Coiseanna

The Journal of Clane Local History Group

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The cross on the roof of the church which can be seen on the extreme left of this photograph, which appeared in *the Clongownian* in 1897 dates it to the period 1884-1897. What appears to be a tall chimney visible behind the terrace of houses at the far end of the street probably belonged to McCracken's Mill which stood on the banks of the Liffey.

EDITORIAL

We were encouraged by the successful launch of the first edition of Coiseanna last year and are now delighted to publish this second edition.

A journal such as this serves a number of purposes, it publicises our activities and hopefully extends our membership; an infusion of new blood is always welcome. It provides a vehicle for publication and it is important that the memories of local people are recorded in an accessible form. Many people now living in the area are not familiar with its rich history which we aim to cover in articles in this and subsequent editions.

This year there is a focus on the diaspora with the State sponsored 'Gathering' and it is appropriate that we have two articles dedicated to 19th century emigration. Ciaran Reilly of NUI Maynooth writes on famine emigrants from the Clane area. Mary Lee Dunn of Maine, USA, whose book *Ballykilcline Rising* tells the story of her Roscommon ancestors, has written an article on her Dunn ancestors who hail from North Kildare. The rich interior of the church of St. Michael and All Angels at Millicent which includes the work of important 19th Century artists and craftsmen is not widely enough appreciated and it is hoped that the article by Carita O'Leary will help to redress this situation. Other articles cover Clane schools nearly 200 years ago, past sporting heroes, Clane's first Garda sergeant, an 18th century actress and novelist, some ghost stories, the Pale, Daniel O'Connell's Clongowes connections and a young man from the area who caused Cromwell some annoyance.

We are grateful to all who have contributed articles and would like to encourage our readers to offer ideas, articles or letters for future issues

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LEAVING CLANE BEHIND: EMIGRATION DURING THE GREAT IRISH FAMINE

Ciarán Reilly

Pre-Famine Clane like most of rural Ireland was beset with problems of overcrowding, the prevalence of middlemen (who squeezed the last farthing from their host of under-tenants), subdivision of the land and of course agrarian unrest. The latter in particular defined pre-Famine Ireland. Violence, intimidation, the posting of threatening letters and the mutilation of animals were just some of the numerous crimes committed on local communities, by, it must be added, their neighbours and parishioners. Clane was no exception and reports of murder, intimidation and in general rural unrest made its way to Dublin Castle and the local magistrates. For example, in September 1845, as the blight struck with disastrous consequences for the first time, Pat Donnelly, a 'poor cripple' was murdered in Clane having been set upon by a gang described simply as 'ruffians', but who later were found to be members of his extended family.[1] As the Famine took hold in the late 1840s crimes of this nature escalated in the Clane area.

With the committing of crime such a widespread occurrence, how did emigrants feel about the Ireland they were leaving behind? Were they glad to be ridding themselves of Clane and Ireland? These are all important questions which need to be addressed in terms of the narrative of emigration from Ireland, particularly during the Great Famine period. This short article is an attempt to identify some of the people who emigrated from Clane during the Great Irish Famine, 1845-1853, a period when more than one million chose the same path elsewhere in Ireland. It is also hoped to provide an introduction and insight into the lives that these people subsequently lived, while also highlighting that the emigrant experience differed greatly wherever people went. Emigration is an important feature in local history which is often overlooked by historians and others when compiling local publications.

Mirroring emigration as a whole from Ireland during the Great Irish Famine, emigrants from Clane choose England, Scotland, Canada, USA and Australia as their destinations of choice. But who were they? When did they leave and where did they settle? Owing to a variety of new sources, notably those provided on the internet by Ancestry.com and others it is possible to trace the lives of those who left Clane in the mid-nineteenth century. For instance using American, British, Canadian and Australian Census returns; passenger shipping lists; records of the New York Emigrants Savings Banks; newspapers and US passport applications a picture of these

The Famine memorial beside the Liffey near Custom House Quay in Dublin by artist Rowan Gillespie was erected in 1997 a hundred and fifty years after 'Black '47' the worst year of the Famine

emigrants emerges.[2] In a number of cases it is actually possible to put a face to the name. Those who left included Anne Ennis (1821-1902) who settled in Jembaicumbene in New South Wales, Australia where she later married Patrick Lawler, himself a native of Fontstown, County Kildare. A number were

Famine survivors and ventured to America and elsewhere in the years after the Famine. Alfred Walter Bonynge's family survived the Great Famine intact it appears at Betaghstown. Born in 1855 Bonynge entered the medical profession and by the 1880s was employed as a Fire Insurance Agent in Virginia City, Nevada. And there are those of whom little is known. Owen Kelly for example, born in Ballynafagh (between Clane and Prosperous) died in South Orange, Essex in New Jersey in 1928. Australian newspapers record the births, marriages and deaths of Clane natives. These included a son born to Mrs. Bridget Fitzgerald, late of Fairy Mount, Clane, County Kildare in 1855[3] and the death of Gertrude Sophia Jane, daughter of the late Rev. Matthew West, M.A., of Clane aged 68 years.[4] Such references provide information on much wider family connections such as the death at the Silver Gate Hotel, South Melbourne in 1886 of Anne Carroll aged eighty-one. Carroll was at the time living with her daughter, J D Pearson, while another daughter, Mrs J Donnelly was also resident in the city.[5] Clane natives it seems were scattered throughout Australia in particular. Peter Mackey, formerly of Loughbollard Commons (1796-1875) resided in Victoria. While there are some remarkable success stories of Irish Famine emigrants and their lives in the new worlds in which they settled, thousands failed to adapt. These included Pat Brennan, born in Clane in 1816 and who left Ireland in 1849. With no education and no skills Brennan failed to find work in New York and relied for most of his life on the charity of the New York City Alms Houses. His situation mirrored that of Thomas Cronin, who born in Clane in 1825, was by the early 1850s a resident in Paisley, Renfrewshire where he married Margaret Kemps in 1853. By 1856 he was recorded amongst the Paisley Poor Relief register.

A remarkable source in trying to ascertain what happened to Famine emigrants from Clane (and indeed from elsewhere) are the voluminous advertisements for missing people which appeared in the *Boston Pilot* newspaper. From 1831 to 1921, the Boston *Pilot* newspaper printed a 'Missing Friends' column

with advertisements from people looking for 'lost' friends and relatives who had emigrated from Ireland to the United States. This extraordinary collection of over nearly 41,000 records is available as a searchable online database, which contains a text record for each ad that appeared in the *Pilot*. Unfortunately, the 'Missing People' advertisements do not offer any indication whether families and friends were reunited, but they do provide a remarkable insight into those who left Kildare during the Famine and where they settled.[6] The information about the pattern of emigration which the advertisements also provide is interesting. In a number of cases it is clear that women made the initial choice and were followed by husbands, brothers, parents and friends. These included John Behan who arrived in New York in 1851. Four years later he was being sought by his sister Mary. Michael Dempsey of Clane arrived in the same year and was last heard of in Albany, New York. John Doyle was being sought by his brother James in the early 1850s after losing contact with the family. Peter Fennell of Mainham, Clane landed in America in August 1852 and was being sought seven years later by his brother. James Hamilton left Killybegs, Prosperous in 1850 and seven years later was being sought by his brother. The only information he had was that his brother 'may have a farm' in Boston. Others appear to have made no effort to keep in contact with family back home in Ireland. Denis Heahan who emigrated in 1830 from Clane had not been heard of in over twenty-seven years. Catherine Higgins was being sought by her mother, a Mrs Brennan seven years after her departure. Eliza Kelly from Timahoe, who settled in Patterson, New Jersey in 1848 was being sought in the same year by her brother Laurence Lewis, who was also looking for his brothers, James and John. Ellen Mangan of Ballynafagh, Staplestown who arrived in Philadelphia in 1852 was being sought by her mother Ester. What became of the exotic sounding Christen Losedy (possibly Losty) of Loughanure, Clane who settled in Illinois in 1851 and was being sought by Daniel McDonnell a friend some years later? And they were joined in America and elsewhere by near neighbours. Nicholas

White of Prosperous arrived in Quebec in 1849 (American ports were shut and it was easier to make your way down through Canada), while his brother Richard was in Buffalo. Eliza Moore with her sister Statia left Straffan in 1849 and sailed to America via Liverpool. They were joined by William Kelly also of Straffan, while four years later all three were sought by Michael Gardiner. Other Straffan natives who landed in America in 1851 were John Collins, a gardener by trade and Patrick Keogh. Were all of these people missing? Or was it simply family members trying to make contact with them? Only further research will answer these questions.

The decades after witnessed continued emigration and subsequent generations followed where the Famine émigrés had gone. Two final examples of the endeavour and success of Clane natives might be instructive. The first was John McDonald, born in Clane in May 1837 and who died in Adelaide, Australia in 1924. Described as one of the early pioneers of Australia's western coast, McDonald emigrated in 1868; with him were his wife and two children. His obituary in *The Register* newspaper provided the following details about McDonald:

He landed in Melbourne, but came immediately to South Australia, and shortly afterwards secured employment on Lake Hamilton Station, on the west coast, where he remained for 10 years. In 1878, when Lake Hamilton was cut up, he selected country in the Hundred of Way, known as Conical Hill, where he successfully carried on farming and grazing pursuits for 12 years. He then sold his property, and resided in Adelaide for a time. In 1893 he purchased Mary vale Station, in the Streaky Bay district, from the late Mr. W. A. Horn, and resided there for 10 years. In 1903 his wife and he paid a visit, to his native country. He leaves a widow and three sons— T. H. McDonald, of Verdun', J. J. McDonald, and P. P. McDonald of Streaky Bay, and 31 grandchildren.[7]

Another emigrant resident in Adelaide during much of McDonald's time was Inspector O'Sullivan born in Clane in 1861. His father was district doctor for 45 years in Clane, from 1827 to 1871. Inspector O'Sullivan attended the national school in Clane, the Patrician Brothers school in Mountrath, County Laois and left Ireland in 1879. Before his distinguished career in the police force O'Sullivan had a host of jobs including driving a mutton truck and a butcher's assistant. In 1925 he visited his brother in Dublin on his sixty-fourth birthday.[8] The richness of information about O'Sullivan and McDonald is in contrast to John T. Brennan (1858-1898) who died after been hit by a train in Picton, New South Wales or Michael Coffey (1833-1902) who settled in Cooma, New South Wales in 1855. Or the two Thomas Connollys; the first born in 1800 and who died in Shoalhaven, New South Wales aged 95 and the other Thomas J. Connolly (1860-1927) who settled in Springfield, Illinois in 1880.

Today, it is estimated (perhaps overestimated) that almost seventy million people worldwide can claim Irish descent, the vast majority of these are from mid to late nineteenth century emigrants. How many of these were from Clane and the surrounding areas? This short introduction to just some of those who left the 'short grass' will, it is hoped, encourage others to delve deeper into the Irish emigrant experience.

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[3] *Empire*, 15 January 1855.
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[8] *Chronicle* (Adelaide), 27 October 1949.

THE PALE, CLONGOWES AND CLANE

by Brendan Cullen

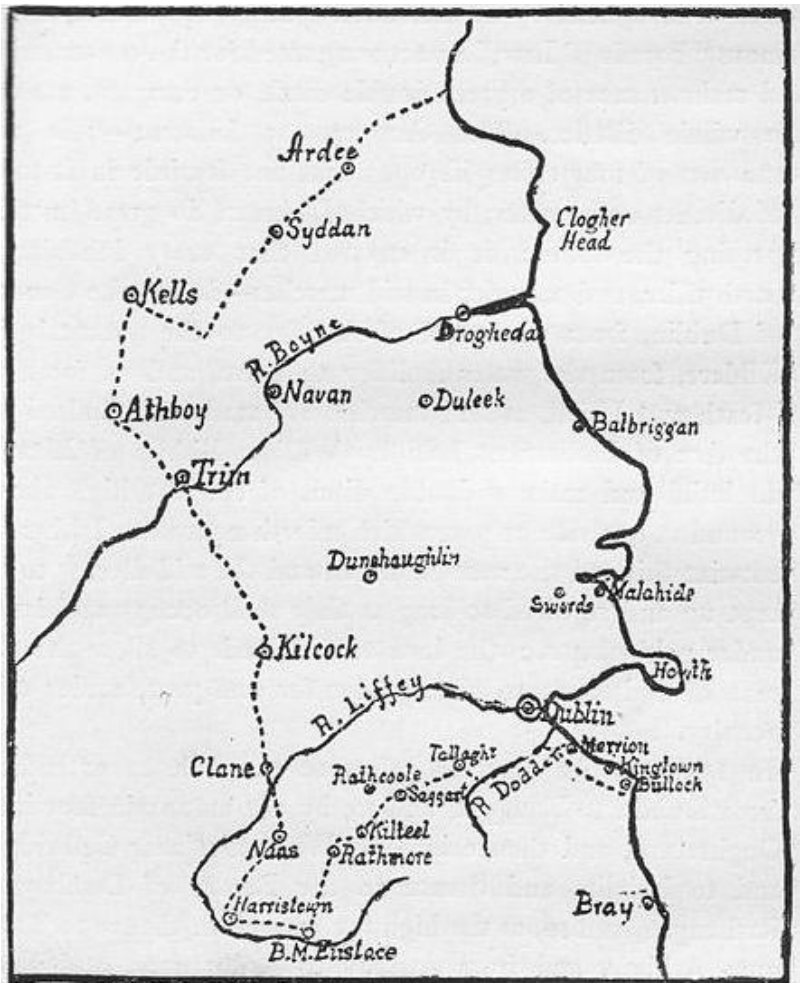
The castle at Clongowes Wood College was built around 1450 by the Eustace family. Originally it was a Pale castle built to protect the English land from incursions by the Irish clans in search of cattle and plunder. There are remains of the Pale on Clongowes land in close proximity to the castle. The Pale was first proposed in 1435 as a result of a report to the English king that it was only in the area around Dublin;

scarcely 30 miles in length and 20 miles in breadth, that a man might safely go to answer the king's writ and to do his commandments.

West of the Pale was inhabited by the native Irish who ignored English laws and customs. East of it lay the English land - consisting principally of counties Dublin, Louth, Meath and part of Kildare - which was organised on the model of feudal England. The fertile land of the Pale was surrounded by the Wicklow Mountains, the stronghold of the O'Byrne and the O'Toole clans and the Bog of Allen, home of the O'Moore and the O'Connor clans. During the centuries prior to the building of the Pale the counties of Meath and Kildare suffered many incursions by the O'Connors from Offaly who extracted "Black Rents" from the inhabitants. In 1298 the O'Connor clan burnt down the village of Mainham and massacred all the residents. The Pale was eventually built in response to such incursions in an effort to protect the animals and inhabitants of the English land.

