonegal are very strong, eg, "St. Brigit's Church, St. Brigit's terrace, two St. Brigit's Wells and the former Brigidine convent" (see "Heirs to a Heritage" by Willie White, 1992). Willie also suggests that there was a "Clonegal Castle" before the Esmond's built their castle. Whatever their residence was (castle, Abbey, church, thatched house) the O'Neills certainly lived in the

immediate vicinity of Clonegal castle. In 1548 "the Prior O'Neill" of Kilcarrig and Clonegal was residing here. There may actually have been hereditary PRIORS here since Norman times because "the PRIOR" was definitely married and his three sons are known. The following is the most up to date family tree of the Prior dating from 1548 and before up till about 1691 (with certain reservations). This pedigree was originally published in "The O'Neills of Leinster" (PUB: Irish Heritage Association, 162a Kingsway, Dunmurry, Belfast BT17 9AD. 1992).

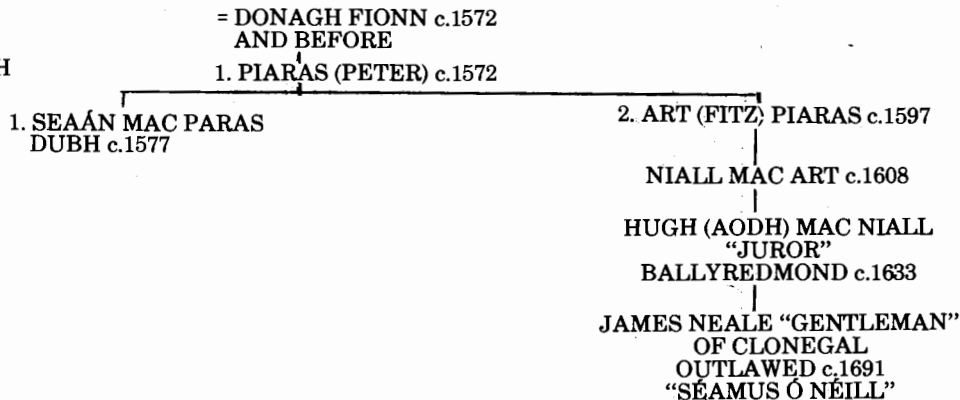


The O'Neills of Magh dá chonn have no Coat of Arms, though Donagh Ó Néill did "SEAL" a 1604 document (while this could have been only his signature there is the possibility that some kind of ring, with a seal, could have been used. Therefore

it's too early to state that these O'Neills had no emblem).

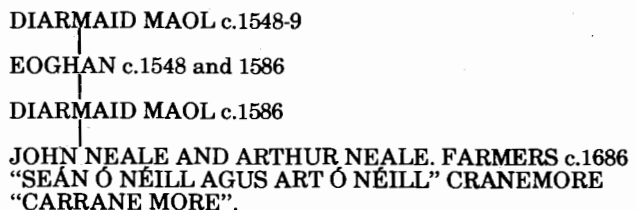
The following family of O'Neills are more than likely immediately related to the Prior but there is insufficient evidence to link them up.

HE MAY BE A SON OF NIALL CARRACH



The above were all connected to Clonegal. Donagh, Fionn and Piaras owned land in Clonegal and north-west Wexford, c.1572. The

following family may have been connected to the Cranemore area where there was another part of Fearann Uí Néill.



Nearly the entire area of Moyacomb (in Carlow and Wexford) was referred to as Fearann Uí Néill. This name only came into use in the 16th century (there is no manuscript material to indicate its use before then).

There may be other sites of archaeological interest in the immediate vicinity of Clonegal

castle which are in need of expert investigation. The Baron has written a short history of the castle called "Clonegal Castle," and has been informed by an archaeologist that the two alcoves still remaining in the ruin are 15th century "oratory chapels."

The documentation that outlines the genealogy

and history of the O'Neills of Magh dá chonn is too extensive to present in full so I will give a synopsis.

Loco Patriciana No. 8. "The Rev. John Francis Shearman gives an extensive genealogy of the Uí Cheinnselaig. He has the O'Neills of Fearann Uí Néill stemming from Achill, a son of Nath Í and a brother to King Cormac ("the crooked nose") and Éogain Cháich (from whom are descended the Kavanaghs).

Ailill — "It is he who is sheltered from every spear because he is not permitted to enter the battle."

Fhergusa — He lived close to the territory of Cobhtach, to whom he was related, ie, Ard Ladrann (N.E. Wexford).

Dimmai — He was a King in Fothairt, a father to Saint Caimíne (Caimín). "Gentle Caimín of whom I sing, son of Dimma of the Laighin Kings, In the Fews of Fore begotten (found)." (ie, Fothairt).

Caimíne was a half brother to Guaire, King of Connacht. Both died in the middle of the 7th century.

Cend-Fáelad; Tuammíne; Anadail; Clan Fergusa; Fhergaile; Néill a quo O'Neills of Magh dá chonn; Cináeda; Cernach.

Manuscript dated to 11th to 12th century

The Cernach, mentioned in the Annals c.856, as King of Uí Bairrche Tíre and Magh dá chonn, may not be the same as above, as there is a Cernach mentioned in the Uí Bairrche genealogies (but it is impossible to decide which Cernach is alluded to).

The genealogy just given is also in the Books of Lecan and Leinster. There is no reference to O'Neills but the name Néill is very evident.

Caithréim Chellecháin Chaisil. c.934-44. Some historians date this manuscript to the 11th-12th century though it does refer to Ceallachán who resigned in 944 and died in 954. The title means the "Victorious career of Ceallachán of Caisil." This manuscript mentions "Domhnall Í Néill* bhuidhe," Domhnall Uí Néill í Mhagh dá chonn" and "Domhnall Ó Néill a Mhagh dá chonn." Whether it is 10th or 11th century does not matter too much. It gives us the name "Domhnall Ó Néill of Magh dá chonn" and his grandfather "Néill buidhe." Is this the same NÉILL that is mentioned in Ailill's genealogy? The manuscript tells us that twenty men of Ceallachán's army stayed in the rear as the army retreated, and fought the Vikings. These men, amongst them Domhnall Ua Néill, were killed and beheaded and their heads brought back to Viking Dublin. They were then shown to Ceallachán who himself had been captured earlier.

