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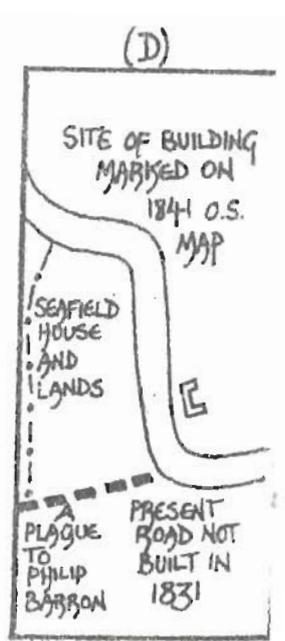
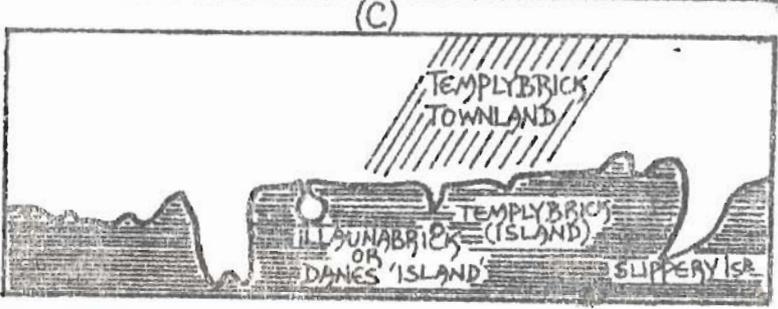
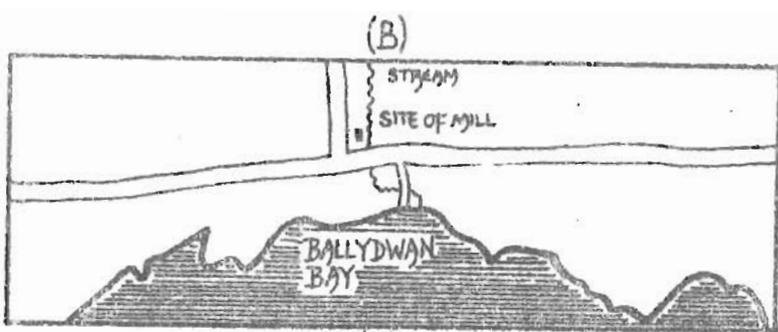
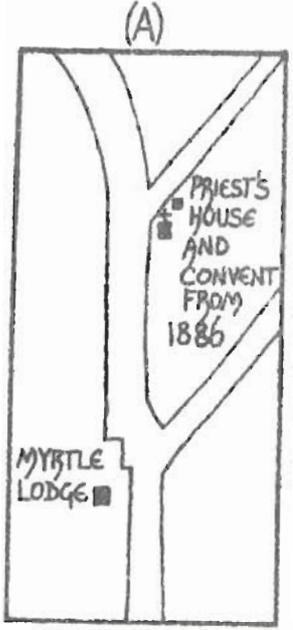
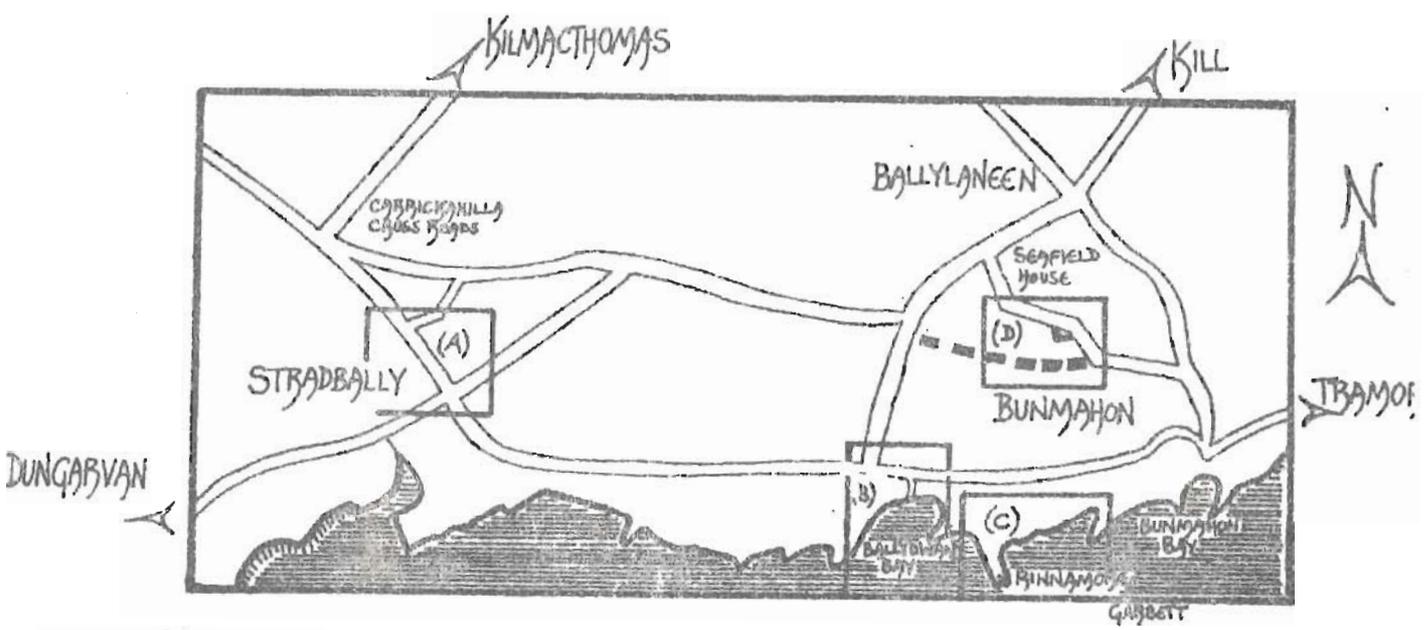
EDITORIAL

The Committee of the Old Waterford Society in November 1975 established an editorial board to produce a pilot magazine which would test the feasibility of giving a permanent form to current historical research in Decies. A pilot Issue was produced in January 1976, and in April the A. G. M. of the Old Waterford Society authorised the editorial board to produce a fuller edition in the Spring and Autumn. Our thanks to Waterford Corporation who have done so much to help us produce this Spring issue.

We would very much like to hear the comments of our fellow members (membership form enclosed for those not currently members!) Questions, answers, suggestions and above all articles long or short (surely somebody will send us something on Guaitire) will be gratefully received by:-

Des Cowman, "Knockane", Annewstown, (phone 96157)
 Sr. Virginia, Ferrybank Convent, (phone 4112)
 Noel Cassidy, "Lisacul", Marian Park, (phone 3130)

MAP REFERS TO ARTICLES ON PAGES 3-15.



THE SISTERS AT STRADBALLY

1875 - 1900

In 1874 the Parish priest of Stradbally, Co. Waterford, Fr. Casey, requested the Mercy Sisters of Cappoquin to open a convent in Stradbally. Within twelve months the Mother Superior of Cappoquin, Mrs. Devereux (nuns were called "Mrs.") arrived with four sisters to take possession of Myrtle Lodge for the life-time of Fr. Casey, when they were to have his house. They were soon joined by four others from Cappoquin. By 1876, thanks to the kindness of Mr. Barron of Faha and many others (including the Church of Ireland residents) the Stradbally community became an independent institution already working with the people of Stradbally.

From the annals, fortunately kept by the early sisters, we realize that this was rather a pioneering endeavour amongst a people who received with some trepidation these eight veiled and hooded females now living amongst them. These largely Irish-speaking people coined a new form of address in English to the nuns. A letter they note begins, "My dear Virgin"! What is most striking about these pioneering nuns is their sense of humour.

They needed it; not alone was Myrtle Lodge too far from the church, (several nuns got pneumonia from their daily early morning walk to Mass), but it was also too small and decrepit. Four of the nuns had to sleep over the laundry, risking suffocation from a faulty flue. One large sister put her leg right through the rotten floor, leaving it dangling into the kitchen below. Extrication proved a problem which Sister Cook offered to solve from her realm by amputation! To add to its delights, Myrtle Lodge was chronically infested with rats and mice, so that after six winters of misery the decision was taken to move out.

On 14th September 1883 the sisters moved into what had been a pub on the the Square. By an unfortunate coincidence that was also Pattern Day and the accompanying fair had been shifted for the first time from the Cove to the Square. Few people knew of the change of ownership of the pub, and the resultant confusion is recorded with much humour in the annals.

When Fr. Casey died in 1885 the sisters were to have his house. They moved in the following year renaming it "Mount St. Josephs". After some additions and alterations it is now very much as it was by 1890. Still preserved here is a ball from the ship "Aquila" wrecked on the coast nearby, given by Fr. Casey.

Meanwhile, the nuns had been getting on with their teaching. Apart from the regular National School curriculum, the nuns taught music, dancing, drama and art as well as domestic science. In the 1890's they expanded into commercial weaving, sewing, lace making, embroidery & knitting under the title "Munster Industries". About 40 girls were employed and trained until 1922.

An interesting aspect of this period is the sisters involvement in the Gaelic revival of the 1890's. Still preserved is the voluminous correspondence of the nuns, particularly that of Mother Patrick and Sister Agnes with Dr. Hickey of Maynooth, (before his early retirement). While he corrected their Irish, they collected his folklore, particularly poems and songs for him. These, with his comments on them, we still treasure in Stradbally.

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The nuns' other work included visitation of the sick. Such was the reputation of the sisters in this field that in 1887 they were asked to help to care for the sick in the Lismore Workhouse, and three sisters from Stradbally were there until its closure in 1922 .

Hence, after their initial difficulties, the Sisters became part of the life of Stradbally. That their contributions to it was appreciated is evidenced by the way, year after year, neighbouring farmers between them tended the small farm adjoining Mt. St. Josephs for the sisters.