The word Pale comes from the Latin word palus, or stake. Stakes at the time were used to mark boundaries and make fences. The word in the 15th Century, came to mean, fenced enclosures, and hence the area where the English were enclosed became known as the Pale. The boundary was defined by an Act of Parliament in 1488 and in 1494 the actual Pale

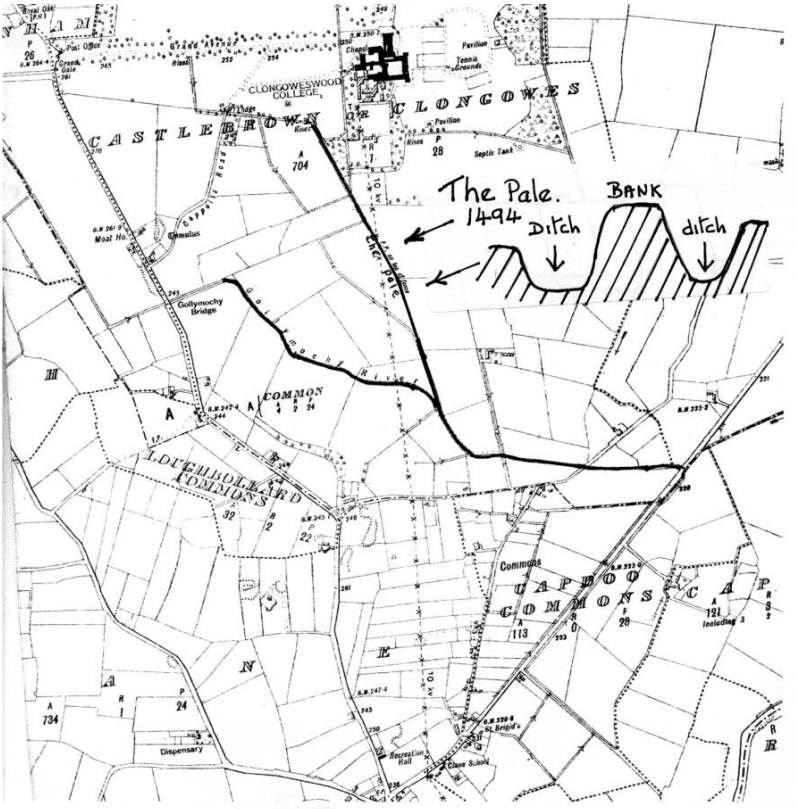
rampart was ordered to be constructed by Poynings' Parliament in Drogheda.



The Pale according to the Statute of 1488

The rampart was to consist of an earthen bank at least 6 feet high surrounded by a double ditch. The top of the bank was to be flat and wide enough to serve as a footpath, a bridle-path or even a road in some places. Parts of it were to be topped by a wooden palisade to offer extra security against attacks by the hostile Irish. According to the law every able-bodied

inhabitant, living within the Pale, was obliged to assist in its construction and was remitted a year's rent for his labour.



The Pale ditch south of Clongowes. The outskirts of Clane can be seen at the bottom of the map

The lands immediately to the west of the Pale rampart were called marchlands or the marches. These lands were a type of frontier or buffer zone between the Irish and the English settlers. In fact, they turned out to be a war zone and as a result were virtually uninhabitable. A line of castles was built near the rampart at Maynooth, Rathcoffey, Clongowes Wood and Blackhall to further protect the Pale. The Lord Marcher of Leinster was the Earl of Kildare whose job it was to defend this part of the Pale from attacks by the O'Connors from the

midlands and the O'Byrnes and O'Tooles from the Wicklow mountains.

There are two well preserved stretches of the Pale boundary on Clongowes land. The first section begins at the east gate of the present farmyard and runs for nearly 500 yards to the lane at Rathcoffey. The second and best known and best preserved section between Clongowes and Capdoo Commons starts in the grounds of the college, just south-west of the castle and runs for over half a mile from north-west to south-east towards the Gollymochy river, perhaps intending to make the river part of the defence.

Overall, the rampart was not a great success and within fifty years of its construction it had contracted considerably from its original extent in 1488. The Irish clans attacked frequently, they breached the earthworks on many occasions and continued to rustle the cattle and plunder and burn the towns and villages. By 1537 the Pale had shrunk so much that its western extremity only reached as far as Leixlip. By that date Clongowes land was well outside the Pale. It is hard to believe that the present-day modest and overgrown earthen bank which transects Clongowes land was built to demarcate the western limit of English laws, customs and social structures over five hundred years ago.

Once abandoned, the Pale deteriorated rapidly and faded into oblivion as an important line of demarcation. However, in some areas where it wasn't destroyed by local farmers, it assumed the function of a field boundary. Although neglected and overgrown for centuries the rampart on Clongowes land received a new lease of life, as a short-cut from Clane to Clongowes Wood College when the Jesuits founded Clongowes and began ministering to the people of Clane i.e. visiting the sick, hearing confessions etc. This revival was brought about by an extraordinary event which occurred in the

early 1820s. In 1821 a new Parish Priest was appointed to Clane parish. He disliked the Jesuits and he was unpopular with his parishioners. Very soon he became aware that great numbers of his parishioners were

The Pale Rampart near Clongowes

attending religious services and especially confessions at Clongowes. The Jesuits had the name of being lenient confessors and as a result were very popular with the local people. Many flocked to Clongowes along the Pale rampart and crowds queued for hours to have their confessions heard, much to the annoyance of the Parish Priest who complained to the Bishop and implored him to intervene, which he duly did. This resulted in the withdrawal of the faculty of hearing confessions from the Jesuits, much to the annoyance of the parishioners. The dispute trundled on for some time and eventually the Bishop, under pressure from the locals came up with a unique

and novel solution. He introduced a ticket system for confessions. If a parishioner wanted to go to confession to the Jesuits he had to get a ticket signed by his parochial clergyman giving him permission to do so. The ticket had also to be signed by the Jesuit confessor thus proving the penitent had been to confession. This solution was most unsatisfactory for all concerned. Fortunately, the dispute ended in 1824 when the Parish Priest of Clane was transferred to another parish and the Bishop allowed the Jesuits to resume their normal parish duties. Once the controversy ceased the old rampart of the Pale once again became thronged with Clane parishioners making their way from the village to the People's Church, especially on Sundays. The pathway on top of the rampart was the shortest and quickest way to access Clongowes from Clane and so the custom of "walking the rampart" to Clongowes persisted right throughout the 19th Century.

The tradition of people from Clane attending Sunday Mass in the People's Church was well established in James Joyce's time in Clongowes in the 1880s as is evidenced by the following passage from "A Portrait of the Artist as a Young Man" when Stephen Dedalus (the hero of the novel) allowed his mind to wander during night prayer in the chapel, (i.e. The People's Church).

There was a cold night smell in the chapel. But it was a holy smell. It was not the smell of the old peasants who knelt at the back of the chapel at Sunday Mass. That was a smell of air and rain and turf and corduroy. But they were very holy peasants. They breathed behind him on his neck and sighed as they prayed. They lived in Clane, a fellow said.

Walking along the rampart was easier in the winter months but with the rapid growth of fresh vegetation in summer, the pathway became overgrown and difficult to negotiate. Usually, the first person on the pathway would slash the long grass with

a stick and clear the path for those following on. At the same time as the locals were accessing the college via the rampart, the students were visiting the village to shop for tuck, also via the rampart. So the old Pale boundary became a well worn track in both directions between college and village.

The year 1932 saw the completion and opening of the 1929 Building in the college. This project was one of enormous magnitude and was eagerly anticipated by the people of the locality who looked forward to several years of secure and well-paid employment in what was then a very difficult economic environment. In the absence of modern machinery the work was labour-intensive and provided jobs not only for many locals but also for numerous stone masons from Ballyknockan, Co. Wicklow, who stayed locally in "digs". Once again the Pale became an important route-way for those workers who lived in the village and who used the rampart as a short-cut from their residences to the college. The problem of the lush summer growth also faced the workmen as they made their way on top of the rampart to the building site. However, youngsters from the locality, anxious to earn a few pence cut down the overgrowth with sticks. This was usually done on Friday evenings when the workmen were flush with their weekly wages and their generosity knew no bounds.

Clongowes Wood College has always provided lots of employment for the inhabitants of Clane and the surrounding area, both in the college and on the farm. During the 1950s and 1960s many of the pupils of Clane Boys' Primary School helped out on the farm during the summer holidays and on weekends in September and earned some pocket-money in the process. The quickest and shortest route to the college for the boys was still along the Pale. They would head off up the rampart in the early morning and pick potatoes or thin turnips all day long until evening time. It was back-breaking work and every penny of their pocket money was hard-earned and well deserved. Gangs of boys also gathered mushrooms in August

and September. These were plentiful on Clongowes land and were especially abundant in the huge Brickfield which was fortunately located right beside the rampart.

The college dump situated between the rampart and the Brickfield proved to be a veritable "Aladdin's Cave" for the young Clane boys during their forays on to Clongowes land. All kinds of bric-a-brac were rescued from the dump by the young foragers. The most popular items were the comics, especially the Beano and the Dandy. Other items which proved popular were football boots and jerseys which, although discarded by the Clongowes students, were in good condition. Rumour has it that several future Co. Kildare footballers got their first pair of football boots from the Clongowes dump!

With the proliferation of motor cars and the upgrading of our roads in modern times the rampart as a pathway has declined quickly and dramatically. Today it is deserted, derelict and overgrown with thick vegetation which is almost impenetrable to man and beast.

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ST MICHAEL & ALL ANGELS CHURCH, MILLICENT
by Carita O'Leary

St Michael & All Angels Church, is a Hiberno-Romanesque Church of Ireland church built in 1883 and located at Millicent, approximately one mile from Clane, Co Kildare. The church is described as *Victorian Romanesque with grey granite walling and red sandstone dressings, tower with clasping buttresses and pyramidal slate roof, elaborate lych–gate, very rich interior*.[1] It is a great example of Irish stone craftsmanship, Celtic ornamentation, beautiful mosaics and stained glass windows along with rare artworks by the way of sgraffito and cloisonné work.

The Church of St. Michael and All Angels

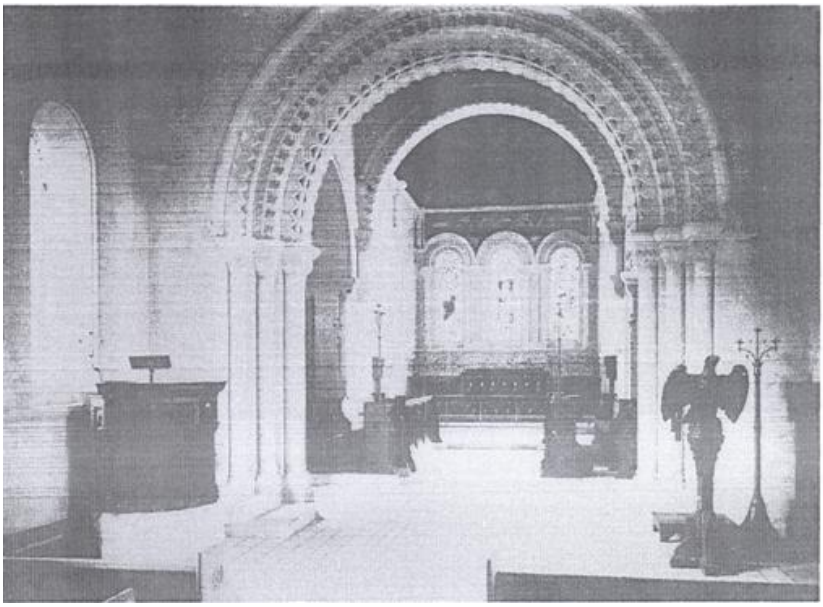
The church replaced the 'Abbey' in Clane which had been the main Church of Ireland parish church but had been damaged during the Rebellion of 1798. There was substantial roof damage and in 1826 the spire had to be taken down because it was unsafe. After 60 years of trying to repair the damage the

congregation accepted that the church would have to be replaced. Thomas Cooke Trench of Millicent House undertook to sponsor the site and décor of the interior with the following condition; "I would build them a church, the plans to be submitted to them for acceptance or rejection, not amendment". So on 20th June 1881, ground works began on building the new Clane Parish Church. It was consecrated by Thomas Cooke Trench's cousin the Archbishop of Dublin Richard Chenevix Trench on 29st September 1883.

The lych gate

The event was said to have *brought together a very large number of distinguished clergymen and laity. The new edifice, taken as a whole is a master piece of art*[2]. It is understood that three sermons were heard during the ceremony, one of which was themed *To what purpose is this waste*, where Matthew xxvi, 8 was referenced "*when anything which at all transcends the common rate is rendered back to HIM, from whom all good things proceed, and to whom they belong".* The Laurence Collection of photos holds photographs of the church taken in

1885 where the structure sits illuminated with the young trees which had just been planted along the pathway. It would take another 20 years to complete the interior decoration of the church.

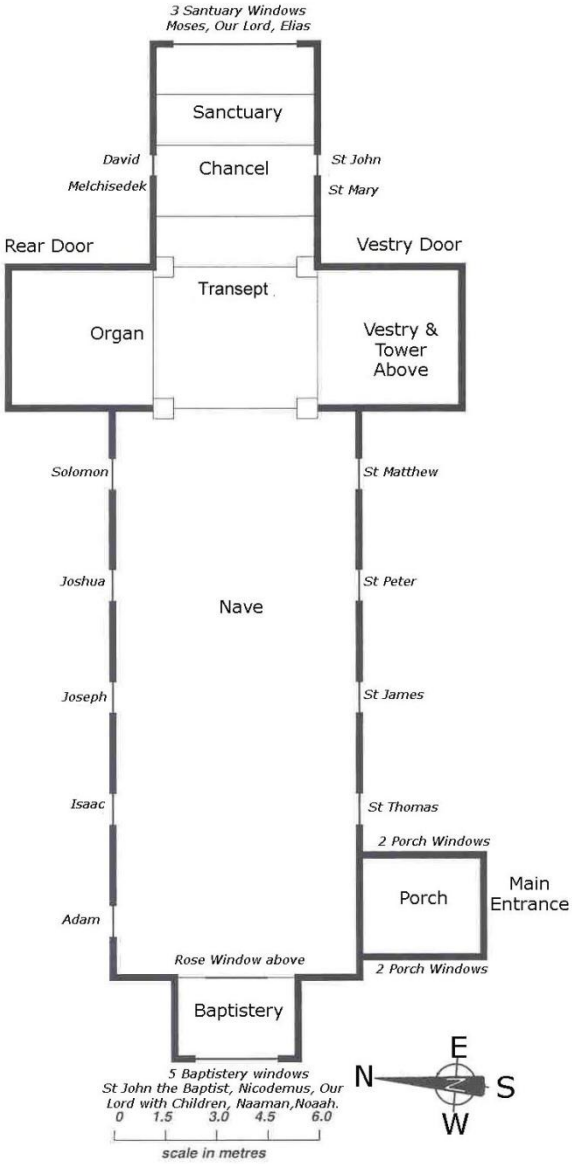


Photograph of interior by W Laurence 1885

It is of architectural interest due to its Hiberno Romanesque which was modelled on Cormac's Chapel in Cashel County Tipperary. The architect was James Franklin Fuller. Fuller is also known for his building of Coolcarrigan and Carnalway churches, as well as Farmleigh in Phoenix Park, the lodge in Stephen's Green and his work on Ashford Castle in Mayo. When the church was consecrated in 1883 the interior walls and windows were plain.