The Annals of the Four Masters. c. 1087. A battle fought at Rath Edair in present-day Co. Carlow refers to an Ua Néill of Magh dá chonn fighting with MacMurchadha-Kavanaghs and a Diarmait Ua Briain against Muircheartach Ua Briain. There can be no doubt about this reference is actual history. This reference seems to corroborate Rev. Shearman's genealogy of 1872-9 which links the Kavanaghs (to be) and the O'Neills. It also indicates something strange, i.e. that the O'Neills of Magh dá chonn were using a surname before the Kavanaghs, Kinsellas and others that stem from this line. Such close connections between descendants of Éogain Cháich, King Cormac (i.e.

Kings of Uí Drona) and the Uí Néills does indicate that the O'Neills of Magh dá chonn were an important stem within the Uí Cheinnselaig genealogy.

We know, as I have mentioned earlier, that the Normans were in control of O'Neill land from 1170 onwards. There is no manuscript material available for the years between c.1087-1170 or 1171-1300.

There is an interesting reference to three O'Neills in the "Calender of Justiciary Rolls" (1295-1314).

Donagh and Giolla Coimheadh Ó Néill were involved in a fracas at the house (in "Brystobeg") of Hugh Tallon (founder of Tullow Abbey) and later at a Tavern at Tullow (1305-07).

The O'Neills were cleared because "they came at the cry and aided in stilling the conflict."

An "Aogh or Hugh Ó Néill" was outlawed between 1308-14 for "divers trespass and felonies."

It must be remembered that the Tallons, and their Judges, were Normans. In the above cases we may be able to conclude that these O'Neills came from the Magh dá chonn area as Tullow is not very far from the present Moyacomb parishes.

The "FIANTS" of Edward VI and Elizabeth I (1547-1603) gives us the names of approximately seventy O'Neills, with some also mentioned along with their fathers, eg, "donaghe M'Henry duff, yeoman, c.1577" (Donagh mac Énrí dubh Ó Néill, Yeoman) and "Owen McDonnell O'Neill, c.1584" (Éoin or Eoghan mac Domhnall Ó Néill). In the O'Neills of Leinster I have attempted family trees (others than those already given) but most can only be listed under the cognomens they used, e.g. Maol/Maél, Buidhe, Dubh, Bán, Carrach, Ruadh and Fionn. Their professions or occupations were stated to be a mixture of Gentleman, Husbandmen, Kern, Gunners, Horsemen, Yeomen, Fishermen and Farmeres.

A "Friar Vegello O Neyll" is mentioned in the Augustinian General Archives (Archivium Hibernicum. Vol. XIX). The Editor believes this O'Neill to be one of the O'Neills of Magh dá chonn and places the religious foundation as Tullow Abbey. Tullow Abbey and O'Neills were mentioned earlier (re: the early 14th century). The Abbey at Tullow may only have been a Friary. Its layout is known and the title of Friary would be more appropriate. The Editor obviously did not know of the Augustinian presence, or Saint Brigits, at Magh dá chonn so it is possible that the "Friar Vegello O'Neill" was at this religious foundation on the 22nd Sept, 1459.

Sale of wood to Earl of Kildare

Indenture of the sale of a wood to the Earl of Kildare and other documents. "The White Book of the Earl of Kildare, dated 1633." (Public Records Office, Belfast). Indenture. 1572 (call number D. 3078/1/3).

This document mentions "Neyll O Neyll," also called "McPrior I Neyll of Kilcarry," "Moyacon," a wood called "Ayelagh Knocke" (Gibbet Hill) and "Gerald, the 11th Earl of Kildare." The Earl, it would seem, purchased the wood for a sum of money and in a covenant to the Indenture promised to defend the other half of Niall Ó Néill's land from "his Irish enemies" and also promised "to do his good endeavour to keep the said Neyll O Neyll and his heirs in possession" of this other

half. On page 151 of this same volume 3, there is a "Feoffment from Neyll O'Neyll to Peter Boyce of a wood in Clonegall, 18 June Elizabeth, 1572."

On page 153 is another "Feoffment from Peter O'Neill (whose father is called Donagh Fionn) to Peter Boyce and Meyler Hussey (Baron Galtrim) of lands in Clonegal, 20 June, Elizabeth, 1572." All these documents, except the Indenture already mentioned, are in Latin and have yet to be translated but since the land "deals" took place in the same month one presumes that the Earl, Boyce and Hussey were after the same thing, i.e. land. These three seemed to have been conspiring with each other around this time.

On page 232 of volume 3 there is also reference (in very short, hardly legible documents) to "Neile O Neile of Kilcarray" and "Hugh Neile of Ballyredmond" (amongst many others in many different counties) in which they are ordered to restore lands to Lady Lettice Digby (granddaughter of the 11th Earl of Kildare) dated c.1625-49.

There is still in existence a 1604 Indenture between Donagh and Domhnall Ó Néill and Morgan mac Brian Kavanagh. Morgan had just repurchased (?) land back from Lord Henry Brounker, Lord President of Munster and was giving Donagh Ó Néill (and his brother?) legal title under his "Lordship." Morgan was one of the MacMurchadha-Kavanagh family (once again we have this O'Neill-MacMurchadha connection). The lands mentioned in this transcript (with exact copies of original signatures) are Latinised but they are definitely the following: Kilcarray, Ballyduff, Monaghanrim, Ballyredmond, Owlert (Orchard), Loginche, Killclonegall (this may refer

to a church or wood of Clonegal), Knockdown, Drumderry and "Alleknocke" (ie, Gibbet Hill). (Ms. 23691). See Sir William Bethams "Collections for a history of the family of Kavanagh." (British Lib.).