SR. PHILUMENA DALTON

ANCIENT MILL AT BALLYDWANE

In 1968, during drainage of a field at Ballydwane, wooden beams were discovered some feet under the surface. A timber frame was excavated and a wooden pipe, narrower near the frame and widening slightly along its 30ft. length. This was possibly a duct from a spring to drive a horizontal millwheel , the frame being part of the Mill-house.

Such mills were common all over Europe and though highly inefficient, were simple to construct being a great improvement on querns or hand-mills. The first Irish mention of such permanent mills is found in the Annals of Tighernach, referring to the slaughter of the sons of Bluthnach in the Mill of Maclo dran in 501 A.D. and they are frequently mentioned in other annals. Whether the Ballydwane mill is as old as this is unlikely but certainly it had disappeared by 1652 when the Civil Survey was made. In parts of the West of Ireland such mills were in use up to 1850. (see Article by Knox : from Proceedings R.I.A., Vol. XXVI, Sec. C).

Unfortunately, the remains of this mill were broken up and all that remains is a single oak beam 10ft. long by 9ins. Square, with a niche 12 ins. deep by 4 ins. wide, near the centre. No sign of mill stones nor wheel were found, although they may still be buried.

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WATERFORD CITY WORKHOUSE had accommodation for 1804 inmates. In March 1846 there were 1,043 inmates, rising each March during the Famine years to 1,153, 1,852 and a peak of 2,410 in March 1849.

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EXTRACT FROM PLEA ROLL OF COURT PROCEEDINGS 1310: (translated)

"... it appears that when Henry III first went to Ireland there was a certain (Ustman) chief named Reginald Mac Gillemory who resided at Reynaud's Castle, near the port of Waterford, where in the jurors' time (i.e.1310) there was a certain deserted note, and, having heard of the King's coming, and of his intention to land an army at Waterford, endeavoured, by means of three large chains thrown across the harbour, to frustrate the attempt. The King succeeded, and, having taken Reginald and his adherents prisoners, he hanged them as rebels; and he expelled all the other Ustmen whom he found dwelling in the City ..."

The present village of Bunmahon stands on the East of the townland of Templeybrick, which is otherwise thinly populated. Yet the Western part of the townland appears to have been the homeland of the O' Bricks, "Lords of the Decies", who simply disappeared in the 13th Century, to be succeeded by a bustling Norman community with Manor, Court and churches. This too has disappeared by 1660 and nothing now remains (see map) .

THE VANISHED MEDIEVAL SETTLEMENTS OF TEMPLEYBRICK

Bun Machan, or Bunmahon is the present name of this village at the mouth of the river Mahon. It lies on the townland of Templeybrick and it is not easy to define precisely when the village dropped its townland name and became Bunmahon. Dr. Charles Smith, writing his history of Co. Waterford around 1745, says nothing there worthy of mention; but he does show BONMAHON BAY on his map. If we move on to Skaw Mason's Parochial Survey of Ireland, 1814 - 1819, we find statistics of the very sizeable village of "Bon Mahon".

The earliest recorded inhabitants of this townland - other than Ptolemy's "Brigantes" - must have been the O'Bric's, Chiefs of the Southern Dessi or Decies. The O'Brics are thus described in O'Heerin & O' Dugan's Topographical Poems of the 14th - 15th Centuries :

UI NEACHACH the Delightful lies,
In the South of woody INISFAIL,
O'BRIC'S fair lot along the waves,
From LECLOGHA to LINTHDRUM.

Dr. O' Donovan in his Ordnance Survey letters, quoting from O' Flaherty's OGYGIA, and Dr. Keating's History of Ireland, states that the original territory of the DESIES of Munster ^{extended} from LISMORE to CREDEN HEAD and from the River Suir to O'BRIC'S ISLAND. However in early times, before the Norman invasion, it would seem that the O'Brics and their followers were driven from their homeland by the Eugemans (Mc Carthys) of Desmond. Certain it is that the name disappeared from County Waterford - indeed from Ireland, other than the Kerry O'Bruic's by the time of the Civil Survey of 1654, whereas the O'FAOLAINS, princes of the Decies and, later of the Northern Dessi, have remained numerous in the County right up to modern times - in the guise of PHELAN and WHELAN.

There are good reasons for believing that the chieftain of the O'Brics had his headquarters on OILFAN UI BRIC, or O'Bric's Island, now known as Dones Island - a headland forming part of the old townland of TEMPLEYBRICK : the old townland of Templeybrick in the 17th Century was twice as large as now, including as it did the present townland of BALLYNARRID. There has always been a folk memory of this: Dr. O' Donovan refers to it in his Ordnance Survey letters as does Samuel Lewis in his Topographical Dictionary. True, they both mention the local tradition that O'Bric's stronghold was on a large insulated rock, some 40 yards from the shore and adjacent to Island O'Bric: However a few centuries ago this island too must have been an integral part of a greatly enlarged headland of Island O'Bric - and in any case, the island's name has always been TEMPLE O'BRIC, which must signify a church site. Apart from this, the point has well been made by a Northern scholar, Dr. Seamus O'Kelly, that " a residence of the above kind (i.e. the late citadel of a Gaelic chieftain) was often perpetuated as a site of a Plantation chief-house, - the spot usually being a suitable one and already cleared". Documentary evidence we certainly have that the Norman invaders had Manor, Court, tenements, burgages and possible even a castle on the lands of the manor of ISLAND O' BRIC - later known as

TEMPEL O' BRIC.

The earliest references so far available are to the years 1255 when by charter HENRICUS POHERUS granted to JOHN FITZWALTER and his heirs the land of ILANDOBRIK and 1327 when RICHARD LE POER places WILLIAM LE POER in freehold possession of a third of his manor of "ISLANYBRIKE". In 1331 are recorded the letters patent of RICHARD LE POER that he has made his fealty to WILLIAM LE POER at a court held at "YLANYBRIK" for lands and tenements in "YLANYBRIK; these letters patent were given at YLANEBRIK in February 1331. In 1387 is recorded a grant by ANDREW POER to STEPHEN GOUGH of rent in lands, tenements and Burgages in "ILLANYBRYK" among several others places. By 1392 PHILIP BLACKMAN had made a grant to DAVID SERIAUNT of the whole manor of ILLANEERYK and 7½ carucates of land there together with advowsons of churches there. This grant was given at ILLANEERYK, September 16th 1392. On October 9th 1393 DAVID SERIAUNT granted to PHILIP BLACKMAN POWER the manor etc. as above; given at ILLANEERYK October 9th 1393. On March 14th 1400 STEPHEN GOUGH granted to JAMES LE BOUTILLER, Earl of Ormond, all his lands and tenements in ILLANYBRYK among other places.

Only one entry is available regarding ISLAND O' BRIC during the next century. In July 1440 a grant was made by the Abbot and Convent of MOTHER of a "concoy" to EDMUND FITZWALTER BLACKMAN POWER of ILLANE IVRICKE.

A Century later in January 1541 we find among the monastic possessions of the Abbey of MOTHER, the vicarage of "KYLVENAGH", (not identified to date), whose vicar supplied chaplains servicing the churches of MOTHER, BAYGORMACK, BALLYLANEEN, ISLAND O' BRIC, together with the unidentified "MOLARGY" and "TAMPULENY". Rectories and tithes were attached to all these churches. Thus we find that up to the Reformation at any rate, the Manor of Island O'Brick contained one or more churches; the rectories and tithes of these churches were possessions indirectly of MOTHER APLEY; their advowsons were the possession of the current Lord of the Manor. The only churches on record within the manor of Island O'Brick were the church as marked on the O.S. map in the centre of TEMPLEIVRICKE and the probable church as above-mentioned on the ILLANEERYK Island, now an isolated stack some 40 yards out to sea beside the end of O'Brick.

Up to now the various documents quoted have been concerned wholly with Island O'Brick, its Manor and its dependants: Templebrick has not been mentioned as such. From now on the two are almost always referred to side by side until finally Island O'Brick drops out altogether. Can it be that coastal erosion and encroachment by the sea was already making the island citadel uninhabited?

In January 1557/8 there is recorded a grant by Thomas, Earl of Ormond to Anthony Power, of the Manor of ILLANYVRIKKE & TEMPLE IVRICKE with all the lands, tenements etc. thereto belonging for 21 years. Provisions for payment of rent and for defence are to follow: given at ILLAN IVRICKE & TEMPLE IVRICKE January 1st 1557/8. In 1569, Sir Thomas Butler, Earl of Ormond, granted by Deed to Andrew White and Robert Poer, chaplains all the meases, castles, lands, etc. of INSULA IVRICKE, called in Irish ILLANE IVRICKE and TAMPE IVRICKE to have and to hold for ever. In June 1571, there is a grant by Thomas, Earl of Ormond to William Johnson etc. of all his honours, lordships, manors, courts, leet, views of frankpledge, advowsons or rectories etc. in ILLANEERYRICKE, Co. Waterford, among many other places. In June 1613, is recorded a Royal "inspeximus" of a Chancery Decree between the Earl of Ormond and

James Sherlock regarding Island Ivrick and Temple Ivrick. Around the same time a Royal Inquisition was held into the descent of the Earldom of Ormond 1613 - 1625. The Earl of Ormond's possessions in Co. Waterford are listed as : -

- (1) The Old Friary of Carrickbeg.
- (2) Gurtynetenny (i.e. Gurteen Upper)
- (3) The towns or villages of TAMPLEYVIRKE, ILANDYVRIE, SHANKILL and "KILLAGHMOYLYN" (i.e. Kilmoylan)

In 1641 the great Civil War broke out in Ulster and spread across the face of Ireland. Peace only came after Cromwell had laid waste the country from end to end. History has left us with an account of the end of that other great Power manor of Dunhill, but it is silent on the subject of Island O'Bric and Temple O'Bric. Suffice that in 1664 the Commissioners of the Civil Survey found the Earl of Ormond in possession of a "territory" in "BALLILANEEN Parish consisting of "TEMPLEIBRACK", LYSNEGERAGH" and "BALLYDOAN". A footnote states that "This territorie was divided into three even parts. The chief place was TEMPLE BRACK and had a manor and Royalties, the fishing of the sea and river Mahin and the benefitt of a Courte Leste once a yeare". Already the verbs are in the past tense. The so-called Census of Ireland around 1659 shows TEMPLE I BRACK now having the smallest population of any townland in Ballylaneen Parish - eight families (all Irish) against Lisnegerah with fourteen (all Irish) and Ballydoan with eleven (nine Irish add two English, with Peter Anthony Gent. as the man of standing there).