Margaret MacNair Stokes who advised Fuller and Cooke Trench on the celtic designs is credited with the mapping of Irish Celtic art & architecture not only in Ireland but in Europe where the Irish missionaries went into France and Italy in pre-Norman times. MacNair published two notable works on Celtic

art, Early Christian Architecture in Ireland, published by George Bell & Sons in 1878 and Early Christian Art in Ireland, published by Chapman & Hall in 1887. Both works included



Plan of St Michael and All Angels

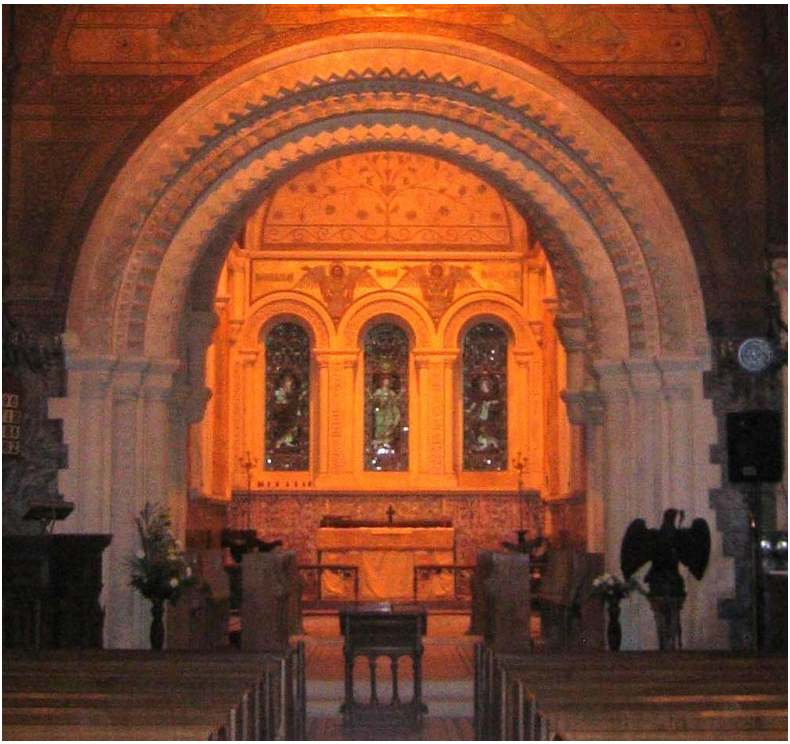
illustrated woodcuts from drawings by her and Petrie Burton, outlining the history of Irish Architecture from pagan forts to the Romanesque.

The National Gallery holds some of the prints by Margaret MacNair Stokes. The one below shows a detail of the Hiberno Romanesque arch.

Detail of north door Cormac's Chapel, Cashel

The carvings of stonework and wood are all unique throughout the church. Similar to Celtic Art, there is no repetition of carving in the church. There are 75 carved stone capitals, 84 bosses, corbels and finials (or 226 of both, if we include the wooden ones in the roof); no two are alike. The skill and craftsmanship that went into the making of this church was remarkable for the time and we are told that the parishioners were united in their deep interest in its making.

There are two themes in this church the first is the glorification of our Lord's humanity, which we see especially in the sgraffito work around the altar. The specialised art in plasterwork done by Heywood Sumner represents: The Baptism, The Resurrection of our Lord. The vine in the mosaics above the altar shows how we have been made one with our Lord. The second theme is of the Office and Ministry of Angels.



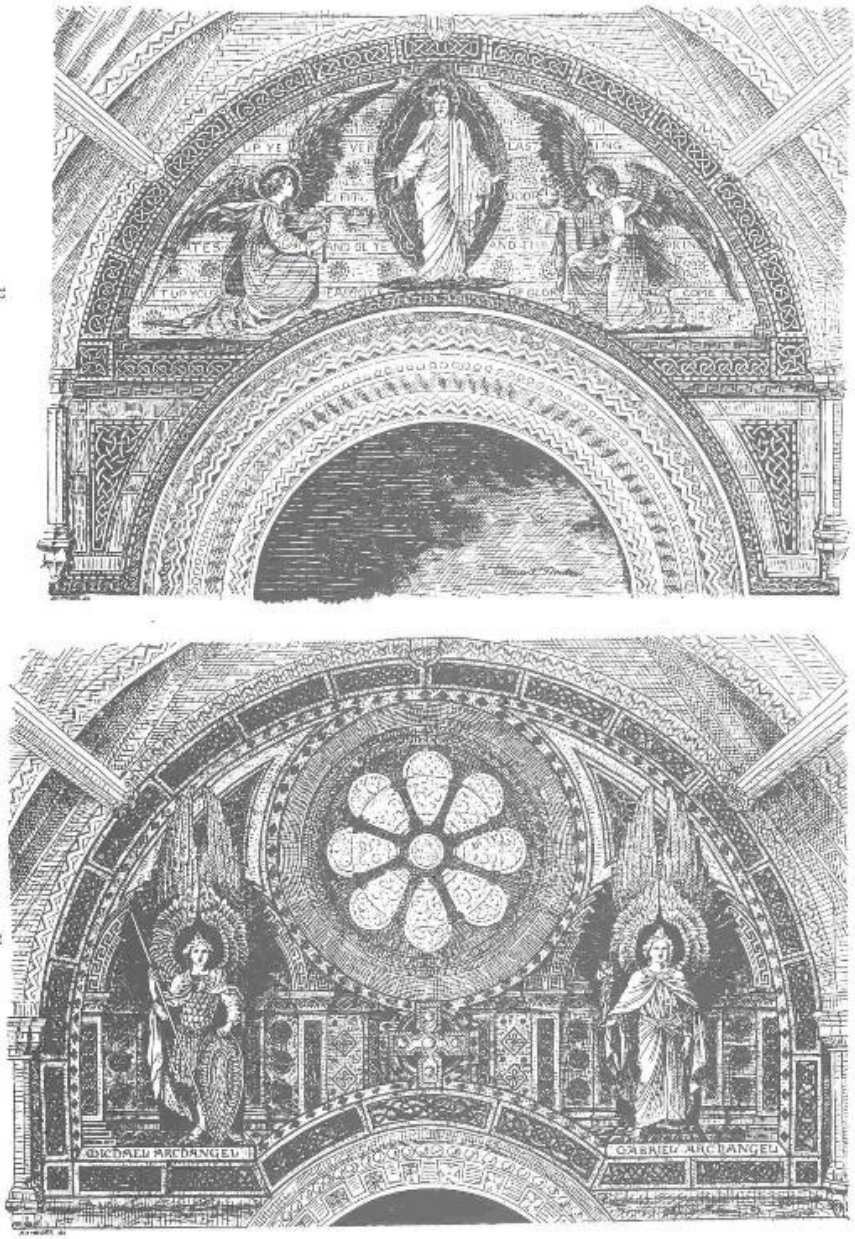
The main arch of St. Michael and all Angels

It is angels that are referred to time and again in the scriptures bringing messages from God and it was angels who came to tend to our Lord after the Agony in the garden. The reference to Angels behind the altar in *Holy, Holy, Holy* comes from the Book of Revelations. The quote goes: *and the living creatures… are full of eyes round about and within, and they*

have no rest day and night saying Holy, Holy, Holy. In each of the windows along the nave of the church, there is an angel with a musical instrument. This also comes from the Book of Revelations and portrays the endless/ceaseless song of praise.

The stained glass windows were made by Heaton, Butler & Baynes who were one of the main stained glass window companies in England. When Clement Heaton (senior) died in 1882, his share of the company was inherited by his son Clement J Heaton (junior). After some time, Clement had a disagreement with the other partners relating to the business practices (it is believed that the vibrancy of earlier windows was being replaced by muted tones) and took a severance from the company in 1886 with the condition that he would not produce stained glass for the next fifteen years. Clement Heaton put all of his skill and effort into the rejuvenation of the applied arts and the revival of metal and ceramic artwork where some of the techniques were being lost through the industrial age. He set about reviving the techniques of cloisonné artwork which goes back as far as the Egyptians and similar to the techniques used in Celtic Irish art including the Ardagh Chalice and the Cross of Cong.

The Angels are represented again in the cloisonné work by Clement Heaton. The east panel was made in 1891 in London and represents the Lord's Ascension into Heaven. The Angels on either side are witnesses to the ascension of our lord into heaven. One holds a crown and sceptre and the other holds an orb. The west wall, while it is the darkest, is the most rare piece of work and most beautiful piece of art in the church. St Gabriel is the special messenger of God, first with the message to Daniel of the coming of Christ and secondly to the Blessed Virgin Mary to announce to her that she was to be the mother of our Lord. St Michael, the warrior archangel, ever ready, at the divine word to challenge the powers of evil. In Cooke Trench's words: *These two angels were placed here to watch*



Sketches of east and west wall cloisonné work

over us, the congregation as we worship, ever ready to defend, to help, to bear our prayers to heaven, to bring back a message of Love and Hope.

Cloisonné panel on the east wall, the Ascension of Christ

The west panel was made in Neuchatel in Switzerland in 1894, and represents the two archangels St Michael (warrior against evil) and St Gabriel (messenger of the coming of Christ). Heaton had moved to Neuchatel to recover from a period of ill health and his cloisonné work was noticed by painter Paul Robert (1851-1923). (Nephew of Romantic painter Leopold Robert (1794-1835)). Paul Robert was a friend and colleague and introduced Heaton to the artistic circles in Neuchatel. In 1890 Heaton was elected to the Art Workers Guild in London and in 1895, secured the commission to decorate the staircase of the Musee des Beaux-Arts in Neuchatel as his work started to become very well known. The cloisonné panels are made from sheets of copper where tiny ribbons of copper are then soldered on top to form an edge that makes up the decoration, shape and outline. Into these cloisons are poured a mixture of

hot enamel paints. Heaton made up these paints in a mixture of beeswax and marble powder particles. This mixture is also known as “encaustic”.

Detail from west wall cloisonné, St Michael the Archangel

Heaton sold cloisonné pieces in Liberty & Co, Bings Gallery in Paris and is associated with other arts and crafts movement figures including a cloisonné enamel plaque “designed by Prof Selwyn Image and made by C Heaton in the Century Guild workshops under the direction of AHM in 1881”[3]. AHM was Arthur Heygate Mackmurdo founder of the Century Guild. His other large scale commissions, similar to the Church of St Michael & All Angels were at St Peter’s Church at Eaton Square in London and at the Museum of Art & History in Neuchatel in Switzerland. There is published material on his works in London, Switzerland and New York.

The Theme in the top part of the church being the “glorification of our Lord” is seen in the sgraffito panels. These

are done in Celtic design and were designed under the guidance of Margaret MacNair Stokes.

The sgraffito on either side of the altar showing the Baptism and Resurrection is a rare plastering technique[4]. This is done by first plastering the wall in white Portland cement, the design is outlined by hand on a muslin curtain and hung against the wall. The outline of the figures are then dotted onto the wall using black powder. Then various colour plasters are in filled onto the wall as per the design. A top layer of cream parian plaster is then placed over the entire wall and while it is still wet, the design is cut or etched out to reveal the colour underneath.

Heywood Sumner was a figure known to be part of the Arts & Crafts movement which flourished between 1860 and 1900 and favoured traditional craftsmanship in decorative arts. Records show that Sumner displayed the designs for St Michael & All Angels in the Arts & Crafts Exhibition Society in London in 1898. His catalogue entry gives the names of C H Walton & George Mallalieu assumed to be his assistants along with the name of J Byrne who was an Irishman recruited locally to work and to be trained on the art skills[5]. The ethos of the Century Guild was that the local people would also be trained in the crafts. All of Sumner's works have Heritage status in the United Kingdom.

Cooke Trench himself planned and studied the Celtic designs for the church and published some notes on it in the Kildare Archaeological Society Journal in 1891.

Sgraffito of the Baptism of Christ

Sgraffito of the Resurrection

The Celtic art influence of the Church of St Michael & All Angels predates the Irish Celtic Revival (1896), An Tur Gloine and Dun Emir were not established until 1903. Thomas Cooke Trench was a friend and colleague of the Earl of Mayo who lived in Palmerstown House in Johnstown only 6 miles away. They were both founding members of the Kildare Archaeological Society in 1891. The Earl of Mayo established the first Exhibition of the Arts and Crafts Society of Ireland in November 1895 whose purpose was "to improve the craftsman, to raise the artistic level of his work, and to make the worker less of a machine producing many objects from one pattern"[6].
In Paul Larmour's publication it is commented *we are left to wonder what influence, if any, Cooke-Trench's enthusiasm for applied art may have had on his close associate in the Kildare Archaeological Society, the Earl of Mayo, the man who would within a few years, found and lead the Arts & Crafts Society of Ireland*[7].

The following quote from Cooke Trench's booklet captures well the meaning and drive behind going to such lengths to make the church as decorative and meaningful as it is:

Cooke Trench quotes "*If during the present generation, this fair spot prove a bond of brotherly kindness and union, if the beauties of art and the still more glorious beauties of nature, cause the soul to flow out, in more fervent adoration towards HIM, who gave both, if when all who have had to do with it, sleep quietly beneath its shade, (and) the parishioners of Clane have still a loving pride in their parish church,*
then, …(it will have been) .. *wholly fulfilled*".
"But if, in Gods providence, disturbances or persecution should arise, and even in our day, men should break down the carved work thereof with axes and hammers, the thought will still be sweet that while we had the power we contributed even a little to the rearing up again of the old historic and apostolic

Church of St Patrick, and in faith we will lay us down to rest, "till the day break, and the shadows flee away".
Thomas Cook Trench Sept 1894.

The church of St Michael & All Angels has been a gem in the hands of those who have cared for it and have played their part in its upkeep. Such a treasure of artwork and heritage, requires specific maintenance while a small community with limited resources share the funding. The people who worked on this church and its craftsmanship give it a historic interest because of its links to artists of the arts & crafts movement; a national interest because of its Celtic art and contribution works of the likes of Margaret MacNair Stokes and an international interest because the copper panels of cloisonné work carried out by Clement J Heaton and the rare sgrafitto plastering technique carried out by Heywood Sumner. The burden of upkeep of our heritage is costly in terms of finance and resources. Our thanks go to those who spend time to maintain the artistic gems of Ireland and hope that the reach of support to assist them continues.

References:

[1] *Buildings of Architectural Interest in Co Kildare*, Foras Forbartha, 1976 page 46.

[2] *The Irish Builder,* Vol XVII, No 379 1st & 15th October 1883.

[3] Anne Ceresole, 'The work in Cloisonne of Clement John Heaton', *Journal No. 21, 1850 to present, The Decorative Arts Society,* 1996, page 35.

[4] Sgraffito has been used since classical times. It had a significant role during the Renaissance in Italy spreading later to Germany, particularly Bavaria. Heywood Sumner pioneered the technique in his era.[5] Larmour, Paul, *The Arts & Crafts Movement in Ireland,* Friars Bush Press, 1992, pages 8,9 & 219 taken from Heywood Sumner's notes, *The Studio,* April 1898, page 159.[6] 'The Earl of Mayo–Death in London'. *Leinster Leader,* 7th January 1928.[7] Larmour, Paul, *The Arts & Crafts Movement in Ireland,* Friars Bush Press, 1992, pages 8 & 9.

ELIZABETH GRIFFITH
by Jim Heffernan

In the early part of the last century there lived at Clane a lady of considerable literary repute – Mrs Griffiths, wife of Richard Griffiths of Millicent, and mother of Sir Richard Griffiths, who carried out the famous valuation of Ireland associated with his name.

The above sentence written in 1912 by Weston St. John Joyce who was best known for his newspaper articles for ramblers and cyclists[1] contains three errors. He has appended an 's' to the family name, he has placed the lady's period of residence in Clane two decades too late and, confused by three generations of Richards, he has married her to her son. In fact Elizabeth and Richard Griffith were the parents of Richard Griffith of Millicent and grandparents of Sir Richard John Griffith of 'Griffith's Valuation' fame. Interestingly however Joyce had heard of Elizabeth Griffith and evidently regarded her as of more interest than her son and grandson who are better remembered today.