James Ó Neill of Orchard, Gentleman is mentioned as an "Inquisition Post mortem Gerald Mac Moiragh Kavanagh" in Dec. 1631. He was obviously a JUROR. (Ms. 23,691).

Kildare Arch. Soc. Jn. Vol. 8. 1915-17. A "Neile mcDonagh of Moyaghrim" (Niall mac Donagh Ó Néill of Monaghanrim) and a "Hugh mcNeile of Ballyredmond" (Aodh mac Niall of Ballyredmond) are mentioned as JURORS in an Inquisition of 1633 in regard to the 12th Earl of Ormond's claim on Tullow Abbey.

The Down Survey maps and especially the Down Survey Books of the 1650s give us the owners (and their land) in Magh dá chonn. Donagh and Hugh (Aodh) Ó Néill are mentioned and at that time, or in 1641 (the owners of land in 1641 are given along with the names of those who were granted the land in the 1650s) these O'Neills had about 1,800 acres (according to this book). I suspect, before 1641, the O'Neills had several thousand more acres under their control, i.e. under the control of the sept.

The sources quoted in this short article clearly demonstrate that the O'Neills have been a distinct sept in the region now covered by east Carlow, north-west Wexford and south-west Wicklow since at least Norman times and most probably from the years 800 to 900 A.D. This article has also concentrated on those areas now included in Carlow but their influence in Wicklow and Wexford requires further research.



Among the new exhibits acquired by the County Carlow Museum during the past year was a set of County Carlow G.A.A. Championship Medals won by the late Christy Callanan (Graigucullen G.A.A.). The medals were presented by his son Mr. Joe Callanan, the Mayor of Lambeth, London. Picture shows: Mr. Martin Nevin, Chairman, Old Carlow Society; Sean O'Shea, Carlow Town Clerk; Mr. Callanan, Pat O'Neill, O.C.S.; Walter Lacey, Carlow U.D.C. Chairman; Michael Denieffe, Museum Committee Chairman; Kevin Kennedy and Jimmy Moran, O.C.S. Photo courtesy Nationalist and Leinster Times.

The Earl of Catherlough

By Arthur E. Carden

CARLOVIANS may be surprised to know that there was once an Earl of Catherlough. He is not to be found in Irish reference books such as Watson's Dublin Almanac of 1793, because, so far as I can discover, he had absolutely no connection with Ireland.

In the eighteenth century so-called "Irish" peers were created as a junior form of nobility. They could not sit in the House of Lords, but could be elected as members of parliament, unlike their "English" counterparts. Naturally they needed an Irish place name for their title, and when I began to study the life of the Earl of Catherlough I supposed that he had some connection with Carlow, such as a relative or a business link, but I have discovered nothing.

7th Earl of Westmorland

It is a remarkable fact however that the 7th Earl of Westmorland, who was also Baron Catherlough, died without heirs on August 26th 1762: and the creation of the new Earl of Catherlough took place on April 30th 1763, only eight months later. Perhaps to use a recently extinct title simplified matters in some way, and the name was chosen for this technical reason, with no consideration for the feelings of the inhabitants of the locality! Further research may of course show that he became entitled to receive some form of income from the town or county of Catherlough, and that King George III and his ministers selected the name in order to confer a financial benefit as well as the peerage itself. If any reader is able to answer this question I hope he will tell me, as I am in the process of writing a book about Lord Catherlough. It was as a result of my enquiries that I was invited to write this article.

I have not carried out any research into the previous holders of titles using the Catherlough name. According to

the Complete Peerage there have been various holders of the honour since Catherlough was made a division of Leinster in 1245, including Viscount Berkeley who assumed the title of Viscount Catherlough in 1481, Baron Brabazon who was created Earl of Catherlough in 1626, Ogle of Catherlough created 1645, Marquess of Catherlough created 1714, and the Earl of Westmorland mentioned above who was created Baron Catherlough in 1733. Perhaps some local historian may see fit to write an article for *Carloviana* about these creations.

Robert Knight, the earl in whom I am interested, was the son of the Cashier of the South Sea Company, responsible for the notorious "South Sea Bubble," which burst in 1720. This was perhaps the first example of stock-market manipulation: by the use of techniques nowadays regarded as illegal, the value of the company's shares were driven upwards by the directors of the company. Many thousands of speculators, ranging from the King to ordinary farmers, bought shares as the price rose, thinking to make their fortunes: most were ruined, and parliament determined to take its revenge on the directors. The Cashier fled to France and his property was confiscated, but having made another fortune abroad, in 1742 he was allowed to return and (through his son) buy back his mansion, Luxborough House, near London.

Should one day become an Earl

It is strange that the son of such a man should one day become an earl. Indeed he was slightly described in a contemporary letter as "the son of a transport."

Robert Knight (1702-1772) married Henrietta St. John in 1727. She came from a distinguished family, and her half-brother Viscount Bolingbroke had been Secretary of State to Queen Anne. With these

connections and his father's money he was soon elected to parliament and began to make a name for himself. He was created Baron Luxborough of Shannon in 1746 (another "Irish" title, but using the name of his father's mansion in England this time), and seventeen years later Earl of Catherlough.

Sadly, his married happiness did not last. His wife had an affair with John Dalton, a tutor in a friend's house, and Robert Knight banished her to his country estate, Barrells in Warwickshire, with the agreement of her family. For many years she saw neither her husband nor her children. However, as Lady Luxborough she established a famous literary coterie at Barrells, and many of her letters and those of her poet friends have been published. Their son died comparatively young, but their daughter was married three times, lastly to a French count who died on the guillotine.

Inherited a vast fortune

After his wife's death in 1756, Lord Luxborough, as he then was, disastrously married again, left his new wife, and became notorious for his many affairs. Ultimately he set up house with the daughter of one of his tenants. Under his will, confirmed by Act of Parliament, their illegitimate child, also named Robert Knight, inherited the vast fortune he had built up, which included some 7,000 acres. This son became High Sheriff of Warwickshire, and the story of his life is almost as interesting as that of his father. Being illegitimate he could not inherit the title, which is now truly extinct.