The importance of Island O'Bric and Temple O'Bric is clear enough from our documentary records and from tradition. It is perhaps strange that early maps, such as Mercators (1595) or Boayios (1599) do not mark Island O'Bric - although they both include ISLAND HUBBOCK. However, John Speed (1610) has "Ile Iuerick" marked clearly enough, in the right place, on his map of Munster. A Sassenach, he sees fit to draw a Sassenach's idea of a proper island. By 1610 however, the manor of Island O'Bric was clearly in decline. The detailed maps of the Down Survey of 1655 - '58 showing townlands as well as Baronies, have nothing to show of note in Temple O'Bric. Island O'Bric is conspicuously missing. The records of the Civil Survey regularly show castles, stumps of castles, stone houses, and "ruinated stone houses", but again, nothing at all is listed for the townland of Templeobrick. Canon Power refers to an area in Lisnegerah as the site of an old mansion of the Powers - but does not hint at how old. O'Bric's ancient citadel would likely be built largely of wood and earth but the Normans could be expected to replace this with stone. If so, I think we can safely conclude that any castle was largely destroyed by coastal erosion; the present "island" would be but a fraction of the land surface available five centuries ago. Never theless, around 1840 the first Ordnance Surveyors found and marked three rectangular house sites on the "island" and Mr. Usher, the friend of T. J. Westropp, reputedly saw the foundations of several stone huts of which traces are said still to exist. Island O'Bric is at present almost a genuine island and is inaccessible from the mainland. It is riddled with evidence of former mining but its surface is a level green sward.

The ecclesiastical story of Island O'Bric would entail much research among early church archives. Canon Power has no hesitation in listing Island O'Bric as an ancient parish of Lismore Diocese - as one might expect. But its separate existence seems to have come to an end around the same time as the Manor disappeared from history. We can discover that Pope Nicholas's taxation of 1291 valued the

parish of Hillanbrug at §3.2.8. identified by Canon Power as Island O' Bric. Even as late as 1558 a Catholic priest William Power, probably under the protection of the local Power family, was still functioning as Vicar of the united churches of KILBARMADAN, ISLANDBRICK & ROSSMIRE. On the Protestant side, at the Reformation, Island O' Bric seems originally to have declined in importance into a "particle" of the parish of MOTHELL. Even so, as late as 1607 Rennison's Succession List of Lismore Diocese shows the vicar of Mothell appointing another William Power as curate for INSULABRIK.

Today, we look in vain for ruined buildings associated with its ancient history, anywhere on the old townland of Templevrick - even for visible traces of any of these. Around 1840 John O' Donovan described the foundations of an ancient building indistinctly visible on the island of Templeybrick: today, given even powerful binoculars, the visitor could hardly do the same. Island O' Bric is nothing but a grassy sward today. Templeybrick Townland church, even in 1840 was but a site, hallowed by tradition. It is on record that the Cornish miners, at a later period in Bunmahon's shequered history, pulled down the ruins of Philip Barron's Irish College to use as building materials, it may well be that they also utilised anything that remained standing of the ancient settlement on the Templeybrick townland.

JOHN MULHOLLAND

R E F E R E N C E S

1. Calendar of Ormond Deeds: Vols. 1 - 6: Pub. 1932 - 1943 by Irish M.S.S. Commission - Editor Dr. E. Curtis
2. Civil Survey 1654 - 1656 Co. Waterford: Published 1942 by Irish M.S.S. Commission - prepared by R. C. Simington.
3. Ancient & Present State of ... Waterford : Pub. 1746 by Charles Smith
4. Census of Ireland: C. 1659: Pub. 1939 by Irish M.S.S. Commission, Editor Seamus Pender.
5. O' Donovan's Ordnance Survey Letters: Pub. 1929, reproduced by Rev. W. O' Flanagan
6. Placenames of Decies: Pub. 1952 by Cork University Press - by Canon B. Power.
7. Gleanings from Ulster History: Pub. 1951 by Cork University Press by Dr. Seamus O'Kelly.
8. Topographical Dictionary of Ireland: Pub. 1837 London by Samuel Lewis
9. Irish Monastic & Episcopal Deeds, 1200-1600: Pub. 1936 by Irish M.S.S. Commission - Editor M.B. White.
10. Waterford & Lismore : A Compendious History: Pub. 1937 by Cork University Press : By Canon P. Power.
11. Fortified Headlands and Castles on the South coast of Munster: By T. J. Westropp M. A., Pub. P.R.I.A., Vol. 32, 1914-16.

PUBLICATIONS OF LOCAL HISTORICAL INTEREST

1. "Clonmel": By Shee & Watson, published by An Taisce, price 99p
It is available from An Taisce, from bookshops in Clonmel and elsewhere. Its 62 pages deal with
 - (a) The historical development of Clonmel
 - (b) Architecture in Clonmel
 - (c) Sites around Clonmel

It also contains many maps, sketches and photographs both monochrome and coloured.
2. "City Walls of Waterford" is a wall chart. The Viking and Norman fortifications are superimposed on a map of the present street pattern and are flanked by sketches giving details of parts of the fortifications still standing. A short explanatory text supplements this. The chart is available from the City Hall at 75p.
3. "Mooncoin" Part 1: 1750 - 1975: by T. Ryan available from the author at Carrick Road, Mooncoin. Its 90 pages deal with the ecclesiastical and educational history of the parish, plus the correspondence on the "Carigeen Affair" of 1832.
4. "The Comeraghs" Vol. 3: 1976: edited by Sean & Sheila Murphy, is due for publication at the end of July, costing about 70p and available from the Book Centre, Waterford and other retail outlets. It will include articles on Viking brewing equipment found at Comshingaun; on the use of water power from the Comeraghs to drive mills etc. on local hermits, seers and poets; on the Queen Anne roads, on the Cromwellian Plantation, and on mining in Bunmahon.

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Did you know that ?

- (1) The tower and spire of Ferrybank Parish Church of the Sacred Heart was completed in 1867 and in January of the same year the River Suir was frozen across.
- (2) That Cromwell never set foot on Cromwell's Rock (sorry tourists!), but viewed the city from Mount Misery and then crossed by pontoon Bridge to Gracedieu. Waterford successfully withstood the siege, but was compelled to surrender to Ireton in the following year, 1650. It is perhaps of some relevance to observe that Waterford's successful stand against Cromwell (unique in his Irish campaign) is not accorded the merit it deserves in our Irish school text-books.
- (3) That the name Ossory had its origin in the old Gaelic " Uisce Ríocht" the kingdom of the 2 rivers i.e. the district between the Suir and the Barrow.
- (4) That Little Island of Fitzgerald fame was once part and parcel of Ossory. Below Belview one could walk across the ford at low tide.
- (5) That the island castle was once the 13th Century seat of the Ormonds.

FRANK HEYLIN.

PHILIP BARRON - MAN OF MYSTERY

1801 - 1867

With the coming of Summer, courses for students of Irish will re-open all over the Gaeltachts. In County Waterford, Colaiste na Rinne will be packed out as usual; one of the oldest colleges in constant existence. But County Waterford may also lay claim to the first Irish language college ever founded in Ireland, as far back as 140 years ago - an extraordinary college, the dream and the heartbreak of an extraordinary man, Philip Barron. Even today Philip Barron is something of a mystery.

He was born at Durrow, near Stradbally in either 1801 or 1802 - like most of the available information no-one seems quite certain, and was the eldest of the seven children of Richard Barron and Catherine Hay. Douglas De Hida in his book "Mise agus an Connradh" says that he was a native speaker of Irish and that the Barron family was one of the most respected families in County Waterford at that time. They had a substantial amount of land and although the father died in 1812 when Philip could not have been more than eleven years old, the widow and family were well provided for. Towards the end of the year 1820 Philip was enrolled as a resident student in Trinity College, Dublin. His application form, still extant, states that he was educated by Mr. Collins, Waterford. Seamus O'Caseide in "The Irish Book Lover" July - August 1929 states that there is no trace at all of any Mr. Collins having a school in Waterford at the beginning of the last century, but there was a Mr. Connell who did teach in the City at that time, and the two names could have been confused if given orally to whoever was filling in the applications for entrants. Dr. J. H. Singer, who was afterwards to become Protestant Bishop of Meath appears to have been his tutor. Philip Barron left Trinity without getting a Degree. Sean U'Cadhlá says that he spent three years there.

Shortly after, in the year 1825, he bought himself a newspaper, the Waterford Chronicle. He was deeply interested, as were his family, in the Catholic question, and it is likely that his main object in buying the "Chronicle" was to help the Catholic Association. For a year he ran it and its tone was brave, independant, and nationally-minded. During the 1826 Elections he took the Stuart side and supported their candidate, Henry Villiers Stuart, in opposition to Lord George Beresford. During the election campaign he published an article in the Chronicle speaking severely of the treatment which Mr. Denn, a Cork Barrister was alleged to have meted out to tenants near Tallow. This was the opportunity that the Beresford faction was waiting for. A writ for libel was issued against Philip Barron as proprietor of the "Waterford Chronicle". There are reports of the case in the "Dublin Morning Register", 9th April, 1827, the "Dublin Morning Post" 9th April, 1827, and the Waterford Chronicle April 1827, also the "Dublin Evening Mail" 11th April, 1827. Barron himself did not appear in Court, but he was defended by two very famous men, Sgt. Gould K.C., and Daniel O'Connell. But for all Dan's eloquence, this was one case he did not win and damages to the sum of £1,350 were given against Barron.