Elizabeth Griffith died on 5 January 1793 at Millicent House the home of her son Richard where she had spent the last years of her life. After an early career as a professional actress in Dublin and London she achieved success as a playwright and novelist.

Origins

Elizabeth was born to Thomas Griffith actor-manager of Smock Alley Theatre and Jane Foxcroft his second wife the daughter of Richard Foxcroft Rector of Portarlington on 11 October 1727.[2] Thomas was born in Dublin in 1680 to Welsh parents who had settled in Ireland. At the time of Elizabeth's birth Thomas, who was the first Grand Secretary of the Grand Lodge of Free Masons of Ireland, was an important figure in

the Dublin theatre world. He had been associated with Smock Alley for 32 years and had interests in theatre in Cork and Waterford. He appears to have been relatively prosperous with incomes from his theatrical activities and a post as a revenue officer. [3] In his later years however he appears to have had financial problems, writing on 8 February 1735/6 to Dean Swift begging him to save his 'poor and helpless family from ruin'.[4]

A drawing of the Smock Alley Theatre in 1789 shortly before it closed. Smock Alley which ran from Fishamble Street to Parliament Street at Essex Bridge no longer exists.[5]

Elizabeth the Actress

Elizabeth, in common with most women of the time, was denied a formal education but was educated by her father in literature, French and poetry. When her father died in 1744 Elizabeth was left without means. She had however good theatrical connections and set out to make her own living on

the stage. She made her debut on 13 October 1749 in the role of Juliet playing opposite Thomas Sheridan as a rather elderly Romeo in the Smock Alley theatre.[6]

The theatre was a difficult workplace for a young actress in this period. The audiences of 'gentlemen' were unruly and patrons were allowed backstage often encroaching onstage to the inconvenience of the actors. In 1747 there were serious riots inside the Smock Alley theatre following an incident when a drunken 'gentleman' from Galway named Kelly climbed onto the stage and made his way backstage where he proceeded to molest an actress in her dressing room. Thomas Sheridan the actor-manager intervened and blows were exchanged before

William Hogarth's engraving *A Midnight Modern Conversation* based on a painting he completed in 1730 of gentlemen relaxing indicates the type of clientele which Elizabeth would have encountered as a young actress.

Kelly was ejected. At the next performance a group of some fifty 'gentlemen' outraged that an actor should lay hands on a

'gentleman' rioted inside the theatre and attacked Sheridan. Disturbances continued over several days involving 'gentlemen' versus Trinity students supporting Sheridan who was a Trinity man.[7]

Things were a little calmer when Elizabeth made her debut two seasons later. Patrons were rarely allowed backstage during performances and following the Kelly riots managers had been given the right to refuse admission even to 'gentlemen'. However it was still necessary to close the gallery as patrons were inclined to throw missiles onto the stage. After two seasons in Smock Alley Elizabeth moved to London where from 1753 to 1755 she acted in minor roles at the Theatre Royal, Drury Lane.[8]

Henry and Frances

Elizabeth was living with her aunt in Abbey Street, Dublin when, aged 19 three years after the death of her father, she met Richard Griffith a gentleman farmer and libertine on 12th May 1746.[9] Richard was living with an uncle at Maidenhall, County Kilkenny. Richard and Elizabeth had a long courtship during which Richard, whose father wished him to 'marry money' as he himself had done, had tried to persuade Elizabeth to become his mistress before marrying her secretly after five years on 12th May 1751.[10] There was only a single witness to the marriage but Elizabeth had prudently insured against any subsequent misunderstanding by having her friend Lady Margaret Orrery, the wife of John Boyle, Earl of Cork and Orrery, as her witness.[11]

In the early part of their marriage the couple lived apart as Richard remained at Maidenhall and Elizabeth remained in Dublin. The couple had two children, a son Richard born on 10th June 1752 in Elizabeth's aunt's house in Abbey Street, and a daughter Catherine.[12]

Richard was a less successful writer than Elizabeth and failed in a business venture in Maidenhall so it fell to Elizabeth to be the main breadwinner. Their financial position was always precarious and to alleviate this they published the letters they had written to each other during their long courtship and their marriage during which they were separated for long periods. Published in six volumes under the names of Henry and Frances they became very popular. Elizabeth's rebuff in one of the earlier letters to an attempt by Richard to persuade her to become his mistress is an example of the polite nature of the correspondence:

I am not so unreasonable as to take it ill that you do not offer what, I know, is not at present, within your Power and Prudence; but I really have great Reason to resent, that you should attempt to offer me anything short of it.[13]

At this stage there was a break of some six months in the correspondence but Richard restored communication by inviting Elizabeth and two other women to dine with him in Rathcoole.[14]

Shortly afterwards on being informed by Richard, who appears to have been quite open about his affairs with other women, that a housemaid Nancy has been supplanted in her master's favour by Sally, she writes;

As to the affair of Nancy and Sally, it is of no farther consequence to me than if James and the Coachman had been the Disputants. Nor did I mention my opinion of Sally with any Design; for you may easily conceive, that it is a matter of indifference to me whether your present favourite was christened Sarah or Anne – for while I am in Possession of the Jewell that is lodged within, I care not who holds the Casket.[15]

Playwright and Novelist

Although none of Elizabeth's other writing achieved the popularity of the letters of Henry and Frances she produced a

considerable volume of work including French translations, three novels and seven plays. She was already a celebrated letter

The Nine Living Muses of Great Britain **by Richard Samuel 1778. The painting includes the most learned women of the time. Elizabeth Griffith is pictured on right of the painting with her hand to her chin.**

writer and novelist when her first play, *The Platonic Wife* was staged at Drury Lane in 1765. It was not well received but she followed it the following year with a successful comedy, *The Double Mistake*. She subsequently collaborated with the famous actor and theatrical manager David Garrick (1717–1779) but the relationship between the two strong-willed individuals seems to have been difficult.[16]

Elizabeth's work was more highly regarded in her own time than it is by modern critics. Professor Susan Staves sums up her plays as follows;

Domestic issues particularly the proper conduct of wives and husbands important in many Georgian Comedies, are especially so to Griffith who endeavoured despite complaints from some of her audiences and critics to present women characters as serious moral beings. Her mixing assertions of women's abilities with an acceptance of the propriety of women's subservience to men is not likely to appeal to the casual modern reader but nevertheless represents an important kind of 18th century feminism.[17]

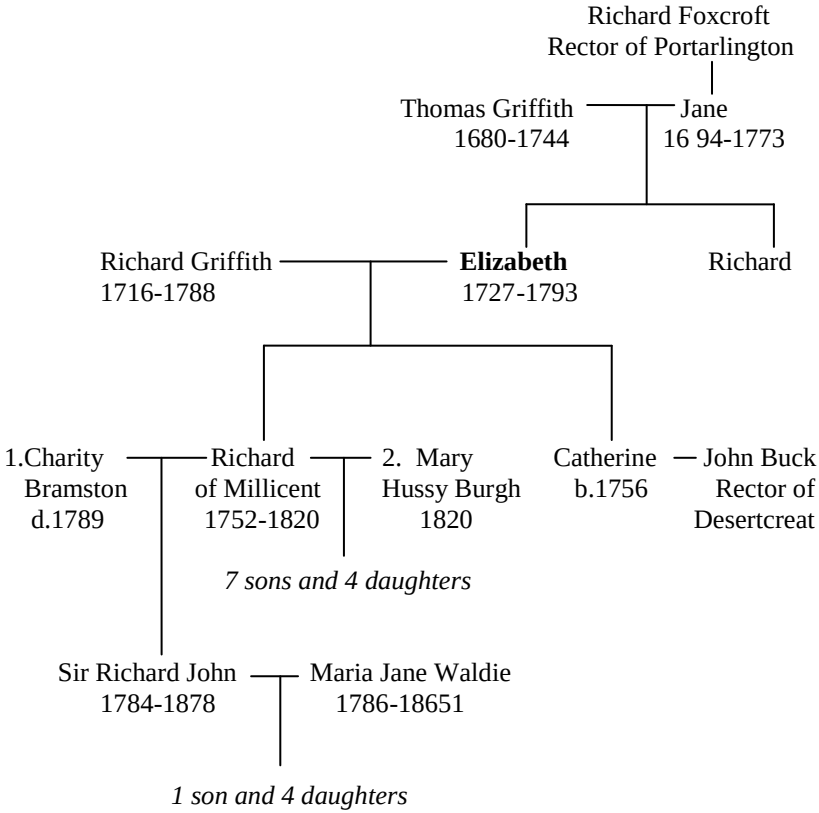
The Final Years

The letters of Henry and Frances cover the period up to 1768. It has been suggested that in the later years the marriage was in difficulties. The celebrated poet essayist and letter writer Anna Seward of Lichfield had met the couple and subsequently corresponded with Richard. After Richard's death she made no secret of her dislike of him and spoke of an elopement in a letter to a correspondent:

Griffith and his wife did not live together for several years prior to his death. Have you forgotten an event of which the public prints of the day were so full? His seduction of a girl of fortune and consequence, in his grand climacteric and her elopement with him? I have always understood that he lived with that fair unfortunate the remainder of his days. Thus ended the boasted attachment of Henry and Frances whose published letters were much admired. There is little to suppose that regret for the loss of this faithless husband shortened Mrs Griffith's days indeed she survived him several years.[18]

Whatever the truth of the above both Elizabeth and Richard retired independently to Millicent House the home of their son Richard who had made a fortune in the service of the East India Company, a post that he had obtained through his mother's influence. Richard died there in 1788 and Elizabeth in 1793.[19]

The Family of Elizabeth Griffith



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[1] Weston St John Joyce, *The Neighbourhood of Dublin*, Dublin 1912. !971c reprint of 1939 edition, pages 239-40. Notwithstanding the errors regarding the Griffith family this books makes fascinating reading.. Based on a series of articles for walkers and cyclists in the *Dublin Evening Telegraph* from the 1880s onwards it documents areas around Dublin at that time and includes a chapter on Clane.

[2] Dorothy Hughes Eshleman, *Elizabeth Griffith a Biographical and Critical Study*, Philadelphia 1949, page 11.

[3] John Herron Lepper & Philip Crossle, *History of Grand Lodge of Free and Accepted Masons of Ireland*, pages 134-136.

[4] F Elrington Ball, Editor, The *Correspondence of Jonathon Swift 1667-1745*, Vol.4, pages 304-5, London 1910,

[5] Esther K Sheldon, *Thomas Sheridan of Smock Alley*, Princeton 1967, pages 33-35 & 310. The building was subsequently used as a warehouse. The church of St Michael and John which faces Exchequer Street was built over the foundations of the demolished building. The Church was deconsecrated in 1989 and in recent years the building has been adapted for use as the new Smock Alley Theatre.

[6] Eshleman, *Elizabeth Griffith a Biographical and Critical Study*, pages 4-5.

[7] Sheldon, *Thomas Sheridan of Smock Alley*, pages 81-96.

[8] Eshleman, *Elizabeth Griffith a Biographical and Critical Study*, page 9.

[9] Ibid, page 25.

[10] W S Griffith, 'The Griffith Family', Noel Reid Editor, *Irish Family History*, Vol.XIII, 1997, pages 60-66.

[11] Eshleman, *Elizabeth Griffith a Biographical and Critical Study*, page 33.

[12] Sir Bernard Burke, *Peerage and Baronetage*, London 1863, page 493.

[13] J.M.S Tompkins, The Polite Marriage, Cambridge 1938, page **?**

[14] Ibid, pages 10 and 11.

[15] Ibid, page 11 and 12.

[16] Susan Staves, 'Elizabeth Griffith', *Dictionary of Literary Biography, Vol.89, Restoration and Eighteenth Century Dramatists*, pages 172-180.

[17] Ibid.

[18] Anna Seward and Archibald Constable, *Letters of Anna Seward Written Between the Years 1784 and 1807*, Vol.III, Edinburgh 1811, pages 314-315.

[19] Michael Cordner, Editor, *Eighteenth Century Women Dramatists*, New York 2001, page xxviii.

JACK DEMPSEY - THE NONPAREIL

by John Noonan

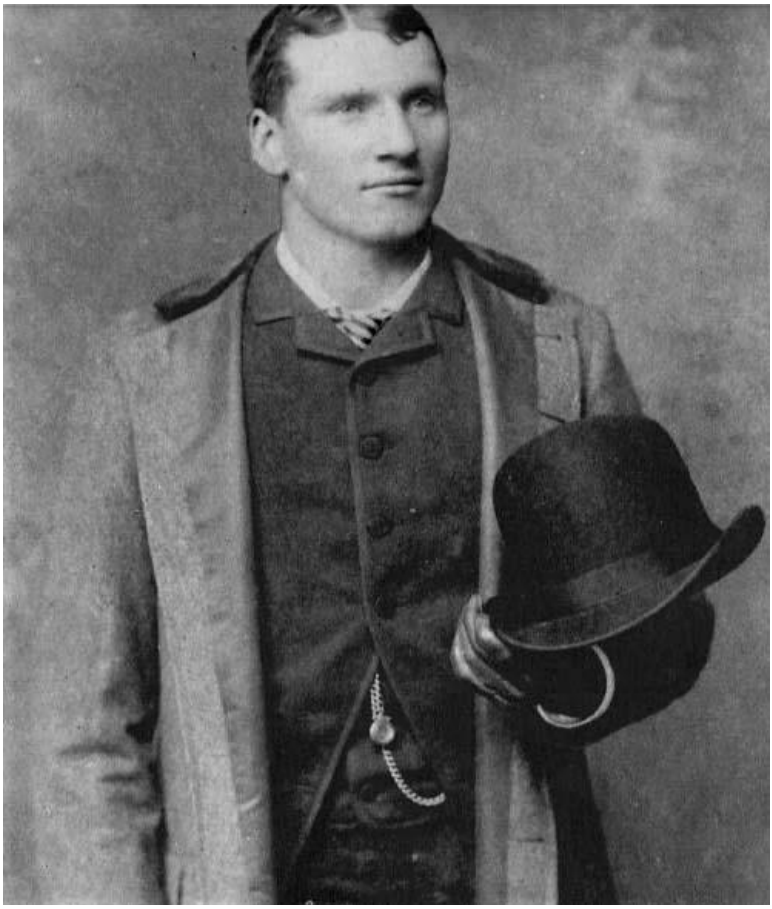
He looks at us through mists of time, from faded, crinkled Nineteenth-Century photographs. It's the jaw that draws you to him. Massive, clean, squared off. The jaw shows that here, plainly, is a man from the warrior class. And he was. He was Jack Dempsey, decades before anyone ever heard of that other Jack Dempsey, the 1920s heavyweight champion who took his name.

Los Angeles Times April 25th 1992

There were two world champion boxers known as Jack Dempsey although neither was given that name at birth. The first was a middleweight known as 'Nonpareil' because of his sublime skills. The second Jack Dempsey was a heavyweight known as the 'Manassa Mauler' who flourished three decades later and is better remembered today. He was born William Harrison Dempsey in 1895 in Manassa, Colorado and fought under the name Jack Dempsey out of admiration for the 'Nonpareil'. This article deals with the former boxer who was a Kildare man.