This fascinating story, only very briefly summarised here, is told in my forthcoming book "The Knights of Barrells." It seems to have nothing whatever to do with Ireland, other than the name Catherlough, but I shall be delighted to hear if anyone knows of a link, perhaps to be found in the records of the Old Carlow Society.

The Scots Church

Presbyterian Church in Carlow

By Victor Gray

THE earliest records would indicate an Independent Congregation in the town around 1655, ministered to by the Rev. Roger Muckle. This congregation joined the Synod of Munster, a part of the Presbyterian Church in Ireland, and the Rev. Henry Butty, Rev. James Logan and Rev. James Symes were the Ministers between 1724 and 1750, the congregation ceased to exist around 1750.

The re-establishment of a Presbyterian congregation in 1816 was brought about by the efforts of Mr. Thomas Cox, a native of Hampshire in England, who resided in Barrow Cottage (Evergreen Lodge) and carried on the business of a bacon and butter merchant in Northcote Avenue, now known as Cox's Lane, Carlow.

Guiding hand of Almighty God

A Mr. C. I. Hobson recorded the following in 1894: "In order that future generations may know something of the man who under the guiding hand of Almighty God was instrumental in founding the Carlow Presbyterian Church, I have with considerable difficulty gleaned from various sources the following facts.

"Thomas Cox was a native of Hampshire and came to Carlow between the years 1813 and 1816. He was converted to God (while yet a boy) under the ministry of the Rev. David Bogue of Gosport, who was one of the founders of the London Missionary Society.

"Soon after coming to Carlow, finding the service in the Episcopal Church not to his taste, and the need of gospel preaching much felt in town, he with some associates, made application to various Societies to have this want remedied. His application to the Presbyterian body was successful. After a lapse of some time a site for a church was secured and the present edifice built thereon.

"Cox carried on business as



The Scots Church, Athy Road, Carlow

Photo: W. Ellis

Bacon and Butter merchant. His business was of a most prosperous kind for many years. But everything did not succeed, owing as some state to his employees trying by dishonest practices to bring about its

overthrow, others state his failure to be traced to the loss of a ship, his own property, together with a cargo of his own goods, shipped to some English port, which is most probably the correct reason. One of his advertisements appears in *The Carlow Post* of December 13th, 1819, and it is somewhat peculiar and not by any means uninteresting. I give it here verbatim.

Fresh pigs heads

"At the request of many respectable persons, I purpose retailing twice a week fresh pigs heads, griskins, feet and back bones at wholesale prices. I do this to accommodate the public. Thomas Cox, Carlow, December 13th, 1819."

"Soon after the failure of his business he must have removed to Clonmel, but I find it impossible to get the exact date. He, however, joined himself to the Presbyterian Church there

CO-FOUNDERS

Associated with Thomas Cox in the foundation of a Presbyterian Congregation in Carlow were: Mr. F. Montgomery, Mr. T. A. Cobden, Mr. J. Mahary, Mr. S. Walker, Mr. H. Malcolmson, Mr. J. Lahie, Mr. S. Clarke, Mr. N. Proctor and Mr. E. Butler.

Other surnames of members of the congregation include the following: Anderson, Bell, Campion, Carson, Coffey, Comerford, Cope, Donaldson, Davies, Elder, Finlay, Grey, Henderson, Jackson, Jones, Munay, Purvis, Pearson, Ross, Todd, Walker, Watson and Williams.

and became a member of committee.

"His death took place on 2nd of August, 1847, and he was interred in St. Mary's burying ground at Clonmel. Near the centre of the churchyard is a headstone erected to his memory. (See illustration).

"His daughter, Miss Ellen Cox of London, in a letter in my possession writes this of his death: 'For sometime previous to his death he suffered very much from rheumatism for many months, being confined to his room, most of which time he had to lie in bed. At last when he was completely exhausted, and his strength gone, the pain ceased. In reply to the question, 'are you looking to Jesus?', he said, 'I have been looking to Jesus for the past fifty-six years.'

"The sketch of monument was supplied through the kindness of Mr. John R. Scott, Clonmel, the monument marks the spot where sleeps all that was mortal of Thomas Cox."

Church built in 1818

The congregation, in the beginning, used the Methodist house of worship, but decided in 1818 to erect a church of their own. For the furtherance of this object, ground was taken from Mr. N. Proctor at the rent of £15 per annum. A plan was given by Mr. Cobden, the estimate for building was £800. The first stone was laid by Mr. E. Butler, Sovereign of the town of Carlow on the 18th June, 1818. Following receipt of funds from several sources a gallery was added, costing £120-15-3.

The church was opened for worship by the Rev. James Horner of Dublin on the 12th September, 1819. The first Minister, the Rev. James Morgan, was ordained for Carlow on the 21st June, 1820, his stipend for the year was £129-2-2.

Then followed 15 Ministers, the last being the Rev. James Henry Black, who retired on the 31st December, 1936 to facilitate a union of the congregation with that of Athy, this arrangement continues to the present day.

It is interesting to note that the Rev. Warrand Carlile resigned as Minister in Carlow on the 1st November, 1842 to become a missionary in Jamaica for the Scottish Missionary Society. The following verses recorded the occasion:

TO MY MUCH VALUED FRIENDS
(REV. W. CARLILE AND FAMILY)
ON THEIR LEAVING CARLOW FOR A
MISSIONARY STATION IN THE ISLAND
OF JAMAICA

*Whither haste ye, friends in Jesus,
Wherefore leave your native land?
Tempting winds and foaming billows,
Wherefore seek a foreign strand?*

*Is it earth's gay phantoms lure you,
Thus to part from all you love?
Riches - pleasures to secure you,
Thus to distant shores remove?*

*No! a nobler motive urges,
Jesus beckons from afar -
Fear ye not 'mid storms and surges,
He will be your guiding star.*

*Bear glad tidings to the heathen
Of a blessed Saviour's name;
Glorious grace and free salvation
To the distant Isles proclaim.*

*What tho' for a while ye sever,
From the friends you dearly prize,
Should it be on earth for ever,
You will meet above the skies.*

*Fare ye well; then peace be with you,
Grace and mercy from on high;
God will still direct and keep you
With his ever watchful eye.*

Bagenalstown, October 26, 1842. E. C.