On the 8th May an appeal was heard on the grounds that one of the jurymen was a relative of Lord George Beresford and had been on his committee during the elections. It was moved by Mr. Curran, but failed. But meanwhile Philip Barron had fled the country and the writ was never served. His last public appearance was at a meeting in the Town Hall, Waterford, where he spoke on Mendicity on 19th April, 1827. Then he decided to leave the country rather than pay what he no doubt considered an abnormally large and unjust fine.

The "Chronicle", after a short silence appeared again on the 8th May and soon letters began to appear in it under the pen-name "Hibernicus". They were from Paris, and from their National outlook, and their style, they were generally considered to be from the pen of the ex-proprietor. He was in Paris until April of the following year and then would appear to have gone to Italy. Mr. Denn's libel action was the ill wind that blew some good; for Barron, while in exile began to become conscious of the national identities of the countries he saw, and observing the music, song, culture and languages of other countries, was convinced of the great loss Ireland was suffering by the neglect and suppression of her national heritage. From this was born his dream.

The next place we hear of Philip Barron is in July 1830 when he went on a delegation to Kilkenny to see his old defender Daniel O'Connell. This time he and his colleagues were asking O'Connell to consider standing as a candidate for County Waterford in the Westminster elections. But the great man was not interested. Matthew Butler states that Barron had returned to Ireland the previous August or September.

On December 5th 1830, he attended a meeting of the Catholic inhabitants of Dungarvan and spoke there. The meeting had been called by the townspeople to refute some particularly slanderous rumours that had been circulated in an attempt to vilify the local priests - the Parish priest Dr. Foran and the curate, Fr. Fogarty. Barron was elected to the committee that was formed at that meeting. An interesting sidelight to this can be found in An tAhair Pádraig Breathnach's little song-book, "Sidh-Cheol", published in 1924. Giving the song "Sile Ní Ghadra" with the traditional County Waterford words, he follows it with a note about Dr. Foran, mentioned in the song, saying "The P.P. of Dungarvan, Dr. Foran, took part with the Nephew of the Duke of Devonshire, the Hon. George Lamb". He is, of course, referring to the elections. So, in spite of the fact that Dr. Foran had taken the side of the people who has been responsible for bringing him to court, Philip Barron was willing to defend his good name publicly and serve on a committee formed for his defence.

Barron's ambition was to provide the Irish people, the great poverty-stricken masses of them with their language, traditions, history, songs, archaeology, in books that would be so cheap that even the poorest could buy. And his other dream was a college, where through the Irish language, he could provide a truly Irish education.

for young students and night courses for the adult population of West Waterford. He now began a period of intense study to ready himself for this mammoth task.

From 1830 to 1834, he contacted scholars all over the country, writing and receiving, it is estimated, hundreds of letters, not one of which survives. Then in 1834, he began work on the building of his college. His father's lands, known as the Mountain Castle Estate, had been left to Philip and it was on his own land that he chose the site for the College building. Matthew Butler states that while the building was in progress he lived in Seafield House. Barron himself describes the result: "In this building, the ancient Gothic order has been adopted. There are two returns in the rere with a yard in the centre. These returns are also Gothic". The 1841 Ordnance Survey map shows such a building to the East of Seafield townland, although Butler says it was situated at the south Boundary of the townland of Seafield close by the Glonaneabail Road and that it had three spires. In 1916, when Butler's exhaustive series of articles began in the "Catholic Record of Waterford & Lismore", on Barron he says, that the ruins there covered about 20 X 16 yards, not a very large building, apparently, but probably quite imposing. Barron describes the situation as being "in a silent glen, shut in by hills from every storm, a mile from Bunmahon and 3 from Stradbally.

On the 1st January 1835 Philip Barron's college was opened. He had advertised it in the "Freeman's Journal" as teaching, as well as Irish, Writing, Ciphering, Mensuration, Navigation, English, Grammar, Geography, History, Latin, Greek & Hebrew. It was to have been a bilingual College at first, and as soon as all his pupils had become fluent Irish speakers, he intended teaching all subjects through the medium of Irish. There is no record of who his teachers were, or how many there were. He himself could have taught several subjects. He also ran night classes for local people, which included a class in agriculture. He was very interested in improving agriculture in Ireland, probably realising that we were heading towards the Famine. In many ways Barron foreshadowed Padraig Mac Piarais and Colaiste Eanna. He organised competitions for his pupils that were very like the early Oireachtas competitions.

Simultaneously with the opening of the Bunmahon College, Philip Barron commenced publication of his booklets. On January 1st "Ancient Ireland I" appeared. It was the result of almost 9 years of preparation, according to himself, and he had no doubt that he was now about to produce a Gaelic renaissance. He writes "I am well aware of the enthusiasm which will burst forth on the appearance of this magazine. I let it now go out to the world without the slightest fears as to its reception....From this era (1st January 1835), we shall have to date the revival of learning in Ireland.

This revival was to take place through the college, the magazine, and no less than 25 types of publication, ranging from a 24 issue set of Irish Primers, through dictionaries, Catechisms, sermons, geographies and histories to a Hebrew Grammar (Barron believed Irish and Hebrew to have close affinities). 10,000 copies of "Ancient Ireland No.1" were printed and a reprinting had to be done. Volumes 2 & 3 also appeared in January, each of 16 pages and over the following month six of the other publications were issued. "Ancient Ireland IV" appeared in April as a monthly of 112 pages and the May

issue contained 176 tightly printed pages. So far Barron had 200,000 booklets in circulation according to Butler .

Yet the editorial in "Ancient Ireland" (May '35) declares "some disappointment has been felt that these elementary works not being, before now, out in greater abundance and greater variety". He then comments on the lack of contributors: "Where are the persons of learning and national records?....aid cannot be had even from those who feel the deepest interest and anxiety.....In a very short time we shall have a great variety of small Irish works out". Nothing further appeared.

Here the great mystery begins. It is believed that the college closed in May or June. No one knows for certain when it closed. U' Cadhla says he had to close it "i gcionn leath bhliana". What happened to end so suddenly and finally all the dreams and ambitions of this extraordinary man? All we have to go on is rumour, conjecture, and probability. Seamus U' Casaide says "he fell into poor circumstances after failure of his literary ventures and the expense of building the college". Butler, more exhaustively mentions several of the reasons suggested for the closure of the college:-

Barron's dictatorial manner which alienated even his one-time friends, (Daniel Corkery mentions that U' Curry & U' Donovan were among his enemies); the veiled antagonism of powerful Irishmen; U'Connell's evident success while at the same time deriding the Irish language; Michael O'Mahony of Bunmahon says in the "United Irishman" of 14th October, 1905 that the college was closed because, according to a tradition in Bunmahon, of the foreclosing of a mortgage on Barron's property by the Powers of Lisnageragh. There is however, no record of such a mortgage although others of the same time are extant. All accounts seem to point to the fact that Philip Barron had over-spent. But is this sufficient to make him disappear completely from the pages of history? To me it looks as if he had completely broken down in spirit. Seamus U' Casaide believed that he fell sick, went to London, had died by 1837 and was buried in one of the Catholic cemeteries there. He also states that an anonymous writer said that Barron had a wife who survived him many years, eventually dying in Switzerland. But Fr. Stephen Barron (O.C.I.S.T.), a distant relative says he died unmarried. William Williams, writing in "The Shamrock" 26.10.1867 mentioned that Philip Barron, on the failure of his college, went to Paris "where he died about 7 years since" - that would be about 1860.

Barron was definitely alive in 1839 - his signature exists on a document that was dated the 6th July of that year. That was when all that was left of his property was sold. £7,650 was got for it but he owed £4,000, £1,472 of that being tithes. He must have been still alive in 1841 for a Carrigtuohil poet, Dáithí De Barra wrote a poem in Irish in his honour and wrote an accompanying letter when sending it to Barron. I think it would be a reasonable conclusion to say that he died of a broken heart, for not one word came from his pen during his final exile.

The picture that emerges of the man is of an intelligent, scholarly, urbusinesslike person, a linguist and historian, a man who did not suffer fools gladly and made enemies by his dictatorial manner. Obviously an idealist, he seems to have been hot-tempered and it is on record that he fought duels on at least two occasions. Only twenty when he first threw down the gauntlet, A British Army Officer was his opponent, challenged by Barron for an alleged insult to a girl cousin of his. They fired two pistol shots each and Barron, with his second shot shattered the Officer's thighbone. This duel was fought at Mount Neil, beyond the Skibereen turnpike on the Cork Road. The other was an early morning duel in Co. Kilkenny with one Richard Sargent who in the "Mail" had called Barron "a Liar and a scoundrel". Each fired three shots without doing any damage and went home. Honour was satisfied.

In the Royal Irish Academy there are two books that had been presented to Philip Barron (he was a member of the Academy from 1834 to 1837). They are Irish translations by Thomas Feenachty of two of Maria Edgeworth's novels, "Forgive and Forget" and "Rosanna". Little else remains - no letters, papers, personal belongings of Philip Barron. Could he, in deep despair, have put a light to all that mass of correspondence that paved the way to the compiling of "Ancient Ireland"? Or could they be in some old trunk, attic or shed?

U'Mahoney said in 1905 that he found the site of the College. He explained the disappearance of the stones it was built from by saying that the local farmers took them for cowhouses, or alternately that they went to build cottages for Bunmahon miners, but Seamus O'Caseide says that doubt has been expressed as to the accuracy of these theories.

Philip Barron lies in an unknown grave, probably somewhere in Europe. Professor Eoin Mac Neill described him as "the first Gaelic Leaguer" and he was undoubtedly a man well in advance of his time. In a time when few if any did so, he grasped the importance of national identity. Had he lived a century later, he would have lived among kindred spirits - the men of 1916 and their immediate successors. But instead he ploughed a lone furrow in his own district. His is a memory worth honouring.

DI IRIN MHIC MHURCHU

THE FAMINE IN FENOR REGION (1846)

In the old parish of Islandskeane 600 acres were planted with potatoes in 1844, and 680 in 1845. When this crop failed only 300 acres of potatoes were planted in 1846, the rest being sown with oats. The proportion of land taken as con-acre for potatoes correspondingly dropped from one eighth to one twenty-fourth.