Dempsey was born John Edward Kelly to Martin Kelly and his wife Alicia (née Lennon) near Clane on 15 December 1862. In 1867 the family emigrated to Boston and Jack grew up in Brooklyn. His father died when he was a child and his mother married Patrick Dempsey whose name Jack assumed.[1] On leaving school he worked as an apprentice cooper at Palmer's Cooperage in Brooklyn while earning extra money as a wrestler. It was here that he met two other Irish lads Jack McAuliffe and Jack Skelly. The trio became known as the three Irish Jacks and all went on to compete for world championships in boxing.[2] Jack was already an accomplished Irish collar and elbow wrestler[3] and with his brother Martin formed a team known as 'the Dempsey Brothers', however he

decided to forsake wrestling for a more rewarding career in boxing.



Jack Dempsey 1862-1895

Dempsey fought his first professional boxing match 0n 7th April 1883 on Staten Island New York against Irish-born Ed McDonald an experienced fighter notorious for not going into the ring until he knew the planned outcome. After five rounds he is said to have whispered to Dempsey 'time to lay down lad'. He realised that the fight was not fixed when Dempsey laughed in his face. Dempsey was victorious after 21 rounds.[4]

Dempsey was a transition boxer fighting in the times when the sport was moving from bare-knuckle to a gloved Queensbury version. For most of Dempsey's career he fought under the rules of the London prize ring based on bare knuckle fighting with rounds that lasted until one of the contestants was knocked to the ground. Such fights were illegal in many jurisdictions and many of Dempsey's early fights were interrupted by the arrival of police.[5] One such fight was against Harry Force on 3rd September 1883 on Long Island. After 50 minutes Dempsey was getting the best of it when the police barged in and broke things up. The mens' handlers agreed to resume in an hour on Coney Island but Force didn't show up and the fight was declared a no-contest.[6]

Dempsey defeated Jack Boylan the Irish lightweight champion in 23 rounds in Flushing, New York on 14th August 1883. He easily defeated Billy Dacey the lightweight champion of New York and briefly claimed the world lightweight title. However he soon abandoned the lightweight class to his friend Jack McAuliffe. He moved to the middleweight division which at that time had a maximum weight of 154 pounds raised in 1889 to 158 pounds. At 5ft 8in and weighing between 128 and 152 pounds throughout his career Dempsey was really a welterweight, a class which was not then recognised, and as a result for most of his career he boxed against bigger and heavier men. He was a versatile boxer who could change styles to fit an opponent. He was quick, versatile and skilful and carried a solid punch in both hands. He also displayed slick defensive skills which he complemented with a tight and consistent jab.[7]

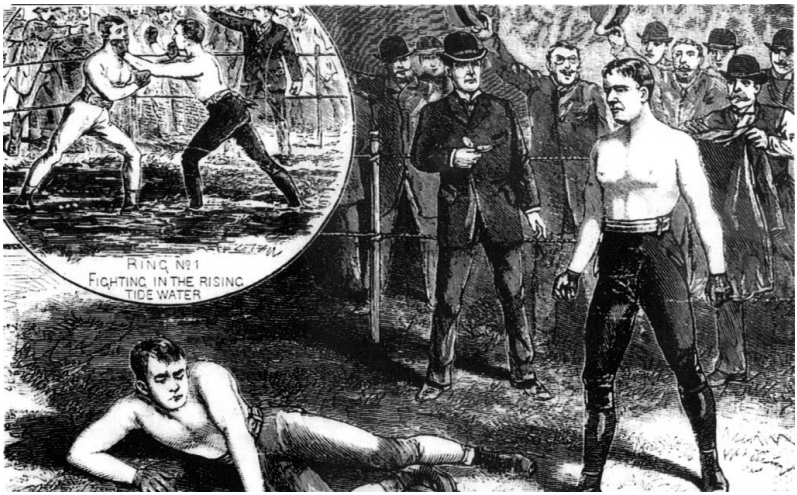
On 30th July 1884 Dempsey fought the Canadian champion George Fulljames for the world middleweight title in Great Kills, New York. He scored a knock-out victory in the twenty-second round to claim the title and a purse of $2,000 (about $50,000 in today's currency) . However his claim was disputed until 1886 when he successively defeated two rival claimants

Jack Fogarty and George LeBlanche to secure universal recognition.[8]

Boxers and their fans went to great lengths to stage illegal prize fights. When Dempsey defended his title against Jack Fogarty in 1886 the boxers and their fans gathered in Manhattan from where they took cabs to join a ferry to New Jersey across the Hudson River. The assembled New York police, satisfied that the fight had been driven from their territory, returned to their stations. The boxers and fans then returned on the ferry to New York where the fight was staged in the Clarendon Hall with no police in sight. On defeating Fogarty after twenty-seven rounds Dempsey won $1,500 prize money and a world championship belt which ironically had been donated by the *Police Gazette*.[9]

Throughout his four prime years 1884-87 Dempsey was unbeaten. His strangest and most famous fight was that against Johnny Reagan which took place on Long Island at two separate seaside locations on 13th December 1887. The fight, which was to be fought under London prize ring rules with skin tight gloves, had previously been prevented from taking place by the police so it was decided to stage it in a remote location. The fighters, with their teams and a group of fans, boarded a tug boat and sailed up the coast to Huntingdon, an isolated spot on the north shore, where they set up a ring on a barge. The fight continued for 14 gruelling rounds in the course of which Reagan gashed Dempsey's leg by kicking him with his spiked boots before the incoming tide began to submerge the barge. The group then re-boarded the tugboat and moved 25 miles down the coast to a boathouse where the ring was re-assembled. After a further 16 rounds a lookout warned that the police were on their way. The ring was taken down and moved to a nearby wood. As the contest resumed snow began to fall but although the organisers of the fight wished to call it a draw the fighters insisted on fighting on. After a further hour in the 44th round Dempsey landed a big right hand putting Reagan down, although Reagan wished to continue his

seconds insisted on throwing in the towel. After four hours, two boat journeys and a nasty gash Dempsey had retained his middleweight title.[10]



Jack Dempsey versus Johnny Reagan interrupted by the tide in 1887

Dempsey's first defeat took place in controversial circumstances in a rematch with George LeBlanche on 27th August 1889, There was a record purse of $5,500 with $500 for the loser. In the 32nd round LeBlanche, nearing defeat, suddenly pivoted on his heel and swept his stiffened right arm in an arc to land a backhand blow with the knuckles on the champion's jaw knocking him unconscious. The 'pivot blow' was widely considered unethical and was subsequently officially outlawed but the referee refused to call a foul and awarded the fight to LeBlanche. However the fight had been declared a non-title fight as the challenger had weighed in overweight and Dempsey retained his title.

On 18 Feb 1890 Dempsey defeated Australian Billy McCarthy in San Francisco over 28 rounds in the first world middleweight title fight under Marquis of Queensbury rules. The fight was fought with padded gloves with three-minute rounds. This was to be Dempsey's last great ring performance.

After the fight he began to suffer badly from tuberculosis and was forced to rest for the remainder of the year. It is unfortunate that he did not retire while on top at this point after a spectacular career in which he had won all of his fights bar one in which his opponent had used an illegal blow to win dishonourably. Inevitably fate caught up with Dempsey the following year in New Orleans on 14th January 1891. Suffering from the early stages of tuberculosis, he lost his title in a fight with Cornish-born, New Zealander Bob Fitzsimmons. Knocked out in the thirteenth round Dempsey was devastated lamenting 'It wouldn't hurt so much if I lost my title to an Irishman or an American 'but to an Englishman that's what kills me'.[11]

After his defeat to Fitzsimmons, with his health continuing to decline, Dempsey fought on three more occasions. He won a four round exhibition bout against Billy Keogh on 28th February 1893 and managed a draw after twenty-two rounds in a rematch against Billy McCarthy a year and a half later on 5th September 1894. Dempsey was knocked out after three rounds in his last fight against future welterweight and middleweight world champion Tommy Ryan on 18th January 1895.[12]

While touring the west coast in 1885 Dempsey had met Margaret Brady of Portland Oregon who he married on 27th July 1886. Dempsey made his home in Portland and the couple had two daughters. Dempsey finally succumbed to tuberculosis on 1st November 1895 dying in his wife's parents' house in Portland aged 32. He is buried in Mount Calvary Cemetery, Portland Oregan.[13]

Throughout the 1880s Dempsey was the second most famous athlete in America second only to the heavyweight champion John L Sullivan. However he enjoyed a degree of respectability which was denied to the rougher Sullivan. He was handsome, personable and well mannered, lending force to efforts to legalise the sport attracting many women to his large body of

Jack Dempsey - Nonpareil

admirers.[14] Boxing historian Tracy Callis rates Nonpareil Jack Dempsey one of the top 'pound for pound' boxers in the history of the sport, placing him third behind Bob Fitzsimons and Sugar Ray Robinson. He rates him as second only to Sugar Ray Robinson and as the sixth greatest middleweight. He points out that Dempsey started his career as a lightweight and never weighed more than a welterweight. He fought men of all weights even heavyweights. He won the American Lightweight Championship and Middleweight Championship of the World. He fought using bare knuckles as well as gloves. He lost only three fights out of sixty-one in his career and they came at the end when his health was deteriorating due to tuberculosis. Two of the men who beat him were all-time greats – Bob Fitzsimmons and Tommy Ryan. The other loss was to George LeBlanche by a questionable illegal blow.[15]

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[1] Clane is recorded as Dempsey's birthplace in a number of publications including *The Dictionary of Irish Biography*, *The Fighting Irish* by Patrick Myler and the on-ling journal *IRISH-BOXING.COM*. This is supported by local oral tradition although it is disputed as to whether he came from Loughinure or from the back avenue of Clongowes. However it probably matters little as the Kelly families who lived in both places were related. A spurious attribution of 'Curran', County Kildare as Dempsey's birthplace which has been repeated in American boxing publications appears to have originated from a report in the *Morning Oregonian* newspaper on the morning after Dempsey's death. The fact that there does not appear to be any such place has prompted some to speculation that it was 'the Curragh'.
[2] Robbie Smyth, 'Nonpareil: the Original jack Dempsey', *IRISH-BOXING.COM*.
[3] This was perhaps an echo of Jack's and Martin's Clane origins. In the 19th century Clane had been a stronghold of the ancient Gaelic style of wrestling known as 'Coilear agus eile (collar and elbow)'. A famous contest between Richard Carey champion of Westmeath and James Larkin of Clane, champion of Kildare, took place on Loughinure Commons in 1826. The Clane man was victorious after a three hour struggle. (see *Leinster Leader Supplement 16/03/*1907 reproduced in the *County Kildare Online History Journal*).
[4] Smyth.
[5] Rouse and White, 'Dempsey, Jack ('The Nonpariel')', *Dictionary of Irish Biography*, Cambridge University Press 2009.
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[7] J McFarlen, 'Non-Pareil–The Original Jack Dempsey', *IRISH-BOXING.COM.*
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[13] *Morning Oregonian*, 2nd November 1895.
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THE CLANE KILLARNEY FOOTBALL CONNECTION - PART 1

by Michael Clifford

Introduction

2013 marks the one hundredth and tenth anniversary of Kildare's first appearance in an All-Ireland Senior Football Final. The 1903 All-Ireland was without doubt one of the most significant in the development and eventual survival of the GAA. On the afternoon of Saturday November the 1st 1884 at 3.00 o'clock, the GAA was founded at a meeting in the billiard room in Miss Hayes's Commercial Hotel in Thurles. Over the next fifteen years, the Association faced many hurdles and difficulties which at times threatened its very existence.

By the late 1890s, the Association was once more in serious decline. There was a drop off in the numbers playing and in the number of clubs in many counties. There were no football or hurling championships in Dublin in 1902. Equally there were no club championships in Kildare in 1898, 1899 and 1901. Neither were there club championships in Kerry in 1898 and 1899. The Kerry Sentinel asked the question: *Was Kerry football dead or was it slumbering.*[1] The number of counties represented at the annual convention was 8 in 1899 and 1900. *The three years following 1898 saw the Association at its weakest*[2]

There is reliable evidence that the older men then in control of the central council, discouraged by the growing debts and the falling-off in activities, even considered winding up the GAA. The 1903 congress appears to mark the end of this new slump in the GAA.[3]

Things began to change in the early 1900s. This was mainly on the playing pitches of Leinster and Munster. The standard of play began to improve and more and more spectators began to attend the games.

However, the climax of this resurgence of Gaelic football, and effectively its coming-of-age as a popular game in modern times, came in the late summer and autumn of 1905, with the All-Ireland (home) football final for 1903, when it took three games to give Kerry a narrow win over Kildare.[4]

IT STARTS FROM HERE: Kerry's first All Ireland-winning football team. Back row from left: T F O'Sullivan, hon sec County Board: E O'Sullivan, president County Board, R Kirwan, A Stack, C Healy, M McCarthy, T Looney, JP O'Sullivan. Centre row from left: D Curran, C Duggan, D McCarthy, T O'Gorman, J Buckley, W Lynch, P Dillon. Front row from left: J O'Gorman, R (Dick) Fitzgerald, J T Fitzgerald, D Breen.

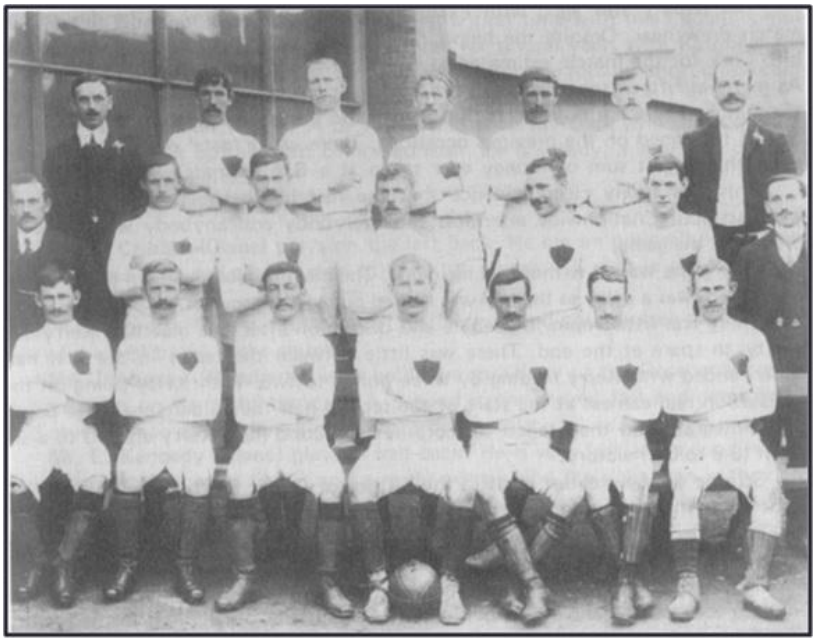
The 1903 Kerry Team

The largest crowds ever in the short history of the Association turned up to attend these three football matches. It is estimated that more than 60,000 attended one or other of the matches. Even those who played other sports such as rugby or soccer attended these matches; such was the interest the two teams generated. In the opinion of many, these were amongst the best games ever played by Gaelic football teams.