Building of a manse

On the 19th April, 1859 a statute acre or thereabouts of the lands of Borlum was leased from Thomas James Rawson (medical doctor), of Barrowville, Carlow for the erection thereon of a

manse with suitable 'office houses' for the residence of a Minister.

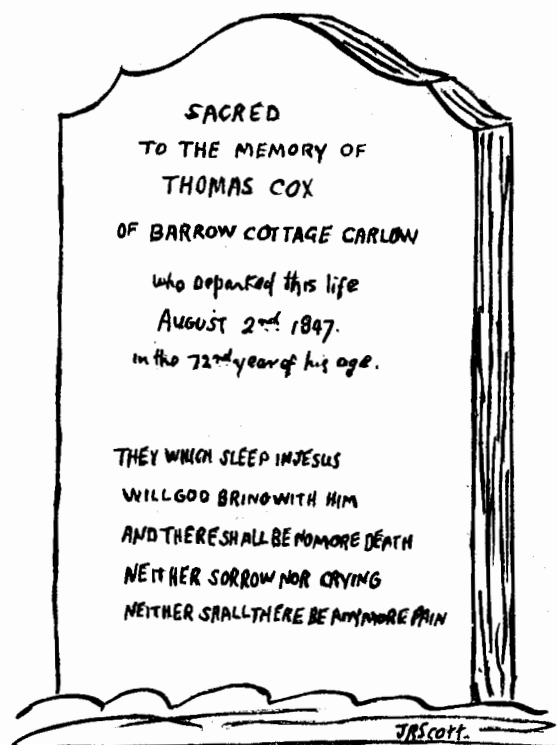
This land was bounded on the North by William Henderson's holding, on the South by Captain Tuckey's and Dr. O'Meara's holding and on the West by the road leading from Carlow to Kilkenny. The house now named 'Garryowen' and privately owned featured in *Carlow Architectural Heritage* by William Garner, published by An Foras Forbartha. It was described as follows:

"Garryowen is an attractive, small, three-bay, two-storey, U-plan house, c1850. It has gables on the advanced bays, rendered walls with raised coigns, wide eaves and paired segmental-headed windows with plain dressings. The doorcase is in the narrow centre section and has a flat, segmental-headed light over the lintel. Over the doorcase, on the first floor, is a small granite shield."*

* Reprinted with permission.

The source of this history is from *The Scots Church Session Book*, dated 1820, kindly loaned by Rev. Champan, Athy.

On the back cover of the Session Book is an advertisement stating that it was supplied by Richard Price, Bookseller and Stationer, Dublin Street, Carlow, who also stocked English and Irish publications, Account Books, Perfumery, etc., etc., at *Carlow Morning Post* office.



Headstone in St. Mary's Church, Clonmel. Drawn by J. R. Scott, 12 November 1894 (North side of churchyard).

Carlow County Library

- Local History

Holdings of Carlow Interest and Recent Acquisitions

1. NEWSPAPERS

Carlow Morning Post, Jan 1818-May 1820,
Jan 1828-24th, Jan 1835 - *Microfilm.*

Carlow Sentinel, 1832-1920
(*Complete Run*) - *Microfilm.*

Carlow Nationalist, 1883-1983
(*Complete Run*) - *Microfilm.*
1981 to date - *Bound Volumes.*

Nationalist and Leinster Times,
Centenary Issue 1983 - *Bound Volume.*

Carlow Standard, 2nd Jan-19th
April 1932 - *Microfilm*

The Leinster Reformer, 1840 - *Bound Volume*

2. LOCAL JOURNALS

Carloviana, 1947-1992/93 (*complete*)

Ogham, 1985/86-1992 (*complete except for No. 2.*)

**Journal of the Co. Kildare Archaeological
Society** Vols I - XVIII, 1891-1992/93.

**Journal of the Royal Society of Antiquaries
of Ireland**, 1852-1991.

3. CENSUS

Census of Ireland, 1813-1911
(*Reports*) - *Microfiche*

Census Returns Co. Carlow 1901
(*complete returns*) - *Microfilm*

4. FOLKLORE

Carlow Schools Folklore Manuscripts
1937-1938 (*complete*) - *Microfilm*

5. MAPS

**Down Survey Barony & Civil Parish Maps
with Terriers of County Carlow 1654.**

**Ordnance Survey 6" maps for County
Carlow 1840 and 1879.**

**Ordnance Survey Large Scale (5 ft.) Town
Maps: Carlow, Muinebheag, Tullow,
Leighlinbridge.**

**Archaeological Survey Maps with index
volume of Co. Carlow (O.P.W.) 1986.**

6. OTHER

Memorials of the Dead, Vols. I-III 1882-1897
(*37 Churchyards in Co. Carlow*) - *Microfiche*

**Reports of the Deputy Keeper of the Public
Record Office in Ireland**
1869-1931 - *Microfiche*

Local Studies - Database

A database containing 2,165 Books, Pamphlets and Journals is available for consultation. The database is constantly being updated. It is a valuable resource for anyone studying Carlow's past.

Microfilm Readers/Printers

The library has two microfilm readers/printers. The second reader was presented on permanent loan to the library in April, 1993 by Tom Geoghegan, Managing Director, Carlow Nationalist. Because of demand it may be necessary for readers to book in advance.

See also article entitled "Local History - The Sources Available" by Ruth Flanagan in *Carloviana* Vol. 2 No. 27 1978/79 p. 21.

Great demand for service

The County Library is located in Dublin Street, Carlow in a building known formerly as the Old Assembly Rooms, and is 200 years old. The library in recent years has further developed its holdings of information on Carlow. Demand has grown for the service and this year to date (1st October 1993) over 700 people have used the study facility. This is a substantial increase over previous years. In 1992, material and equipment were reorganised with seating accommodation added.