(From Constabulary Reports, State Paper Office in Teachers' Centre.)

SOURCES OF REFERENCE

- Seamus O' Casaide : "The Irish Book- Lover", July-August 1929
 Michael O'Mahoney : in the "United Irishman" 14.10.1905.
 William Williams : in "The Shamrock", (Dublin), 26.10.1867
 Matthew Butler : "The Catholic Record of Waterford & Lismore"
 Vol. IV 1916-1917.
 Daithi De Barra's Poem "An Claidheamh Solais", 15.4.1916
 An tAthair Padraig Breathnach - "Sidh Cheol", 1924.
 Duglas De hÍde : "Mise agus an Connradh".
 Sean O' Cadhla : "Cathair Phortlairge agus na Deise" 1917.
 Daniel Corkery : "Davis and the National Language" article in
 "Thomas Davis & Young Ireland 1845-1945"
 (Stationary Office).
 Desmond Ryan : "The Sword of Light".

TWO APPEALS FOR HELP:

If anyone has any of Barron's books, letters, papers etc. for sale or on loan, I would be most interested.

Information required on the Waterford sailings of pilgrims on the medieval pilgrimage to the shrine of St. James at Compostella, Galicia, Spain. Any records of ships that sailed from Waterford.

Please contact : Dóirín Mhic Mhurchu,
 An Rinn,
 Dungarbhán,
 Co. Phortlairge.

Phone: Ring 50

REPLIES TO QUESTIONS RAISED IN PILOT ISSUE

1. Re "Cromwell's camp at Kilbarry ?" by J.S. Carroll, the Archeological Officer of the Ordnance Survey Office, Mr. S. O' Nuallain writes :-
 "The encampment was shown on the original 6" sheet of 1841. the O.S. Name Book of that Survey describes the earthwork as - 'a large circular fort, formerly used as a battery. About 50 years ago (i.e. about 1790) a considerable number of balls was found there. It is reported among the country people that a barracks had been there in the 16th Century'. There does not appear any other information in O.S. documents, nor have I been able to find any reference to the site in the published literature". A sketch of the fortifications however, is included in the field book of the 1951 revision of the 25" maps. (In the original article, 1640 should have been 1649 - Ed.)
2. Re origins of "venters" as used along Waterford coast, Mr. Tom Mc Grath suggests that it is really a mis-pronunciation of "venture". The flotsam and getsam it refers to was often so inaccessible that one had to "venture" to get it.
3. Re location of Spa Well at Kilmeaden, we are told-"the Spa is situated beside a bridge about $\frac{1}{2}$ mile from Kilmeaden Station on the road to Clonea. It is still as Smith described it in 1745, "a small spring, which in a few yards trickles into a little brook which crosses the road".
4. Re Mechanics Institute, Miss P. Fanning has been kind enough to submit the article following.

WATERFORD MECHANICS INSTITUTE

For the Diffusion of Useful Knowledge amongst the Labouring Classes.

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The files of the Waterford Chronical and Waterford Mirror at the Municipal Library give information concerning the foundation of the Institute in December 1827 and fairly good coverage of the weekly meetings until 1848 (the extent of the newspaper file). The Institute is also mentioned in SLATER'S DIRECTORY, 1846. Its address was on The Mall. (J.D. Davis, Secretary, Henry Mahony Librarian). It was also mentioned in the Munster Directory of 1867. Its address then was at 4, Little Georges St. (Edmond Power Secretary; Henry Lyon Librarian).

The Mechanics Institute was started in London in 1823 and many such schools sprang up in the years that followed with help and guidance from the parent Institute. The object of the Institute was the diffusion of useful knowledge among the mechanical and industrious classes. The Waterford Institute was founded in December 1827. The first Committee was elected at a meeting held in the Town Hall on Dec. 31st 1827.

A Committee meeting was held on Monday 1st and the first public meeting was held on Monday 9th, although extremely wet, a very numerous assembly took place. A paper was read by Mr. O' Reilly comprehending the nature of the Institute and the benefits resulting from it. Mr. de Burgh was then called on to deliver the public lecture. It consisted in explaining in a familiar manner the application of scientific principles to the mechanical Arts. The formation of a Library was considered and it was stated that two Gentlemen had offered a chemical and philosophical apparatus to assist in the lectures.

By January 28th a total of 86 subscribers were registered. The Library was open for the use of members and the meeting on that night heard a lecture by Mr. Hollingsworth on Architecture in which he explained that it must be considered a science as well as an art from its dependance on mathematical principles. Mr. Strangman followed with a lecture on Geography, which covered the sub-divisions of the Globe, particularly the trade - natural and artificial curiosities - the important periods of history - an account of the defence of Gibraltar under General Elliot - the destruction of Moscow - the indigenous wheat of the countries round the Baltic - Vesuvius, with modern discoveries - and the present state of the long lost Herculaneum. Mr. O'Neill then presented a plan of the Thames Tunnell with an account of the mode of operation and the progress of the work.

So the weekly meetings at the Meeting House in Lady Lane continued, covering such subjects as Chemistry, Mechanics, Astronomy, Mathematics, History, Geography. In April 1828 the papers commented on the presence in the galleries of a number of very elegant females. Sir John Newport became a patron and gave a large donation of books to the Library as also did Mr. Thomas Wyse. The Meeting House in Lady Lane soon proved too small for the numbers attending lectures so meetings were held in the Assembly Room at the Town Hall.

In 1842, financial difficulties resulted in a formidable list of prominent citizens appealing to Thomas Magahey, "Mayor of Waterford" to place the Mechanics Institute (established for the diffusion of useful knowledge among the working classes) on a firm and permanent basis.

Summary of illustrated lecture given to the Old Waterford Society on April 30th 1976 by Dr. John Mannion, Dept. of Geography, Memorial University of St. Johns Newfoundland, on -

WATERFORD MERCHANTS AND THE NEWFOUNDLAND TRADE 1700 - 1850

From around 1575 West Country fishermen had begun to fish for cod each Summer off Newfoundland. By the end of the following century they had built up a pattern of collecting supplies for the fishing season, mainly in Waterford, though some were also bought in New Ross and Youghal. As this trade grew, West Country ship-owners also began to recruit labour for their fleets from the Waterford area. By the end of the 18th Century, not alone were Waterford merchants supplying provisions and man-power for the fishing fleets, but they also either owned boats or had shares in West Country fishing enterprises. Thus, by 1800, much of the economy of the Waterford hinterland depended on the profits of the fishing trade, on the supplying of provisions for the fleets and on the earnings for seasonal workers.

In a series of slides Dr. Mannion illustrated the channels through which this trade flowed. Nearly 85% of Irish migration to Newfoundland came from a 30 mile radius of Waterford along the valleys of the Suir, Nore and Barrow. Waterford merchants had agents in the towns along the river, such as Clonmel, Carrick on Suir, Graiguenamanagh and Inistioge. From the quays in these towns provisions were shipped by lighter to New Ross and Waterford, and agents in the towns recruited labour for the fishing fleets.

Dr. Mannion showed slides of the type of background these seasonal labourers came from. Many would have been cottiers, such as Morgan Denn of Rochestown. However, there would also have been a number of small farmers, such as Mr. Cullen of Tinnarath (Suttons Parish) who bettered his homestead on 15 years of seasonal labour. There were also evicted tenants like the Maguires of Ratheendunora, Graiguenamanagh as well as artisans such as the Ryans of Inistioge who settled comfortably in Tinnahinch on their profits. Boat owners and traders such as the Kinsellas of Graiguenamanagh would perhaps have gone in a supervisory capacity. From 1790 families such as these began to live in Newfoundland and over the next 40 years about 40,000 Irish settled there permanently.

Meanwhile, the merchants of Waterford were building for themselves splendid Georgian residences along the banks of the Suir. Dr. Mannion showed slides of the Sweetman home at Blenheim, and of a duplicate "Blenheim" built by a member of the family in Placentia, Newfoundland. They built a third Blenheim in Poole, Dorset and another Sweetman was agent for the sale of cod in Cadiz. Other important merchants were the Meaghers of Ballycarven (father and Grandfather of T.F.); the Kents and Morrisons who played an important part in founding the Newfoundland House of Assembly in 1832; the Fogarties who owned the stores still standing on the Quay at Hanover St.; the Penroses who were the leading exporters of provisions and glass; the Jacobs who provided ships biscuits and the brewers, Stangemans, Davis and Cherry.

Dr. Mannion concluded by showing slides of the harsh conditions faced by the seasonal workers who wintered in Newfoundland (the common labouring contract being a Summer-Winter-Summer). Some worked as "shoremen" at the drying of cod on "stages" or "flakes", probably doing some fishing themselves, marrying in visits to Ireland and settling as a series of isolated communities particularly in the South East of the Avalon Peninsula, forming the ^{most} concentrated Irish community to exist anywhere in America. There, their descendants remain still largely isolated, and still preserving the culture and dialect of South Eastern Ireland as it was over 150 years ago.

QUESTIONS

1. Has anybody researched the Maypole tradition in South Kilkenny and Waterford
2. Does any publican have records of the last century which would indicate whether rum accounted for a high percentage of alcoholic drink ?
3. What was cod oil used for so extensively in the last century ?
4. The remains of the slip, and the road leading to it, for Granny Ferry are clearly visible on the north side of the Suir, but there is no sign of any corresponding road or slip on the South side. Can anybody explain this ?
5. Would anybody who knows of families that were engaged in any capacity in Newfoundland trade, please contact one of the editors.
6. Has anybody any information regarding the Mechanics Institute from 1848 to 1867 ?
Has anybody got a directory showing its existence after 1867 ?
Did the Institute survive until the Technical Institution Act of 1889 ?
7. Does anyone know whether the O' Sullivans who herd land in Reisk originated in Bears?
8. Has anyone done any research on lime kilns along the Waterford coast ?
9. Are there any remains of pit-sawing in this area?
10. What was the exact location of Rucketts Tree ?
11. How widespread is the tradition that a house should not be whitewashed during the month of May ?
12. Information is requested on the pattern formerly held in Kilmacomb.