Writing about the third match which was played in the new Athletic Grounds, Cork Park, Cork on October the 15th, the *Sport* reported that

It is needless to record that the third battle of the teams was looked forward to with much interest, for never in the history of football in Ireland, was there a match so much talked of or so eagerly awaited. That this was so was shown by the train arrangements of the G.S. and W.R. Company, who had every

available carriage on their system on the road to Cork on Sunday[5]



The 1903 Kildare Team consisted of men from Clane and Roseberry. J Fitzgerald (R), J. Murray (R), J Gorman (R), W Merriman (C), Larry 'Hussey' Cribbin (C), M Donnelly (R), Ned Kennedy (C), M Fitzgerald (R), J Rafferty (C, Capt.), M Murray (R), J Wright (C), J Scott (R), W Bracken (C), W 'Steel' Losty (C), M Kennedy (R), J Dunne (C), F 'Joyce' Conlon (R).

The Kerry Sentinel reported as follows:

It was a great struggle in every respect and has done more to waken an intelligent interest in our national pastimes and to increase the respect of the Shoneens and other undesirables for our games than any dozen of the most important fixtures ever held under the auspices of the Association[6]

Who were the players who have left such an indelible mark on the emergence of the GAA and secured its future when it was

threatened with demise and possible extinction? How good were these players?

The players

In those early days it was very much standard practice for the county senior club team to represent the county in inter county competitions. Quite often a few players from other clubs in the county would form part of the panel. The Kildare team was made up of players from Clane and Roseberry. The following were the Clane players in the 1903 team. Larry "Hussey" Cribbin, Ned Kennedy, and W. Merriman, all of whom played in the backs Joe Rafferty, who was the captain and J. Wright played at centre field . In those times there were 4 players in centre field. The following were the forwards: W. "Steel" Losty, W. Bracken and J Dunne.

What about the Kerry team? As was the case in Kildare, almost all the Kerry team was mainly selected from two clubs, namely Killarney and Tralee. There was one player from Cahirciveen and one from Castleisland. The following players were from Killarney. Paddy Dillon played in goal. The other players from Killarney were Dick Fitzgerald, Billy Lynch, Dan McCarthy, Denny Kissane, Florence O'Sullivan, "Long" Tom Sullivan and Jack Myers. How good were these teams?

Sport concluded that *we anticipate a great match. Both teams will be composed of the best men in Kerry and Kildare*.[7]

They dominated the championship in the early 1900's. Kerry won the All Ireland in 1903and 1904. Kildare won in 1905 and in doing so defeated Kerry.

In his book *Lest we forget: Gems of Gaelic Games and Those who made them*[8] Brendan Fullam selected the following players from these two localities on his team of that decade. Paddy Dillon in goals and Dick Fitzgerald in the forwards, both from Killarney. In the full back line were William Merriman

and Larry Cribben (sic), Jim Rafferty at centrefield and Willie Losty in the forwards all from Clane. Six players from these two localities was no mean achievement and provides a clear indication of the footballing skills of the players involved.

It was clear from very early on that Kildare had a very strong and powerful team. Long before they were to play Kerry, *Sport*, carried a very interesting feature on the Kildare players in its March 18th 1905 edition. If this was done prior to one of the matches against Kerry later on in the season, one would not be surprised. That the paper carried such a feature so early in the year shows that there was something different, something extra special about these players. Kildare were the Leinster champions at the time. The paper's correspondent wrote;

They still have a great deal left to go through before they reach the All-Ireland final. Their principal contest will be with Kerry, Munster Champions, and if they get over that they may very reasonably expect the London-Irish match to result in their favour.[9]

In addition, pen sketches were published in the paper in its feature on these players. The following is what the *Sport* had to say about the Clane players;

W. Merriman – *a thoroughly trustworthy back, who can always be depended upon to break the most determined rush. He is speedy, a very sure catcher, and a powerful long kicker.*

L. Cribbon (sic) – *plays on the left back. He has an unusually long kick, and a great man to break up rushes.*

E. Kennedy – *plays at half-back. He is very fast and a good man to break up rushes, a good fielder and a ready punter, and the right man in the right place.*

Sketches of some Clane Footballers from *Sport* Newspaper

J. Wright – *who plays in the left wing. Is a very speedy player. He has a splendid kick and always lands the ball in the right place. Once he gets possession of the ball he may be relied on to put it to advantage.*

W. Bracken – *has played in all Kildare inter-county matches during the last three years. He is a first-class footballer, and never fails to send the ball to its proper locality.*

W. Losty – *who is right wing forward is, perhaps, a trifle light for heavy opponents. His lightness is, however, more than counteracted by his clean play. He is very scientific and once in posession he shoots with wonderful accuracy. His misses are few.*

J. Dunne – *like Rafferty, Bracken, Merriman, Cribbon (sic) has played in all inter-county matches during the last three years. He now plays centre forward, but his former position was left wing forward. He is a trifle low for his position, but once in possession of the ball his shot is fatal.*

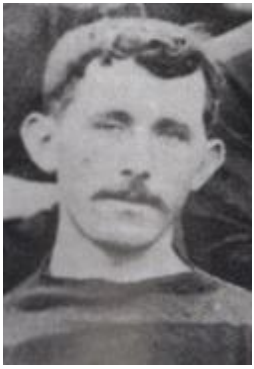
What had *Sport* to say about the Kerry team? The same coverage was not given until the week before the 2nd replay in Cork, on the 14th of October 1905. The following is what is written about some of the Killarney players.

D. Fitzgerald – *has no superior as a wing forward in Ireland, and he is a most consistent performer. The way he gets possession from a number of opponents and kicks with precision is very clever.*

D. Kissane – *right wing quarter, has had a place on the Kerry team for several years. He is a first-rate player and a most unassuming one.*

Some Killarney Footballers

Dick Fitgerald



Dan McCarthy

Paddy Dillon

Jack Myers

Denny Kissane

Billy Lynch

P. Dillon – *has not his superior in Ireland as goalkeeper. Quick of sight and of fine judgement, Dillon always knows what to do and when to do it.*

J. Myers – *is a new introduction to the team, and judging by his display at Cork, he is not likely to forfeit his place for some time.*

W. Lynch – *plays a sound game in mid-field as a rule. The best has not been seen of him this year, but want of training may account for this.*

Many references were made to the power and skill of many of the Clane members of the Kildare team in newspapers at the time. Willie Losty was regarded as one of the finest forwards. He *was the prince of sharpshooters*.[10] Paddy Dillon, the goalkeeper, was a manager's nightmare. Rather than catch a ball, he would fly-kick it.

Possibly the most famous player from that era and whose contribution to the GAA is almost impossible to quantify must surely be Dick Fitzgerald. Known locally as 'Dickeen' he was one of the game's most colourful characters at the time. He was only 17 years when he played in 1905 final. He was described as *the tall, rangy scoring brain with craft and art – the peerless goal-getter and deadly drop-kicker, who revolutionised football attack.*[11]

Both on and off the field he was influential. He chaired County Board meetings even while he was a player. Committed as a player, intelligent and articulate, he exerted enormous influence on the game both within and outside the county. Fitzgerald was Gaelic Football's first real celebrity, his reputation sufficient to transcend county lines.[12] "He was the key personality in the game as football entered the spectator age in the years between 1903 and 1913.[13]

The growing media coverage and especially the photographic media coverage *facilitated the emergence of a culture of celebrity around those who played it*[14]

Fitzgerald wrote one of the earliest books on Gaelic Football, describing the three –game series thus:

Football took a turn for the better around this period. Both counties gave Gaelic Football a fillip that marked the starting point to the game as we know it[15]

Fitzgerald became possibly the best known footballer of his time and this helped him with the publication of the first ever Gaelic football coaching manual.

The book was remarkable not simply for the quality of Fitzgerald's analysis of the 'scientific' character of the Gaelic code that had evolved; it was ground-breaking for the use of photographs to impart advice on the essential skills of catching and kicking.[16]

In writing his book it is clear that he was influenced quite considerably by his experiences of playing against Kildare as he makes reference to the skills level of the Kildare players he encountered. He also wrote in the *Sunburst*, a magazine of the time, about his playing experiences against Kildare. In his opinion, these games changed the face of Gaelic football and helped to raise it to a level unseen prior to that time. What greater tribute can be given to a player's skills and approach to a game than to be singled out in a coaching manual as an example to be followed? Fitzgerald singled out a number of the Clane players. When writing about full backs he wrote:

We cannot conclude this section without mentioning the names of three excellent full-backs against whom we have played. Two belonged to the great Kildare team of some years ago – one was Cribbon, (sic) the other Fitzgerald…both rare

defenders.[17] Further on he writes; *Rafferty, the great Kildare captain, and his comrades…were great men in attack.*[18]

Even though Kildare lost to Kerry in the Home Final many of them met again the following Sunday, 22nd October in the replay of the Interprovincial Railway Shield competition which was played in Jones's Road. Leinster won by 8 points to 5. There were 10 Kildare men on the team and 11 Kerrymen on the Munster team. Clane were once again well represented on the Leinster team, with W. Merriman, L. Cribben (sic), N. Kennedy, J. Rafferty and W. Losty.

Killarney players on the Munster team included D. Fitzgerald, J Myers, P. Dillon and D. McCarthy. While their victory over Munster provided some consolation to the players, they had to wait for another two years to get revenge. This happened in the 1905 All-Ireland which was played in Thurles on the 16th June 1907. There was the usual controversy as to where the match would be played. At one stage it appeared that Kerry were going to have a walk over. The match was played and Kildare made sure. Seven All-Ireland medals came to Clane.

The reports of the three games for the 1903 All-Ireland give us an insight into the spirit in which both the Kildare and Kerry players entered into the final. Sport is sport and winning at all costs can take away from spectators' involvement and interest in attending games. These players have left us a wonderful legacy with the approach they took towards the game.

The sportsmanlike spirit in which the games were played won praise even from people not very enthusiastic about Gaelic football… the wonderful display of skill and sportsmanship by both teams won for the entire Association new and nationwide prestige and popularity.[19]

References

[1] *Kerry Sentinal*, local newspaper, 1900.
[2] Marcus de Burca, *The GAA, a History*, Cumann Lúthchleas Gael, Croke Park Dublin 2 1980 page 81.
[3] Ibid, pages 81 and 82.
[4] Ibid, page 90.
[5] *Sport*, October 21 1905 page 2.
[6] *Kerry Sentinel*, October 21 1905.
[7] *Sport*, October 21 1905, page 2.
[8] Brendan Fullam, *Lest we Forget - Gems of Gaelic Games and Those who Made Them*. Collins Press, page 53
[9] Sport, March 18 1905, page 2
[10] Fullam, *Lest we Forget*, page 58.
[11] Ibid, page 49.
[12] Mike Cronin ,Mark Duncan & Paul Rouse, *The GAA – County by County*, , Collins Press, 2011, page 176.
[13] Eoghan Corry, *The History of Gaelic Football*, Gill and Macmillan 2009, page 59.
[14] Editors Mike Cronin, William Murphy, Paul Rouse, *The Gaelic Athletic Association, 1884-2009*. Irish Academic Press, Dublin, Portland, Or. 2009, page 110.
[15] A History of Gaelic Football, Jack Mahon, Gill and Macmillan, Hume Avenue, Park West, Dublin 12, page 14.
[16] *The Gaelic Athletic Association, 1884-2009*, page 110.
[17] Fr. Tom Looney, *King in a Kingdom of Kings: Dick Fitzgerald Kerry Footballer.* Includes the first ever coaching manual How to Play Gaelic Football written and published by Dick Fitzgerald in 1914. Currach Press 2008, page 25 of the coaching manual.
[18] Looney,*King in a Kingdom of Kings*, page 52 of the coaching manual.
[19] Pádraig Puirséal, *The GAA in its Time*, published by the Puirséal family, Carrigeen, 12 Highfield Road, Dublin 6, 1982, pages 133 and 134.

The second part of this article, describing the matches played between the two counties in this period, will appear in the 2014 edition of Coiseanna.

CLANE SCHOOLS IN THE 1820s
by Úna Heffernan

Irish Education up to the 1820s
From the beginning of the 18th Century most of those children in Ireland who were educated received instruction in so called 'hedge schools'. Although some hedge schools had existed from the time of Cromwell it was the implementation of the penal laws following the Williamite wars which caused them to flourish.

Even though the Jacobites had been defeated Protestants felt vulnerable as they were a minority in Irish society and the penal laws reflected their insecurity. The laws were introduced piecemeal over a number of years. The first to deal with education was *An act to restrain foreign education* in 1695. This act was primarily intended to limit contact between Irish Catholics and their continental allies but it contained a domestic provision which forbade *any person whatsoever of the popish religion to publicly teach school or instruct youth in learning.*[1] Subsequently, in order to prevent Protestant schoolmasters from colluding with their Catholic counterparts by employing them as assistants, an Act of 1709 in the reign of Queen Anne entitled *To prevent the further growth of popery* contained the following provision;

Whatsoever person of the popish religion shall publicly teach school, or shall instruct youth in learning in any private house within this realm, or shall be entertained to instruct youth in learning as usher under-master, or assistant master by any Protestant schoolmaster, he shall be esteemed and taken to be a popish regular clergyman, and to be prosecuted as such.[2]

This failed to have the intended result that Catholic children would avail of Protestant education and thus become 'loyal Protestant subjects' because of the actions of Catholic schoolmasters who ignored the law. Teaching was done

surreptitiously usually in the open air often beside a hedge, hence the name.[3] Although in the early part of the 18th Century hedge schoolmasters were prosecuted, particularly during periods such as the Jacobite scare of 1714[4], those penal laws relating to education were never pursued as vigorously as those relating to property. As Maureen Wall remarked;

Indeed few of the Protestant propertied or professional class in Ireland wished to see the masses of the people converted to Protestantism since it was to their material advantage to keep the privileged circle small.[5]

With the Hanoverian dynasty secure on the British throne on the accession of George III in 1760 and the refusal of the Holy See to recognise Charles Edward on the death of his father the 'Old Pretender' in 1766 the British authorities became less suspicious of Catholic loyalty.[6] However although no hedge schoolmasters appear to have been prosecuted after 1760 it was not until Gardner's Second Relief Act of 1782 that the penal laws against Catholic Education were lifted. The Act allowed the establishment of Catholic Schools on receipt of a licence from the Protestant ordinary but forbade the endowment of such schools.[7] In practice however only the large institutions applied for a licence the hedge schoolmasters feeling more secure in anonymity.[8] Even for large well-resourced institutions there were difficulties; in 1814 Clongowes Wood College was refused a licence because Dr Mitford the Parish Minister of Clane would not give the necessary recommendation.[9]

From the middle of the 18th Century, partly in response to the proselytising Charter Schools the Catholic Church took a keen interest in education. As well as attempting to establish their own system of parish schools they kept a keen eye on hedge school masters who needed their approval to continue and there was often close cooperation between the schoolmaster and the parish priest. In the latter years of the 18th Century it is

estimated that there were 7,000 hedge schools in Ireland with 400,000 pupils. By the 1820s all such schools appear to have

***The Last In* by William Mulready portrays a hedge school**

been in some sort of building. However, as late as 1824, 60% of children of school age received no schooling due to poverty and lack of schools.[10] Tension between the religious denominations had grown in the early 19th Century partly as a result of the 1798 rebellion and partly due to a Protestant religious revival movement, the so called 'Second Reformation', in England. A number of education societies were formed aimed at converting Irish Catholics to Protestantism. By the mid 1820s even the Kildare Place Society, the only education society formed on liberal principles, was at loggerheads with the Catholic hierarchy partly because of its insistence that religious education should be based exclusively on readings of the un-annotated New Testament but also because it had begun passing on

government funding to proslytising societies such as the London Hibernian Society.[11]

The Situation in the Clane Area in 1824

A survey was conducted into the state of Irish Education in 1824 by a commission of enquiry appointed by the British House of Commons. The returns made under oath from ministers of the main religious denominations showed that the majority of Catholic children who received education received it in hedge schools.[12] The survey which gives an interesting insight into the availability and quality of education before the advent of the National School system was a major source for the Rev. Martin Brenan's book on the schools of Kildare and Leighlin in that period.[13] The schools in the Parish of Clane, Rathcoffey and Staplestown were a mixture of free and fee paying, the fee paying schools being mostly hedge schools. Some fee paying schools were supported by the clergy and others by a variety of societies. While some were housed in substantial buildings others were in mere hovels or were in parts of private residences. Some of the more basic schools could well have fitted the description of a hedge school in the 1770's in Callan, County Kilkenny described by Edmund Grace a follower of Edmund Rice;

'The Academy' ..... consisted of a small antique structure covered with a verdant coat of thatch. The door was the only lateral aperture, and the remains of what were once windows were securely closed ..... When a new boy presented himself he was approached in a somewhat courtly style by the master, a portly man attired in a frieze body-coat, knee-breeches, and woollen stockings, and cordially greeted with the pious salutation, 'God save you' .... This established confidence and led to the business part of the reception, during which the aspirant to participation in the benefits of the Academy was informed that the terms were fourpence a week and a half-penny for dancing which was practised on the door of the 'Academy' laid flat on the clay floor.