Obviously security is a very high priority and access to the local studies area is by the stepped entrance and visitors must sign the register. The register records who has been using an item and is also a valuable statistic of usage. Space for Books and researchers is limited in the present premises but plans are at an advanced stage for a new library at the Old Presentation Convent in Tullow Street. The library opens 10 am-1 pm and 2 pm-5 pm every day, Monday-Friday.

The new library in Muinebheag and the branch library in the Courthouse, Tullow each hold a complete set of *Carloviana* and some items of Carlow interest.

The library will give group introductions to the collection at anytime. Those intending to avail of this service should contact the library in advance.

The Librarian in charge of Local Studies is Carmel Flahavan, Assistant Librarian and the Telephone No. is (0503) 31126, Ext. 217 or (0503) 40080.

St. Mary's Church Cross

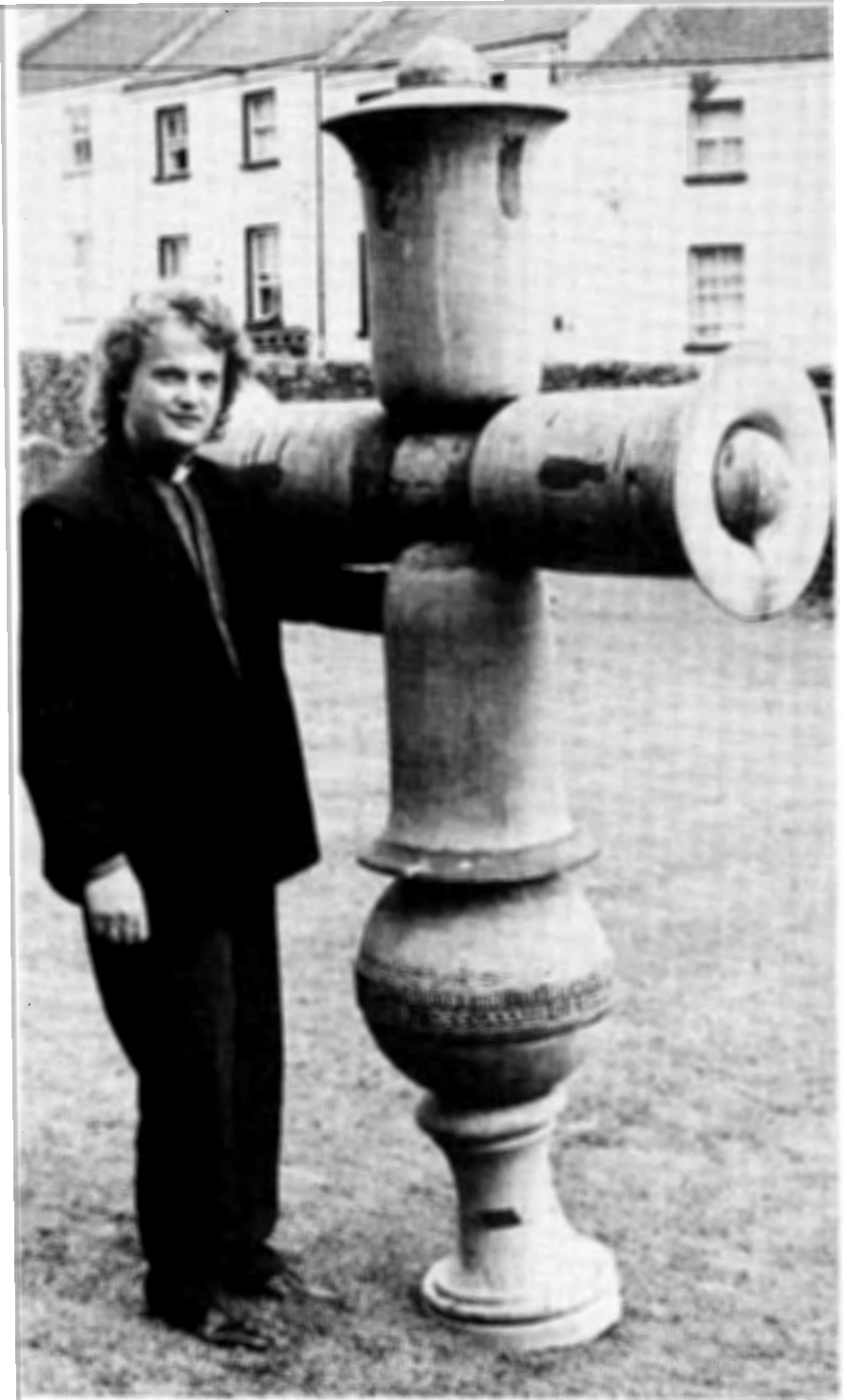
DURING an inspection of the spire of St. Mary's Church of Ireland, Carlow, in the summer of 1993, it was found that the cross on top was in need of repair.

The Limerick firm of Treacy Steeplejacks lowered the cross to the ground. An inscription on it reads: "This ball and cross presented by the ladies of the county of Carlow as a mark of their zeal in the erection of the tower and spire of this Protestant Church A.D. MDCCCXXXIII (1833). T. A. Cobden, Arch."

The late Harry Fennell in his history of the church, says Colonel Bruen of Oak Park, who was the local M.P. at the time, placed the cross on the spire, and that he was hoisted up in a bucket by the steeplejacks to perform the ceremony, but was overcome by the height (approx. 210 ft.), he had to be blindfolded before he could be lowered to the ground.

We read another account of Colonel Bruen's ascent of St. Mary's Church steeple in *The Nationalist & Leinster Times*. An occasional column, "Forgotten Chapters of Local History," appeared in the paper from time to time during its earlier years, the following is a quote from that column which appeared in the issue of December 29, 1888.