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In Waterford City in 1871 - there were 11 ropemakers, 20 Tallow Chandlers, 10 gas fitters, 40 nail manufacturers (one of whom was female), 9 chimney sweeps, 24 pawnbrokers, no less than 204 boot and shoemakers, 2 paperhangers, 5 dyers, 17 cork cutters (what did they do ?), 90 blacksmiths, 8 hawkers, and 4 each of vagrants and dentists.

(from 1871 Census of Occupations, copy in Teacher's Centre)

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THE ORDNANCE SURVEY OFFICE in the Phoenix Park contains much unpublished material on the first survey of Waterford in 1840 -'41. There are for instance, Field Name Books and Field Content Books and various memoranda. When linked to the detailed "Fair Maps" (so called because they were an un-edited "fair" photocopy of the final maps) they provide fascinating and hitherto untapped insights into pre-famine Waterford.

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The 1841 Census shows Tramore beach ("Burrow") to be uninhabited. Yet the Ordnance Survey of the same year indicates a "Burrow House". Nearby is an area marked "Graves" and another marked "Brick Hole". Incidentally, the 1871 Census informs us that there were 14 people living in three houses on the beach that year.

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SOME CURRENT DEVELOPMENTS BY WATERFORD CORPORATION.

1. Publication by Waterford Corporation of an illustrated map of the City Walls and Towers of Waterford:

300 copies of a map of the Viking and Norman Walls of Waterford and illustrations of the Towers such as the French Tower, Double Tower, Watch Tower, Semi Lunar Tower, Beach Tower and Reginald's Tower, have been published by the Corporation for public distribution. The motivation stemmed from Architectural Heritage Year 1975 and also from the fact that certain sections of the City Wall and Towers were being exposed through demolition of adjoining properties. The objective is to focus attention on the very historic walls and towers which are already listed for preservation in the City Development Plan. The exercise has been valuable in gaining good publicity on national press and television and shows that the publication of maps and drawings of historic material has great potential and that this present publication is likely to be the first of a series.

2. Restoration of the City Walls and Towers:

Already work has been carried out on cleaning the City Walls in Castle Street and Brown's Lane - weeds and ivy have been removed. The Watch Tower in Railway Square has also been cleaned of weeds both inside and outside and much of the debris has been removed. The next stage is to restore part of the stone work of the City Wall in these streets and to restore the Watch Tower. £2,500 has been budgeted for this work (and for publication of the 300 maps) this year. Obviously if the Watch Tower is to be restored further money must be spent over the years ahead. Advice is being sought from the Office of Public Works on this problem and it is hoped that S.E.R.T. O. and Bord Failte can get involved in the work also. Eventually, it is hoped to expose the Watch Tower to the public view and to create a small landscaped open space around it.

3. Restoration of Bishop's Palace:

Approximately 90,000 will be spent on restoring the Bishop's Palace for the dual purpose of (a) Restoring an early 18th Century building and (b) providing office space for Corporation employees. The important aspect is that it is being restored and opened to the public view from the Mall, the exact use of the building is only of secondary importance. Work should be completed by September 1976 on the building while further work may be necessary on the Terrace, and Mall side area.

4. Listing of buildings and structures of artistic, historic and architectural interest for preservation:

At Present only 19 items are listed for preservation in the City Development Plan. One of these has been demolished recently (the doorway of the R.I.C. Barracks in Manor St.). It is imperative that many other buildings and structures be listed for preservation and protection, as many can be demolished without any Planning Permission whatsoever, e.g. St. Olaf's. A list of buildings is currently being prepared and will soon be examined by the Corporation.

M. J. GOUGH

T. F. MEAGHER REMINISCENCES - AN UNPUBLISHED LETTER

Among the relics of Thomas Francis Meagher in the possession of Waterford Corporation is an original manuscript letter of all of 96 pages written in 1850 by Meagher from his place of detention at Ross, Campbell Town in Tasmania, to Charles Gavan Duffy. When Mr. Gavan Duffy subsequently left Ireland he left the letter in the possession of one of his Assistant Editors of the Nation, whose son (James Doyle) inherited it in 1874.

Eventually in 1954 the then owner of the manuscript, Miss Cara Crawford of Crossfield, Palmerstown, Co. Dublin, through the agency of the late E. A. Downey, presented it with a number of other valuable Meagher family items to the Mayor (Clr. Fad Browne) for the city of Waterford. 2.

The letter consists of a chronicle of the voyage of "a hundred and some odd days" by Meagher, Smith O'Brien, McManus and O'Donoghue, aboard the "Swift" to Tasmania; an account of the ticket-of-leave conditions under which three of the four resided there - and the situation of Smith O'Brien who refused that concession; and a variety of personal reminiscences.

Two of the letter - dealing with the land and associated problems and the standpoint in 1848 of the Clergy - I have chosen to quote in this issue of Decies:

1. "I am delighted to find that you have made the Land Question the basis of the new movement. Bring that question to a clear definite, permanent conclusion and the solution of the other vexed questions of our country will surely follow. It was a grievous error on our part that - in January 1847 - we did not start with it, and to the settlement of it dedicate all our sympathies and efforts.

True it is, an armed revolution, eventuating in success, would have settled that question in a day. But in 1847, we did not contemplate an insurrectionary movement. We thought to build a National Parliament by Act of Parliament and dazzled with the project - we lost sight of the fact that the soil beneath our feet was as unstable as a quagmire. Reclaim that soil - "Disenchant it" as Mitchel exclaimed one day to the Landlords in the Irish Council - bind it firmly together, render it sure, solid and immoveable, and then you may rear upon it the noblest institutions.

You have opened with the declaration that "the Independence of Ireland cannot be achieved by a sudden blow but must be worked out in detail." Adhere to that. Submit to bitterest taunts; submit to the most odious and irritating suspicions; submit to be called a coward and a renegade; submit to everything that is most galling to an upright generous mind, rather than swerve one inch from the path to which that declaration leads you.

"I recollect well that when we were in Paris, a little after the Revolution of February, Arthur O'Connor, warning us of the danger into which we were hurrying, begged us to be more temperate and reserved. But - amid the flaunting of the Tricolour, the trees of Liberty, the bayonets of the Garde Mobile and the chanting of the Marsiellaise, we lost sight of the old soldier, his example and his precepts. We thought that Ireland by a sudden spring could do what France had succeeded in doing after a series of attempts and failures and the active, indefatigable propagandism of republican ideas ever since the 3 days of 1830. We approved this for our

flung down in a pitiful attempt to realise the hope we has so extravagantly conceived.

The path you have pointed to is, certainly, a long and irksome one; and will painfully test the patience, the moral courage and endurance of the people. But, after all, it is the surest one, and the one best adapted for the progress of a nation the energies of which have been so cruelly reduced".

2. "There is another slander too - a slander no less unjust and scandalous - which I feel bound to refute. Since the affair at Ballingarry, it has been repeatedly rung in our ears - 'the priests betrayed you'.

The Priests did not betray us. As a body they were opposed to us - actively and determinedly opposed to us - from the day of the Secession - down to the very day on which the suspension of the Habeus Corpus Act was announced. In not joining us, therefore, in the field, in not exhorting the people to take up arms; nay in setting themselves against the few who rallied and warning them to their houses; in all this they did not act treacherously - they acted simply with strict consistency. I do not of course applaud them for the part they acted. With the belief that is rooted in my mind, I could not do so. For I firmly believe that had the Priests of Ireland preached the Revolution from their altars; had they blessed the arms and banners of the people; had they gone out like the Sicilian priests or the Archbishop of Milan and borne the Cross in front of the Insurgent ranks; I firmly believe there would have been a young nation, crowned with glory, standing proudly up by the side of England at this hour. And yet, strong as this belief is, I sincerely admit that in opposing the insurrectionary movement of 1848, the Catholic clergy of Ireland were influenced by the purest love for the people.

They had witnessed the ravages of three Famines; had seen the Mass of the peasantry wasting away before their eyes; had seen the blood of the country turning into water, and its vigorous gallant form shrivelling to a spectre; they had seen all this and could not bring themselves to bestow their sanction on a struggle in which the odds appeared so numerous against the country. This feeling, I am confident, prevailed to a very large extent among them. I know it was the feeling of certain brave high-minded men in parishes I could mention; and in their efforts to suppress the rising, they were governed by this feeling.

Besides, why should we hesitate to admit that all the world knows, the Confederate leaders did not possess the confidence of the Catholic Priests and Bishops of Ireland. Why not manfully avow that the latter remained faithful to the principles of O'Connell, conceiving it would be an insult to his memory to support a movement which sprang from a repugnance to his views, his policy and dictation? And this being the plain truth, how as honourable men can we tolerate the slander that has been levelled at them ever since our imprisonment. For my part, I feel deeply grieved that whilst I remained in Ireland, it was not permitted me to give a public refutation to this slander; but now that I have an opportunity, I feel happy beyond measure in doing so".

IN SEARCH OF DONNCHA
.....

Donncha Rua MacConmara possessed the kind of character which appeals to many Irish people. As well as being a gifted poet and learned hedge school master, he was a "feckless, hard-drinking reprobate" who changed his friends and his religion without compunction. However, he was his own man, which few of us can afford to be in this present age. Although born in Co. Clare in 1715, his connection with Waterford spans the greater part of the eighteenth century.

Some years ago, I picked up a little book of his poems (with English translations). These are preceded by a short biography written in 1881 by John Fleming, Editor of the Gaelic Journal, who got his information from pupils of Donnchada Rua, from his grandsons and from other living witnesses. Recently, I decided to seek out some of his haunts in East and West Waterford as noted in the book. Not having the true grit which distinguishes the dedicated historian, I fear my searches were mainly to satisfy my romantic curiosity and were not as thorough as they should have been. (The price of petrol was another factor - 21st century, please note)

Like many brilliant youngsters of his time, Donncha was sent to Rome to study for the priesthood, but contrived to get himself expelled from the seminary. Arriving back in Waterford about 1740, he made his way to the Sliabh GCua area in West Waterford where there was a famous Latin School in the townland of Ballynaguilkee, ("Homestead of Reeds"). My first task was to find the site of this school. Ballynaguilkee lies in the foothills of the Knockmealdowns, just off the main road from Youghal to Clonmel and about two miles south of Ballynamult. A very old man who lived nearby described the site which was set in a sloping field quite close to the main road. The only external evidence of the school's existence (it closed in 1825), was a pair of gateposts built of stones - the gap between had been filled in long ago. My mind tried to visualise what it was like in those far off days when Donncha Rua was "Ministering to poets, seers, and clerics in bright Sliabh GCua".