Students were taught individually and the greater part of the day was spent 'writing', copying headlines and 'rehearsing' or learning facts by heart.[14] This one to one method of teaching was regarded less favourably by the authorities than the monitorial system used by the education societies as the latter was more in line with the widely held view that the poor should not be educated above their station.[15]

The Clane Schools

Other than Clongowes College, which catered for an elite clientele from beyond the parish, the schools were modest. There were some free schools financed by the parish or by societies but the majority of the schools were fee-paying 'hedge schools'. Although, judging by the range of books in use, many 'hedge schools' in the country as a whole appear to have aimed at high academic standards[16] the schools in the Clane area were more limited. Books used in one of the better resourced, James Byrne's school in Clane, were 'The History of the Old and New Testament', 'Manning's Moral Entertainment', 'Murray's English Reader', 'General Catechism', primers, spelling books, 'Gough's Arithmetick', Voster's Bookkeeping', 'Jackson's Book-Keeping', 'Hawney's Mensuration', with spelling and reading tablets. On the other hand Margaret Moran's School in Betaghstown only had primers, spelling books and catechisms. In general between 40% and 50% of the children attending the schools could read; James Colgan's school at Firmount being an exception with 75% able to read. There is no information as to the ages of the children in the schools but reports that it took 12-14 months to teach children to read suggest that school careers were short for most children. Four schools were reported in Clane itself, one being supported by the Catholic parish and the Catholic Patrician Orphan Society and one funded by the Church of Ireland Minister, the others appear to have been hedge schools.

Stephen Hickey a Catholic aged 27 who had been educated at Clane was the Master of a fee paying school which had opened

in 1796. The school taught Reading, Writing and Arithmetic. Average attendance in the summer of 1824 was 60, 45 males and 15 females, all were Catholics; during the previous winter attendance was 60. The schoolhouse which was built by the parishioners on part of the commonage of Clane had mud walls and a thatched roof. The schoolroom was 38 feet by 13 and was equipped with writing desks and forms.

Robert and Margaret Clayton, both Protestants appointed by the Rev. Mr Cole were Master and Mistress of 'Clane Parish School'. Robert was educated in County Wicklow, Margaret in Dublin. The school, which opened in December 1823, taught reading, writing, 'plain work', knitting and spinning. The school house is described *as a small room fitted up at the private expense of the Rev. Mr. Cole used for the present until the School-house built by the Parish is recovered; 18 feet by 11 feet*. The Minister also paid the remuneration of the teachers. Average attendance was 16 boys and 8 girls, two were Catholics. It was observed that there were *no steps to proselytise by the Minister or the School Master*.

James Byrne a Catholic aged 35 who was educated at Carlow was appointed in 1823 by the Patrician Orphan Society as Master of a free school with 40 male pupils. Construction of the school which opened in 1819 was funded partly by subscription from members of the Patrician Society and partly by the proceeds of a charity play performed at the Theatre Royal Dublin. Subjects taught were reading, writing, arithmetic and surveying. The school was built with lime and stone and slated with eight large windows with the interior on the plan of the Kildare Place Model School.

Winfred Byrne a Catholic aged 34, who was educated at Stradbally, was Mistress of a fee paying school with 6 female pupils. The school, which opened in 1823, was held in a kitchen. Subjects taught were reading, writing and needlework.[17]

There were two schools in nearby Firmount. Elizabeth Robinson a Catholic aged 60 who had been educated in Clane was Mistress of a free school which was attended by 25 Catholic girls. She had been appointed by Mrs Dease[18] who had built the school in 1804. The school was constructed of lime and stone with a thatched roof. The schoolroom was 32 feet by 14 and equipped with writing tables and forms. The teacher's salary was paid by Mrs Dease. The Master of the other Firmount school, since its opening in 1810, was Richard Colgan a Catholic who had been educated at Millicent. This school was fee-paying and in the summer of 1824 it was attended by 33 boys and 12 girls, 44 were Catholics with one Protestant.

There was a small fee-paying school at Betaghstown which opened in 1823 and was held in a kitchen. The Mistress Margaret Moran aged 45 who was educated in Kildare taught reading writing and sewing. Average attendance in 1824 was four boys and five girls. There were eight Catholics and one Protestant.

There was a relatively well-appointed school in Rathcoffey supported by the Kildare Place Society. The Master Edward Coonan a Catholic had been appointed in 1808 by Robert Aylmer and Rev Mr Robinson. The school house had mud walls with a thatched roof and four windows. It was equipped with writing benches and forms. 30 of the forms had been provided by Archibald Hamilton Rowan. 50 boys and 40 girls attended the school in the summer of 1824; of these 4 were Protestants.

A fee-paying school opened in Donadea in November 1822. The Master was James Mooney a 42 year old Catholic. The schoolhouse of lime and stone with a thatched roof which was built by the master was 19 ft by 10. Sir Gerald Aylmer gave the timber for the roof gratis. It was not connected with any

Association. In the summer of 1824 there were 28 boys and 12 girls, all Catholics.

A fee-paying school opened in Blackwood in December 1820. The schoolhouse which was thatched with mud walls was rented by the master Richard Murphy a 27 year old Catholic. It was not connected with any Association. Attendance in the summer of 1824 was 20 boys and 10 girls, all Catholics.

A fee-paying school opened in Timahoe in May 1824. The master was John McGarry a 23 year old Catholic. The Master's income was derived from 2 roods of land donated by a Mr Dobbs. The school house, which was built by the priest and parishioners, was thatched with mud walls. The school room was 24 feet by 16 and was equipped with *tables and forms procured by the scholars*.

Patrick and Mary Leggatt were Master and Mistress of a school which was opened at Donadea Castle, Donadea in May 1823 by Lady Aylmer. Salaries were paid from the funds of the 'Institution of the late Erasmus Smith'. Lady Aylmer and the Rev. Mr. Whitelaw were Patrons and Superintendants. The schoolroom for boys was 24 feet by 18 and that for girls was 24 feet by 20. Average attendance for the summer of 1824 was stated to be 26 boys and 20 girls, 2 were Catholics.

At one time 170 Catholic children had attended the Donadea school but the majority had been withdrawn following allegations of proslytism by the parish priest who appears to have regarded Lady Aylmer as the cause of the difficulty.[19]

The Aftermath

The setting up of the National Board of Education in 1831 introduced National Schools. The government's original intention had been that these schools would be non-denominational but in practice due to pressure from the various denominations they quickly became denominational.

In 1837 Samuel Lewis recorded that the school in Clane which had been operated by the Byrnes in 1824 was under the National Board of Education.[20] The site of this school which appears to have been in decline by 1836 was subsequently occupied by the Presentation sisters who built what is now the old girls' primary school in 1839.[21]

Plaque on the wall of the old girls' school, Main Street Clane

However the advent of the National School system did not result in the immediate disappearance of hedge schools with at least one recorded in Sligo in 1892.[22] By 1850 Griffith's Valuation recorded the presence of Boys' and Girls' National Schools in Clane and a Church of Ireland Parish School with a further Parish School in Donadea. It is not clear how many hedge schools remained as they were not identified in the Valuation.

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[1] Anatonia McManus, *The Irish Hedge School and its Books 1695-1831*, Dublin 2002, page 15.
[2] Act *8 Anne c3 of 1709*, cited by McManus.
[3] *scoil scairte* literally hedge schools. Other names for classes in the open air were scoil chois claí (school close to a wall or ditch) and scoil fóidín (school by a small plot of land).
[4] McManus, *the Irish Hedge School and its Books*, page 17.
[5] Maureen Wall, Editors TW Moody & FX Martin. 'Age of the Penal Laws', *The Course of Irish History*, Rev Edition Dublin 2001, page 184.
[6] Dáire Keogh, *Edmund Rice*, Dublin 1996, page 14.
[7] McManus, *The Irish Hedge School and its Books*, pages 27-28.
[8] Patrick J Dowling, *The Hedge Schools of Ireland*, Dublin 1932, page 31.
[9] Ibid, pages 30-31.
[10] Keogh, *Edmund Rice*, pages 36-37.
[11] McManus, *The Irish Hedge School and its Books*, pages 41-67.
[12] 2nd Report of the Commissioners of Irish Education Enquiry, Dublin 1826.
[13] Rev. Martin Brenan, *Schools of Kildare and Leighlin A.D. 1775-1855*, Dublin 1935, pages 207-222.
[14] Keogh, *Edmund Rice*, page 26.
[15] McManus, *The Irish Hedge School and its Books*,pages55-60.
[16] Ibid, page 60.
[17] There is some confusion here. Brenan records two separate schools involving the Byrnes. However these are recorded by the Commission as a single school with the Byrnes, who are apparently husband and wife, reported as being joint master and mistress of a single school. The kitchen referred to by Brenan is presumably part of the main school building.
[18] This Mrs Dease of Firmount is probably the grandmother of Ellen Dease a Loreto nun who, as Mother Teresa Dease, was foundress of the *Institute of the Blessed Virgin Mary* in Canada. Ellen was the 5th child of Oliver Dease and Anne Nugent who married in 1804. Both died within a week of each other in 1821 a year after Ellen's birth.
[19] Brennan, *Schools of Kildare and Leighlin* Pages 220-222.
[20] Samuel Lewis, *A Topographical Dictionary of Ireland*, London 1837, page 328.
[21] Michael Clifford, Editor Seamus Cullen, 'The Presentation Sisters –Clane 1839-2006', Pages 142-158. *A History of Christianity in Clane and Rathcoffey*, Clane 2011.
[22] Mª Yolanda Fernández-Suárez, 'An Essential Picture in a Sketch-Book of Ireland: The Last Hedge Schools'. http://www.estudiosirlandeses.org. Viewed 1/09/2012.

THE FIRST GARDA SERGEANT IN CLANE

By John Noonan

.....on Cavan's mountain, Lapanduff'
One fought with bravery,
Until the English soldiers shot
Brave Séan McCartney.....[1]

The future looked bleak for James Finn in July 1921. He had been captured after a fierce gun battle with British forces when an IRA flying column was surrounded on Lapanduff Mountain, County Cavan. James was sentenced to death by a court martial in Victoria Barracks, Belfast and awaited execution in Crumlin Road Jail.

James was born in Kilmore, County Armagh on 13th August 1896 to John Finn a farmer and his wife Catherine Donaghy. James was orphaned at a young age and was brought up by relatives. James' mother died in 1898 aged 36 and he went to school at the age of five in Blackwater, County Armagh where he and his brother John Joseph were living with his widowed aunt Mary Hughes and her son Peter. When James left school he served his time as a joiner in McKenna's furniture store in Armagh town. After finishing his apprenticeship he moved to Belfast where he worked in the Harland and Wolff shipyard.

Following a period of demoralisation in the aftermath of the 1916 Rising, militant republicanism in Belfast experienced a resurgence at the beginning of 1917. It was in this year that James joined the IRA in Belfast[2]. It is not clear when he ceased working in the shipyard but he was highly unlikely to be working there after July 1920 when all the Catholic workers were expelled. His address at the time of his court martial in 1921 was given as 20 Earlscourt Street in West Belfast.

In early May 1921 James Finn was a member of a flying column of 12 men of the 1st Battalion of the Belfast IRA which

was sent to County Cavan on active service. The men were armed mainly with Lee Enfield rifles with 40 rounds each.[3] On 8th May 1921 after only two days in Cavan, having apparently been betrayed by an informer, they were surrounded near their billet on Lapanduff Mountain near Cootehill by a force of 300 to 400 British military and auxilaries. After a gun battle lasting two hours during which their commander Séan McCartney was killed and James Finn and a British soldier were wounded, the men, low on ammunition and facing hopeless odds, surrendered.