"... It was a large plain block of building until its fairly good spire was built from design by the same architect as the Cathedral, a namesake and countryman of the Corn Law Repealer, Cobden. I nearly knocked Colonel Bruen off the ladder half way up about 100 feet from the ground, when I was sliding down and he was going up to fix the bulky cross. I fortunately pulled up in time, and got at the back of the ladder to let him pass. When we were face to face he gave me a good lecture, proving that he was capable of the highest eloquence, although it was said he was no speaker. He was a sterling,



Rev. Gary Dowd with the cross from St. Mary's Church, which is over 7 ft. high.

- Photo courtesy Nationalist & Leinster Times

honest, honourable man, but a rank Tory ..."

The column is signed M. M.,

which is believed stands for Martin Morris, and there was a builder named Morris in Carlow.

The Carlow Gentry

“What will the neighbours say”

James O'Toole

IN the last century economic and political developments removed the power base that the ascendancy had built for themselves since the seventeenth century. An incident which captures this development neatly is the result of the first elections for Carlow County Council held in the 1890s under the new legislation for local government. After holding positions of authority within the ascendancy power structure throughout the century John Lecky of Ballykealy found himself beaten in this election by a local catholic tenant farmer of some twenty acres.

Less than one third of the houses of the landed gentry of Carlow are now either completely demolished or are in ruin but in this well researched and illustrated book Jimmy O'Toole gives us fascinating insights into the lives of the thirty or so families who dominated the economic, cultural and political life of the county until the end of the last century.

Based on extensive research and interviews with members of all the surviving families this book is not a dry summary of chronological data but is a narrative which brings to life all the foibles and eccentricities of these families.

Among the gems Jimmy writes of are:

- * the Reubens which the family considered so ugly that they hung it in the bathroom where the children threw sponges at it;
- * the son of a Co. Carlow family who turned down the offer from Thomas Jefferson of the Vice-Presidency of the United States;
- * the family who made enough money in the United States to be able to return and re-purchase the family home;
- * the house in Carlow maintained by the Duke of Wellington for his illegitimate daughter by a catholic neighbour;
- * the famous court case of the 1920's and 1930's which was

the talk of society circles for years.

Jimmy also deals with the connections between various members of these families and the British armed forces and Royal circles.

The darker side of events is also touched on with details of evictions, 1798 and the period 1919-1921.

The book is very well illustrated with photographs taken from the family albums to which Jimmy was given access. Particularly interesting are the photographs of the residences which have disappeared e.g. Keoghs of Kilbride, Butlers of Ballintemple etc.

This book is a very valuable contribution to the history of County Carlow written by one who has a tremendous feel for the subject and an ability to capture the human beings behind the stories.

It is available direct from the author at Sunmount, Burrin St., Carlow at £14.95 + £2 postage.

P.O'N.



Hanover House which was situated on the site now occupied by Quinnsworth shopping centre.

- Photo courtesy Seamus O'Rourke

Bagenalstown CYMS and the MP's billiard table

THE following information has been gleaned from the files of *The Nationalist and Leinster Times*, February 18, 1905.

The Bagenalstown Catholic Young Men's Society was formed, so far as can be ascertained, towards the close of the year 1879, and the first meetings were held in a room in one of the houses of the Main street, which was rented at 4s per week.

In the famous elections of 1880, Messrs Gray and MacFarlane were returned as members of Parliament for Carlow. Their patronage was sought by the Bagenalstown Catholic Young Men's Society, for on May the 18th, 1880, it was unanimously resolved — "That we, the members of the Bagenalstown Catholic Young Men's Society, wish to express our great gratification at the result of the recent Carlow election, and we respectfully request that the Right Hon. the Lord Mayor, E. Dwyer Gray, M.P., and Mr. D. A. MacFarlane, M.P., do honour us by becoming patrons of our Society." To the invitations thus tendered came the following replies:

M.P.'s agree to become patrons

"Dear Sir — I beg to acknowledge, with thanks the copy of congratulation vote passed by the Bagenalstown Catholic Young Men's Society, and to say it will afford me very great pleasure to become a patron of the Society if it is thought that my name will be of any assistance to its objects, with which I thoroughly sympathise. — Yours Faithfully, "E. Dwyer Gray, M.P., "Lord Mayor."

"Dear Sir — I have received with much pleasure your letter of the 18th inst sending me a copy of a resolution passed by the Bagenalstown Catholic Young Men's Society. I shall be pleased to be a patron of such an admirable institution, and as a

small token of my goodwill I enclose a cheque for £5 as a contribution to the funds of the Society. I thank the meeting for the expression of their confidence, and wishing the Society every success, I remain, yours faithfully,
"D. H. MacFarlane, M.P."

Increasing number of members

On the 19th of October, 1880, it was agreed "that a house be obtained for the increasing number of members, and that a committee be forthwith appointed to carry out said proposal." A respected citizen, Mr. Thomas Dowling, who was in sympathy with the Society from its inception, generously came to its assistance by placing at its disposal a suitable house close to his own residence in Church Street. No sooner had the members entered into occupation of the premises when the idea presented itself of devising some adequate means of purchasing a billiard table for the Society. Here again Mr. Dowling, whose eldest son by the way is now a distinguished billiard player, proved equal to the emergency. He suggested that a "raffle" be held, and offered a very useful and valuable prize, which was gratefully accepted. The drawing was fixed for the 11th of April, 1881. One of the Hon. Secretaries chanced to forward some tickets amongst others to Mr. D. H. MacFarlane, M.P. What must have been the Secretary's surprise when a few days later the subjoined communication reached him from Mr. MacFarlane. Here was a billiard table without cost to the Society!

"Dear Sir — I have received your letter of the 5th, asking me to take tickets to enable you to get a billiard table for the Catholic Young Men's Society. I will do more than that, for I will present the Society with my own table, which is by one of the best

makers and is in perfect condition. I have now but little time to use it, thanks to the votes of the good people of Bagenalstown and the rest of Carlow, and as you have taken up my time I hope more usefully, I cannot do better than give you the table. I shall have it packed and sent to you in a few days.
— Yours faithfully,

"D. H. MacFarlane, M.P."

The unexpected presentation of this magnificent table was, I have no doubt, a source of much encouragement and joy to all the members, who, as appears on the minutes, conveyed by resolution their deep debt of gratitude to Mr. MacFarlane.