Indeed, everything seemed to be going well for Donncha until his self destructive gremlin drove him to write a satirical poem about a handsome girl of the district. She responded forcefully by setting fire to the thatch of the schoolhouse and causing him to be banished from the district. He did not go far away however, and set up another school in a place called Sleepy Rock. To find this, I crossed the main road and went uphill towards Tooranena, passing a large field to my right which is reputedly known as Pairc an Chomortaís and where stirring hurling matches had been held between the scholars of Sliabh GCua and the mountainy men of Monawullagh.

At the top of this hill, a sharp turn brings you southwards past Tinalira (Tigh na Laghaire - "House of the river fork") where Donncha Rua is supposed to have lodged with William O'Moran a rich farmer and

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Patron. There was a parcel of houses at a junction and I called at one of them to enquire of the whereabouts of Sleepy Rock. A gentle old couple who had that simplicity and courtesy which is most noticeable in people who live in the depths of the country, engaged me in a pleasant conversation for half an hour or so. As I got up to leave the lady of the house said quietly "Let ye come back again for an evening's talking".

The husband pointed out Sleepy Rock, a hundred yards down the road. This was a windswept bluff, rugged and exposed, where the pupils of the hedge school would have had scant comfort. It had another reputation of being the refuge of robbers (presumably of a different era) and there is a tale about Sleady Castle, which lies in the valley about two miles distant, being betrayed to these robbers by a treacherous kitchen maid.

Donncha's adventures were many and varied at this time. He married Mary Hogan and moved to the Barony of Imokilly near Youghal. A grandson told the biographer that Mary Hogan was the beauty of Sliabh gCua and the local bucks drew lots to see who would induce her to elope with him and Donncha won. In 1745, he went to Newfoundland for a few seasons, a visit which spawned his fanciful poem "Eachtra Ghiolla na Amarain" When he returned he moved to East Waterford, around the Kilmacthomas district. My investigations in this area would form another chapter.

TED O' REGAN

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INTERESTING TOMBS IN SOUTH KILKENNY

Recent inscription copying work in South Kilkenny has revealed an interesting series of 17th Century Box tombs. The group bears elaborate passion symbol and crucifixion carvings on the side panels.

The finest example is at Gaulskill, near Kilmacow, on the monument to the De Burgo family. The side panel is divided into a triple arcade with fluted columns and arches. In the centre is a crucifixion supported by angel figures, while in the side panels the various symbols of the passion such as the 30 pieces of silver, robe and lances are arranged. Similar tombs survive, though in a less well preserved state at Rathpatrick near Slieverue and Fiddown.

The group is closely related to similar tombs at Newcastle, Co. Waterford and Kilkea Castle, Co. Kildare.

IAN LUMLEY.

THE EVICTION OF JAMES HOLDEN, LAND LEAGUER AND PATRIOT.

The German historian FREDERICK VON RAUMER, once described the Irish tenant farmers as "expellable serfs". As tenants at will the law afforded them no security of tenure. This penal code enabled the landlords and their agents to be their own "Judge, Jury and Executioner", with no respect whatever for the rights and dignity of the individual and his family who husbanded the soil.

The tendency to amend the legislation in favour of the landlords culminated in the "Deasy" Landlord and Tenant Act 1860. That piece of law recognised the land to be the exclusive property of the landlord, and that the tenant had no more right to his holding than the use of the soil for a limited period at a rent fixed by the landlord. In the years following the passing of this Act, there were wholesale evictions, especially from the better class of land, so much so that in the 10 years ending in 1870, 15,000 tenancies had been extinguished. In the same period, the cultivated land had decreased by 400,000 acres. This was the worst period in the history of tenant occupation."

When the Land League was founded by Michael Davitt in 1879, the final drama of the age old land question was truly set in motion. Within a short period this great organisation spread like wild fire, and had branches throughout the greater part of Ireland. Its chief aims were the "Three F's", (Fair Rent, Free Sale, Fixity of Tenure), and the Right of the Tenant to purchase his holding from the landlord. The methods adopted to achieve these aims were resistance at evictions, help for the evicted tenants, and Boycotting of Landlords, their agents and tenants who took over farms from which people had already been evicted.

James Holden was born in Shanbogh, in the parish of Rosbercon, a couple of miles from the town of New Ross, in the Co. Kilkenny, about 1847. His father Michael died in 1850, and on reaching adulthood, the task of helping his widowed mother run their 119 acre farm devolved upon him. He became active in the political movements of the period, particularly Tenant Right and the Land League, in which he became a well-known figure, especially in the South Kilkenny and Wexford areas. Well educated and a good public speaker, he was an ardent campaigner, and was always found in the forefront of every agitation concerning the land. This incurred for him the extreme displeasure of both the landlords and the law.

He was the first man to be charged before the Co. Wexford court in connection with the then new weapon of boycotting. This involved the sale of cattle belonging to the local landlord at the New Ross Fair on the 8th December 1880. He was imprisoned on a number of occasions, including periods in both Wexford and Kilmainham.

For his activities the day of retribution came on Tuesday 27th July 1881, and the "Wexford People" of Friday the 30th gave the following description of what happened :-

"The long expected and final act in the shameful persecution to which the Holden family has been subjected, was accomplished at Shanbogh on Tuesday when an aged widow, tottering, helpless and feeble and her children were rudely thrust out of a homestead which sheltered their family for centuries. No more sad or heartrending sight could have been witnessed by anyone

who realises how deep and intense is the devotion with which the Irish peasant clings to the spot in which he has first seen the light and which has become endeared to him by so many ties and loving associations. The eviction on Tuesday was a barbarous, a criminal and unchristian-like exercise of irresponsible power and will yet bear bitter fruits in the minds and lives of those unfortunate enough to have been spectators. No matter how the intricacies of the proceedings which led to it may be hid from the public gaze by the clever and crafty administration of the law, it is an outrage which the people will lay at the door of Irish landlordism, and for which there will yet be exacted a fearful retribution. And no person who saw the eviction, who knew its causes - who witnessed the elaborate preparations made to terrify the people can contemplate otherwise than, with hatred and contempt, the vile and vicious system under which such things are possible. Here we have a respectable family saddled with a crushing rackrent, through which they got into difficulties. The most powerful and expensive devices of the law are then resorted to in order to crush them totally. By a despicable trick, they are deprived of the holding made fruitful by the toil of their forefathers, and now that all the power of the British law is called on to enforce the tyrannical decree, they shall be rendered houseless and homeless

"On the previous evening, large bodies of police began to arrive in New Ross, and a number of villainous looking creatures - too mean for any notice except contempt - came up in the Waterford boat. They were understood to be the emergency men, who were to keep possession of Mrs. Holden's farm. On Tuesday morning, it became generally known that the eviction was to take place. Shortly after 11 o'clock a force of 40 police, under the command of Sub-Inspector Wilson left New Ross and were joined at Rosbercon by a large number under the command of Sub-Inspector Webb of Thomastown and Yates of Piltown, the whole being under the charge of Mr. Gibbons, county inspector for Kilkenny. The detachment of the 20th Hussars stationed in New Ross, headed the march for Shanbogh, the rere of which was brought up by several Bailiffs. They were met at Shanbogh by Co. Mallan C.B., R.M. of Waterford. On arrival at the homestead, Mr. McDermott, Sub-Sheriff of Kilkenny directed one of the bailiffs to demand admission. This the fellow did by knocking at the door with a walking stick. Getting no response, he proceeded to an adjoining window, and commenced to smash the glass. He was rewarded by a well directed volume of scalding water, which he received in the face and his capering after the warm bath gave great amusement to the assembled crowd. The bailiff then attacked the window with greater vigour, but the hot water continuing to come out in torrents, he retired. Another bailiff, having procured a large stone, raised it upward, intending to strike the door, but instead it fell harmlessly on the flags.

"This evoked so much laughter that Col. Mallan turned to the crowd and said: 'no one has any business to be here but the Sheriff and his officers, who have disagreeable duties to perform. You must move out of this'. One of the crown said 'Where will we go' and the Colonel angrily replied 'I will soon show you why if you do not move at once'. The parties retired and the work of re-entering the house commenced. The bailiffs soon discovered that sticks and stones were of no avail in effecting an entrance. A council of war was then held between the bailiffs, sub-sheriff, and sub-inspectors when it was resolved to send to Chilcomb Lodge for a crowbar and sledge. One of the bailiffs suggested

Mr. Boyd's farmhouse and one of the gang guarded by the police proceeded for the implements which were secured after some time. The bailiffs then set to work to break in the door, at which they hammered for a considerable period without effect. In consequence of the scalding water continuing to come out from the windows and through an aperture in the door, they were dodging the hot water attack as the work proceeded. This delayed them very much, so that from the commencement of the attack more than an hour elapsed before the door swung from its hinges.

"Previous to this, a bailiff, who apparently imagined that his labours were about drawing to a close, announced in frightened tones that there was a barricade built inside the entrance. When the door was removed, it was found that a well built wall, composed of huge stones, barred the entrance to the house. The sub-sheriff directed its removal which the officers evidently undertook with a heavy heart. The water still continued to come out in torrents drenching the bailiffs about the head and face. One by one, the stones were slowly removed. When all had been removed, the bailiffs consulted for a moment but Mr. McDermott urged them to go in, that there was no danger to be apprehended. The idea was scouted, the fellows actually shook with terror, and when requested in turn, refused to move. Sub-Inspector Webb, then drew up several of the police before the door and directed them to fix bayonets. At this the bailiffs took courage and by command of the sub-sheriff, placed themselves in front of the police, who entered the house after them in single file, the sub-inspector being the last to go in.