The table remained in splendid condition down to the year 1896, when, with a view evidently of saving the funds of the Society, which were merely sufficient to meet the ordinary run of expenses, a list was opened and the table was recovered by means of a public subscription.

Nuns organised grand concerts

It appears that in January, 1878, Mr. Dowling was necessitated to take over and rearrange for the convenience of his family the house hitherto occupied by the Society in Church Street, and the duty of accommodating the Society devolved now upon Mr. William Ward, J.P., C.T.C. — the "Grand Old Man" of Bagenalstown. He it was who provided the present quarters of the Society in High Street.

The members became at this time encumbered with a big debt, as a large sum had to be expended in making the house suitable for the needs and purposes of the Society. To tide over the existing difficulty the Nuns of the Presentation Convent very graciously organised amongst their pupils grand concerts and variety entertainments with a view to covering, as far as possible, the

necessarily heavy expenses incurred by the Society in removing to and fitting up the rooms.

At the first general meeting held in the new rooms, January 20th, 1899, the members gave expression to their very sincere thanks in the following resolutions —

“That the best thanks of the Society are hereby tendered the Rev. Mother and the Sisters of

the Presentation Convent for the splendid entertainments which they so very kindly organised amongst their pupils to defray some necessary expenses connected with this Society.” “That the thanks of the Society are tendered the pupils for the assistance rendered this Society by their most successful entertainments.”

This is the reply sent by the Sisters and pupils — “The

Sisters and pupils received with great pleasure the resolutions passed at the meeting of the Catholic Young Men's Society on the evening of the 20th January, '99. We wish to say we esteem highly your words of kindness and appreciation in favour of the efforts made by us towards aiding your most deserving Society. The undertaking was a truly agreeable labour for all concerned.”

Boundary of Carlow Borough Electoral Area

FROM the Point below the Town at which the River Barrow is met by the Southern Wall of the Grounds of the House belonging to Mr. Carey, Adjutant to the Carlow Militia, Eastward, along the said Wall to the point at which the same meets the Kilkenny Road; thence in a straight Line to the Southern Corner of the Infirmary; thence in a straight Line to the Point a little above the Barracks at which the River Burren is joined by a small Stream; thence up the said Stream, and across the Tullow Road, to the Point at which the same Stream is met by a Hedge which runs down

thereto from opposite the Southern End of the Plantation attached to the House on the Baltinglass Road which belongs to Mr. Hunt and is occupied by Mr. Butler; thence along the said Hedge to the Point at which the same meets the Baltinglass Road; thence in a straight Line in the Direction of the Cupola of the Lunatic Asylum to the Point at which such straight Line cuts a Road which runs between the Baltinglass Road and the Dublin Road; thence in a straight Line to a Gate on the Eastern Side of the Dublin Road which is distant about One hundred Yards to the North of

the North-eastern Corner of the Enclosure Wall of the Lunatic Asylum; thence in a straight Line to the Point at which the Road to Athy is met by the North Boundary of the Demense of the Roman Catholic Bishop; thence along the said Boundary till it meets the River at the Point; thence along the River to the North Corner of the Wall of the Burial Ground; thence in a straight Line to the Spire of Graigue Church; thence in a straight Line to the Summer House in Mr. Wilson's Garden; thence in a straight Line to the Point first described.

Lewis Topographical Dictionary 1835.

The “Moneybeg” or Bagenalstown Bazaar

BAZAAR REGULATIONS!!!

1. Coming in to the Bazaar without paying is forbidden, but paying without coming in may be permitted.
2. Those friends who could have improved on this Bazaar, and are willing to do so, must address the undersigned in writing, and enclose a cheque.
3. Persons will be told that if they please come round they will be shown excellent things.
4. If persons don't see what they want, let them ask for it; if they don't get it, let them take what there is and say no more about it.
5. All transactions will be for ready money; bank notes will be taken if left lying about.
6. No purchaser is expected to pay twice for any one article, but such payment will not be refused.
- 7 Change will be given, but will not be pressed upon purchasers.
8. No money will be freely returned unless bad.
9. Any purchaser who is disappointed with his purchases after they are paid for may replace them on the stall without further charge.
10. No heed will be given to persons grumbling about their purchases.
11. The Bazaar maxim will be strictly observed in all cases — “Buy! Buy! Buy! and when you have bought — bye-bye”.
12. Visitors having spent all their money will be allowed to leave the Bazaar for the purpose of obtaining more.
13. Mr. Ward, Overseer at Turnstile, is instructed to effectively deal with, and if necessary detain, any persons suspected of leaving the Bazaar with money in their pockets.
14. Each person discharged at the Turnstile is expected to send two in.
15. Everybody coming in to the Bazaar and asking questions will receive prompt attention, provided they bring with them the following letters of recommendation: — £ s. d.

“Asking costs little.”

“No man knows how much he can spend until he tries.”

- Advertisement in The Nationalist and Leinster Times 5/9/1903.

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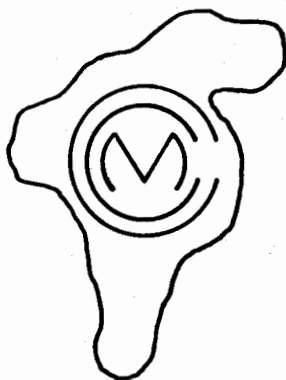
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As its contribution to National Heritage Day, 1993, the Old Carlow Society unveiled a plaque to the memory of William Dargan at Carlow Railway station. Pictured at the unveiling ceremony were, Martin Nevin, chairman of the Old Carlow Society; Pat O'Toole, chairman of Carlow County Council; Jimmy Murnane, chairman of Carlow Urban Council; Fergus Mulligan, author of "150 Years of Irish Railways," who unveiled the plaque, and relatives of William Dargan - Father Dan Dargan, Limerick; Mary Dargan Ward and James Dargan Ward, Dublin.

Photos: W. Ellis.

See also Carloviana, 1957, No. 6.