"Immediately afterwards some loud talk was heard when Sub-Inspector Webb rushed to the door, and excitedly calling for Col. Mallan, informed him that there was a man on the stairs with a pitch fork in his hand who refused to allow the men upstairs, threatening "to stick them". Col. Mallan - Has he endeavoured to resist the police?, Sub-Inspector (agitatedly)- He has and says he will stick them. Am I to load?. Col. Mallan - yes; do your duty. After this dialogue the sounds of a scuffle were heard and in a moment or two a pitch fork was handed out and taken possession of by Constable Broderick of Shanbogh. Previous to this, Co. Mallan, Sub-Inspector Webb and Mr. McDermott appealed to Mr. James Holden who was standing in the yard and who throughout, appeared to be most unconcerned, to induce the occupants of the house not to offer further resistance. Mr. Holden declined to interfere, saying he had not the power to do so, even if he were inclined. Col. Mallan then directed the police to surround the house and arrest those found inside. It was discovered that the young man, who was inside with the fork was John Holden, who for years had been in delicate health. He was placed under arrest and the sub-inspector Webb, there and then proceeded to swear an information against him.

"A court was then held in the yard and the information charged the defendant, while armed with a pitchfork, attempted to stab the officers of the sheriff and the police. The sub-inspector stated that the defendant swore that he would stick any person who came near him. Col. Mallan (to defendant) Stand up; Have you any question to ask Mr. Webb?. Defendant - No, but I did not swear that I would stick anyone. I said nothing at all, Inspector Webb. - Constable Broderick, will swear that he did so. I also charge this woman (alluding to Miss Holden) with having thrown water on the sheriff's officers. I saw her do it and so did Constable Broderick. Constable Broderick - No, I did not see her throwing water. Inspector Webb - with regard to the woman, I do not ask that she should be sent to jail. She can be

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summoned Miss Holden denied that she had thrown water, and stated she was outside the house, during the time the door was being broken in. Col. Mallan, - If we pursued the proper course, you might be arrested and sent to jail, but, as Mr. Webb has suggested you will be brought up on a summons when you will have an opportunity to defend yourself.

"While this was going on the bailiffs continued to remove the furniture which they put outside the gate. When all of the sad scene had concluded, Mrs. Holden, assisted by her daughter, left the house. Possession was shortly afterwards given to Hammond and six emergency men were then installed in Mrs. Holden's house. When John Holden was about to be conveyed to jail, his brother James asked that a car should be procured as John was in a delicate state of health. Sub-inspector Wilson agreed to this, but when Inspector Webb heard of it, he said John Holden should walk to Rosbercon, and that if James Holden did not keep himself quiet, he, too would be arrested. Mr. Holden, defied the inspector to arrest him, a challenge which Mr. Webb, did not accept. It was fully five o'clock before the police withdrew from Shanbogh, and it was said, arrangements would be made for a reinforcement to be placed in the adjacent barrack (established for the special protection of Mr. Boyd, the landlord) in order that no accident might happen to the emergency men. It was reported that Mr. Boyd endeavoured to get his labourers to sign an agreement to remain with him until September, but the man had declared that they would never work as stroke on Mr. Holden's farm "

The Holdens were never re-instated on their farm and for the rest of his long life James earned his livelihood working on his cousins farm. All through his life he never harboured any bitterness. He was jovial, by nature, a great conversationalist, had a large repertoire of patriotic songs, which he used to sing especially those composed by Charles J. Kickham, to whom he was well known and on friendly terms

The eye-witness account of the eviction scene was written by his great friend and colleague in the Land League of that period, Hugh Mahon, then a reporter with the Wexford People and who later became Postmaster General, Minister for Home Affairs, and eventually Minister for External Affairs in the government of the Australian Commonwealth. He was with Mahon in Kilwainham Jail in 1881 - '82 where he spent 10 months as an untried prisoner under the Coercion Acts, at the same time as Parnell and the other leaders were there.

James Holden never married, and he died in the old New Ross Union Hospital on the 1st April 1928 and is buried in Glenmore Graveyard. The family tombstone over his grave does not even bear his name to remind people in other times, that here lies a patriot, who suffered great injustices in the cause he stood for.

DANIEL DOWLING

LEAVING CERTIFICATE MODERN

THE GROWTH OF NATIONALISM - SUBVERSIVE ORGANISATIONS IN WATERFORD 1892

(from Special Branch Report, kept in Dublin Castle)

(a)	<u>I.R.B.</u> Estimated Co. Waterford membership	200
(b)	<u>Irish National League:</u> Number of branches in County Membership	9 765
(c)	<u>Irish National Federation:</u> Number of branches in County Membership	12 933
(d)	<u>Young Ireland Society:</u> Number of branches in County Membership (under clerical control)	1 40
(e)	<u>G.A.A.:</u> Number of branches in County Membership under clerical control " " Fenian "	10 312 0
(f)	<u>Federated Trade & Labour Unions:</u> Number of branches in County Membership	1 700
(g)	<u>Knights of Labour:</u> Membership	26

(a) One of the reasons for consulting original documents such as the one from which these figures are taken, is to confirm or refute the information given in text books. Most school books inform us that the I.R.B. was almost unknown to the Authorities. Yet we find that the police has a record of membership in each County. They did not know how many circles of the I.R.B. there were in Waterford but they did for most of the rest of the country. Carlow, for instance they knew to have 2 circles, with 60 members, while Galway has no less than 63 circles with 4,500 members.

(b) & (c) After the "Kilmainham Treaty" in 1882, Parnell felt that the Land League was no longer useful as sufficient land reform had been won. He therefore disbanded the Land League, but persuaded most of its members to join the Irish National League which would raise money for the Home Rule Party, as well as helping it to win elections. When the Home Rule Party split in 1890, so did the National League, those opposing Parnell calling themselves the Irish National Federations. As is obvious here, a somewhat larger number opposed Parnell in Waterford than supported him. The Waterford M.P. John Redmond, persuaded the two groups to come together in 1900. It is peculiar that the police should have been watching these so closely in 1892.

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- (d) Does anybody know who these were ? There were about 800 members throughout Ireland.
- (e) The police distinction here is interesting. Why should the G.A.A. have been totally under clerical control in Waterford, but the 350 members in Meath for instance have been all "under Fenian control". Surprisingly, Tipperary had only 4 clubs, with all members under the clergy.
- (f) Waterford seems to have had the strongest trade union branch in Ireland in 1892. Interesting that it should be considered "subversive".
- (g) Does anybody know what this small group hoped to achieve ?

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INTERMEDIATE CERTIFICATE HISTORY -SECTION 2 OPTION E

Ireland in the age of the American and French Revolutions

In 1776, the year of American independence, just 200 years ago, Arthur Young made a tour of Ireland. Here are some of the things he noticed in Waterford.

"The state of the poor people is much better than formerly; they used to have one acre of potatoes and the grass for one cow, and no more, and were much greater slaves than at present. (they now) feed on potatoes and milk; most of them have cows - they have oat bread when potatoes are not in season. They all keep pigs but never eat them; they have now all shoes and stockings, and are decently dressed every Sunday. No hats among the women but it is the same in other parts.

It is from accounts like this that historians conclude that things were not too bad in parts of Ireland, such as Waterford in the 1770's. As the population increased however, up to the famine, people became poorer. Having described the appearance of Waterford and its trade with Newfoundland, Young describes the peasantry around Faithlegg-

"The poor people plough with four horses, sometimes six. They spin their own flax, but not more, and a few of them (spin) wool for themselves. Their food is potatoes and milk; but they have considerable assistance from fish, particularly herrings; part of the year they also have barley, oats and rye bread. The rent of a cabin is ten shillings; an acre with it 20 shillings. The grass of a cow is now 25 or 30 shillings.

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OLD WATERFORD SOCIETYSUMMER PROGRAMME 1976

 Please note that no other notice of these outings will be sent :

SUNDAY 30th MAY: Outing to Bunmahon. Speaker Des. Cowman
 Cars depart from City Hall at 2.30pm. to meet at Dunabreatin
 car park and picnic area on the coast immediately West of
 Boat Strand at 3.00pm.

THURSDAY 10th JUNE:
 Visit to St. Olafs and Christ Church Cathedral.
 Speaker Mr. J. Chambers.
 Meet at Christ Church at 7.30 pm.

SUNDAY 13th JUNE: Outing to Clonmel. Speaker - Col. Watson
 Meet at City Hall at 2.15 pm. to arrive outside Clonmel
 Arms at 3.15 pm.

THURSDAY 24th JUNE:
 Visit to Franciscan Friary. Speaker Fr. Ignatius Fennessey
 O. F. M.
 Meet at Friary at 8.00 pm.

SUNDAY 4th JULY: Outing to Licketstown & Mooncoin area. Leader Mr. E. Walsh
 Meet at City Hall at 2.30 pm. to arrive at Licketstown
 at 3.00pm.

SUNDAY 25th JULY: Outing to Clonmines and Bannow.
 Speakers Rev. Fr. Butler L.S.A., and Mr. T. Walsh
 Meet at City Hall at 2.30 p.m. to arrive in Clonmines
 at 3.30 p.m.

SUNDAY 22nd AUGUST:
 Boat trip to Inistioge:
 Leaving New Ross at 3.0 p.m. High Tea on return Journey.
 Time ashore in Inistioge. Cost £2.50. Book with outing
 Secretary, Mr. Jim O'Meara, 35, Rockingham, Ferrybank, Waterford
 before 25th June.

THURSDAY 26th AUGUST:
 Circuit of City Walls - Speaker Mr. J. S. Carroll
 Meet at Reginalds Tower at 7.30 p.m.

SUNDAY 12th SEPTEMBER:
 Visit to Duiske Abbey, Graiguenamanagh
 Speaker Mr. Hughes
 Meet at City Hall at 2.30 p.m. to arrive at
 Graiguenamanagh at 3.30 p.m.