Victoria Barracks Belfast, circa 1910. The court martial of James Finn and his comrades took place here in July 1921

Eleven men including two local men were captured and taken to Cavan Military Barracks. The men, including the wounded James Finn, were transferred the following morning under strong escort to Belfast by train. A court martial for the trial of James Finn and his comrades on a charge of 'High Treason by Levying War' assembled at Victoria Barracks, Belfast on 11th July 1921. Despite an appeal by defence counsel for the proceedings to be adjourned because of the ongoing truce

negotiations the court martial continued and the men were found guilty and sentenced to death. The mens' defence counsel Mr T.J. Campbell KC, an Irish Parliamentary Party Member of Parliament, was impressed with his clients. He later wrote;

With their solicitor I saw them in Crumlin Road jail before the trial. The charge was one involving the death penalty. They did not deny the charge. They were resolved to vindicate their actions before a court martial whatever the consequences. One of their number read out a vindication which was to be read for all at the trial. At the trial the facts were not disputed. Soldiers testified the men fought fairly in an open fight and there was nothing in the nature of an ambush. The prisoners were uncompromising. A verdict of guilty was notified. I never saw men so indifferent to danger.[4]

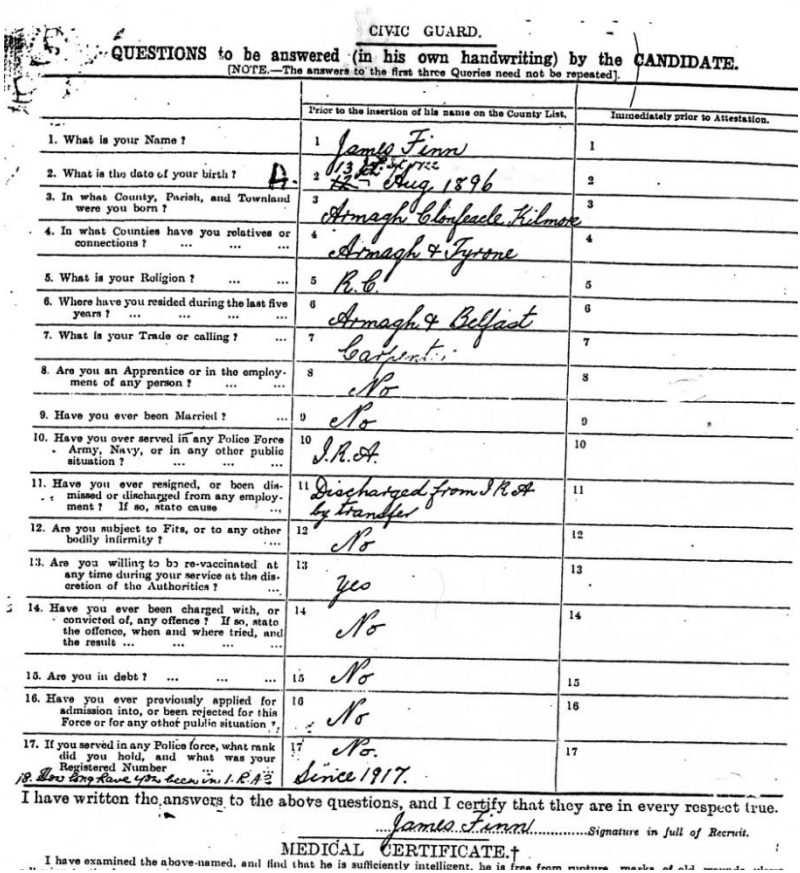
On 14th January 1922 the British government to the displeasure of the Unionist government in Belfast announced an amnesty involving the release of over 1,000 prisoners. As well as internees it included those convicted of 'political crimes' committed before the truce. There were special arrangements for the convicted men. In the middle of the night 96 men including James Finn were removed from Crumlin Road Jail. Handcuffed in pairs they were conveyed by eight lorries through streets deserted because of the curfew with a military picket at almost every corner. On arrival at the GNR terminus they were put on a train to Dublin which stopped at Portadown to collect 37 prisoners from Derry and arrived at Amiens Street Station in Dublin at 5.30 am. Although the *General Register for Mountjoy Prison for 1922* lists the names of James and his comrades with the sentence recorded as 'found guilty death unconfirmed' with the words 'Transferred from Belfast prison and discharged'[5] in the margin it appears that this was merely a paper exercise. In fact the men, including the Lappanduff men, who had received death sentences, were released on arrival in Dublin. The men were taken to Ierne Hall in Parnell Square

where Cumann na mBan made arrangements for their journey back to Belfast.[6] It is not clear whether James returned with the rest of the group or remained in Dublin, indeed he had little reason to do so as he seems to have had no close relatives in Belfast and he would have been a marked man for the loyalist murder gangs active in Belfast at that time.

In fact James and his colleagues may have had a second narrow escape from death as there are indications that there was a plot by elements of the Special Constabulary to fire on the lorries as they passed though Belfast and that the heavy military presence was intended to discourage this.[7]

Like the majority of northern IRA men of the period James Finn took the pro-Treaty side in the subsequent split. Partition was not expected to last and the acrimonious debate in the aftermath of the treaty focussed on the proposed dominion status and the oath of allegiance to the British Crown. The Parliament of Northern Ireland had been established in June 1921 and northern nationalists saw the Provisional Government which had been set up in Dublin as an advocate on their behalf to counter the Unionist regime in Belfast.

James joined the newly formed Civic Guard which started recruiting in 1922. The majority of the recruits were ex-IRA men like himself. Training of the initial batch of men commenced at the RDS but within a short period they were dispatched to the vacated British Artillery Barracks in Kildare town. By mid May the numbers stood at 1,500. John Staines a pro-treaty TD from Mayo was appointed as the First Commissioner of the force. As James Durney remarks 'the principle of separating the policing and government functions had not yet quite caught on'.[8] Staines, an RIC man's son from County Mayo, appointed men from the RIC which had been disbanded under the terms of the Treaty to almost all of the influential positions in the new force. There was anger and resentment amongst the ex-IRA men because virtually every



CIVIC GUARD.

QUESTIONS to be answered (in his own handwriting) by the CANDIDATE.
[NOTE.—The answers to the first three Queries need not be repeated].

		Prior to the insertion of his name on the County List.	Immediately prior to Attestation.
1. What is your Name?	1	James Finn	1
2. What is the date of your birth?	2	13th August 1896	2
3. In what County, Parish, and Townland were you born?	3	Armagh Clonfeacle Kilmore	3
4. In what Counties have you relatives or connections?	4	Armagh & Tyrone	4
5. What is your Religion?	5	R.C.	5
6. Where have you resided during the last five years?	6	Armagh & Belfast	6
7. What is your Trade or calling? ...	7	Carpenter	7
8. Are you an Apprentice or in the employment of any person?	8	No	8
9. Have you ever been Married? ...	9	No	9
10. Have you ever served in any Police Force Army, Navy, or in any other public situation?	10	I.R.A.	10
11. Have you ever resigned, or been dismissed or discharged from any employment? If so, state cause ...	11	Discharged from I.R.A. by transfer	11
12. Are you subject to Fits, or to any other bodily infirmity?	12	No	12
13. Are you willing to be re-vaccinated at any time during your service at the discretion of the Authorities? ...	13	Yes	13
14. Have you ever been charged with, or convicted of, any offence? If so, state the offence, when and where tried, and the result	14	No	14
15. Are you in debt?	15	No	15
16. Have you ever previously applied for admission into, or been rejected for this Force or for any other public situation?	16	No	16
17. If you served in any Police force, what rank did you hold, and what was your Registered Number ...	17	No. Since 1917.	17
18. How long have you been in I.R.A.?			

I have written the answers to the above questions, and I certify that they are in every respect true.

James Finn ..... *Signature in full of Recruit.*

MEDICAL CERTIFICATE.†

I have examined the above-named, and find that he is sufficiently intelligent, he is free from rupture, marks of old wounds, disease

Extract from document signed by James Finn on being assigned to duty on 30th August 1922

rank above that of sergeant in the new force had been filled by one of their former enemies in the RIC. On 11th May 1922 this resentment turned to open rebellion which delayed the deployment by several weeks. The mutiny ended with an agreement on the 24th June. A subsequent enquiry identified weaknesses in the organisation and Staines resigned and was replaced by General Eoin O'Duffy. In the aftermath a number of recruits drifted away through disillusionment and the numbers at Kildare had fallen to 1,150 by mid-June. Thereafter numbers increased progressively. Very few ex-RIC men were

recruited after the mutiny and only 129 eventually joined the new force.[9]

James Finn

Joining the Garda Síochána[10] on 13th June 1922[11] James would have received his training in Kildare Town as the RDS had been vacated on 25th April 1922. He had been a sergeant in the IRA[12] a fact that would have favoured his immediate appointment to the rank of sergeant in the new police force which by necessity was filling posts at all levels from scratch. Again due to necessity induction training was short; he was certified fit by the Training Depot Surgeon Vincent Ellis on

26th August and took the oath on 30th August at which stage James whose registration number was 1722 was assigned to duty. Shortly after the deployment of 25 gardai to Naas in September 1922 Sergeant James Finn arrived in Clane accompanied by Gardai Lee, Coleman, O'Shea and Kennelly. The RIC barracks had been burnt down in 1921 and they initially occupied the former schoolmaster's house adjacent to the old boy's school on Dublin Road but very soon moved to a premises on Main Street.

The building which housed the Garda barracks on 5th March 1923 when it was attacked is now occupied by jeweller's and barber's shops

The original idea to set up an armed police force had been quickly abandoned and it was wisely decided to form an unarmed non-political force in contrast to the heavily militarised RIC. However times were difficult for the new force due to politically motivated activity and to general criminality in the absence of policing in the immediate aftermath of the Treaty. There was general disorder and lawlessness including attacks on Garda stations.

Matters came to a head in Clane on the evening of 5th March 1923. Sergeant Finn and his colleagues had just returned from patrol to the station on Main Street when the window glass was shattered by a shotgun blast. They were confronted by a group of five armed men who demanded that they vacate the premises. The gardai stood their ground refusing to vacate. However accomplices of the raiders had already made off with their five new bicycles which had been parked outside. The raiders then forcibly removed the official raincoats from four

The grave of James and Anne Finn in Mainham cemetery is on the right of the photograph. The roof of a modern bungalow can be seen above the cemetery wall on the top left. This bungalow stands on the site of the house in which James and Anne lived.

of the party. This was too much for Maurice Lee who objected to losing his 'good raincoat'. He attacked the raiders and his colleagues joined in. After a brief melee the intruders withdrew in disorder firing shots into the air. Shortly afterwards the raiders returned with tins of petrol stolen from Daniel

Woodcock, motor driver of Clane. They threw the petrol into the doorway setting fire to the building. The gardai trapped inside fought the flames and succeeded in extinguishing them before too much damage was caused.[13]

James married Anne Ennis the daughter of Simon Ennis a farmer and grocer of Mainham and his wife Mary Anne Short on 9th August 1927. James' best man was his colleague Garda Maurice Lee. The couple lived at Mainham and had three children, a boy Seán and two daughters Catherine and Molly. Sadly the marriage was short as James died of tuberculosis on 1st January 1932. Anne died three years later on 4th April 1935 also of tuberculosis leaving their three young children orphaned.[14] James and Anne are both buried in Mainham Cemetery.

References

[1] Fragment of the ballad *Belfast Graves* recalled by Brendan Behan in *Confessions of an Irish Rebel*, Arena Books.
[2] Statement on assignment to duty as Civic Guard dated 30th August 1922.
[3] *Irish Times* 13th July 1921.
[4] Jim McDermott, *Northern Divisions, The Old IRA and the Belfast pogroms 1920-22*, Belfast 2001, pages 104-105.
[5] 'Ireland Prison Registers 1790-1924', http://www.findmypast.com.
[6] McDermott, *Northern Divisions*, page 155.
[7] Ibid, page 156.
[8] James Durney, *The Civil War in Kildare*, Cork 2011, page 45.
[9] Ibid pages 44-56.
[10] Strictly speaking they were 'civic guards' as it was only after the enactment of *The Garda Síochána (Temporary Provisions Act)1923* providing for the creation of *An Garda Síochána* that the existing force was renamed.
[11] Statement on assignment to duty as Civic Guard dated 30th August 1922.
[12] Achives, Garda Síochána Museum, Dublin Castle.
[13] Maurice F Lee, 'Roaring Twenties - How are you?' *Clane GAA, a Century*, pages 137-140.
[14] GRO, Civil Registration Records.

IMMIGRANT LEAPS FROM KILDARE TO NEW YORK

by Mary Lee Dunn

Michael Dunn was a Kildare man, the fourth son of Laurence and Mary Connelly Dunn. But he was the first of their offspring to emigrate a few years after Ireland's Great Famine ended. The territory of Michael's birth in Derrymullen in 1836 straddled the Grand Canal 30 miles west of Dublin. Michael's family had lived locally for at least several generations as farmers, turf men, and boat men on the canal. Michael's great grandparents, Edward and Catherine Dunn, born in the 1700s, had raised their children while the canal was building, threading across the boggy landscape near the Hill of Allen, the ancient home of the legendary Fionn mac Cumhaill and his warriors, the Fianna. Story said that Fionn had buried a treasure in the Hill. The Dunns' church at Allen was called The Leap. It was built where Fionn had landed when, with a mighty bound, he had jumped off the Hill of Allen.

The Dunns' home was in Mylerstown, part of Robertstown, which sidled up to the canal. By 1798, several Dunn children had married, but Margaret was still at home and Edward had set aside a dowry of 20 to 50 pounds, depending on how well her match pleased parental interests. Edward set the terms when, evidently ill or injured and aging, he wrote his will on November 19, 1798. He directed that Daniel, Mary Dunn Mangan [?], and Elizabeth Dunn Hayes should receive a shilling and a penny; they probably already had received their shares. Daughter Honora Logan should receive a rood of turf bank adjoining the shoemaker's. All else was to go to his wife and sons Laurence and George "share and share alike" but reserving business decisions to Catherine, suggesting respect for her judgment without identifying the "business." Edward signed with an X. It is not known when or how he died.

That year though was a crucial one for oppressed Irish Catholics after long political ferment kindled by revolutions elsewhere. In spring '98, it culminated in an ill-fated rebellion against the English. Kildare played an enormous role because of its location and its rebel sons who led the United cause for the county. When the Irish rose at Prosperous early on May 24, their forces included a Dunn of the Clane Yeomanry who provided much information. Participants named by officials included Andrew Farrell, son of Daniel Farrell of Hely's Bridge, and Patrick Farrel [sic]. It is not known whether Edward's family took part, but the timing of his will raises questions whether his health somehow was linked to the battle nearby. The record so far has not answered the question. The family surely had to wrestle though over joining the battle.

In 1803, Edward's son Laurence, 28, leased his brother's business on the canal for eight years. Their transaction record in Dublin stated that George Dunn turned his business over to Laurence; their brother Daniel witnessed it. Included was part of a turf bank, boat No. 267, the Lunden, and "the bay horse that plies or draws the same." Laurence was identified as a farmer and boat man; George as a boat man; Daniel was a turf man who signed his name. The price was not documented. Since Laurence's son Laurence was born the following year, the father apparently was making provision for his young family.

Little is known about the canal man's life. In addition to the son who was his namesake, Laurence and Mary named a son Edward. Probably there were other children. Laurence and Edward named each other later as godparent for their children. Baptismal records suggest their siblings may have been named Sally, Esther, Mary, George, and Patt.

When the canal man's oldest children were young, Ireland experienced an economic boom. But after Napoleon was defeated at Waterloo in 1815, Europe's agriculture revived and

Ireland's declined. Afterwards, a potato called the lumper assumed greater prominence in the Irish diet. But that crop was not immune to failure as happened twice in the decade after 1815. Then, in a strangling economy, the secret agrarian societies delivered sporadic violence. Britons worried and their fears were fulfilled when the 1820s culminated with a spectacular success for Catholics. Daniel O'Connell had organized the underclass and won Catholic Emancipation in 1829 and a seat in Parliament. It meant the end of the hated Penal Laws. That victory stunned the Anglos.

As Catholics, the Dunns undoubtedly welcomed these developments, but family preoccupied them as their children came of marriageable age. Laurence and Mary's son Laurence married Mary Connelly on January 5, 1830, at Allen. Witnesses were Patt Dunn (brother?), and Mary Logan (Honora's daughter?). The young couple settled in Derrymullen. Laurence, the canal man, is listed there in the Tithe Applotment Books (TAB) which valued property to determine what landholders, Catholics included, must pay to support the Anglican Church of Ireland. The senior Laurence held 30 acres and 15 perches. He paid 1 pound 18 shillings a year for the Protestant church. As Catholic farms went, Laurence's was a sizable holding, among the largest in his neighborhood. He also had a tenant on a small plot.

By 1834, the younger Laurence and Mary had sons John, Patt, and Laurence. That year, Laurence, the canal man, died. He was buried at old Allen cemetery. Son Edward erected a stone memorializing his "beloved father" and Laurence took down the family bible and recorded his death on Dec. 20, as he had entered births, deaths, and kept a treasured copy of his grandfather's will.

Laurence and Mary had another son they named Michael on August 26, 1836. His uncle Edward and Judy Kennedy were godparents. Two years later, Mary Connelly Dunn's father

died. Unfortunately the bible referred to him only as "Mary's father" – no name. Four births followed from 1839 to 1850: Mary, Edward, George, and Catherine.

When Michael was nearly five, on June 24, 1841, his Uncle Edward married Ellen Walsh. Both lived in Killeagh. Their witnesses were James Walsh and Garrett Farrell. Farrell was a friend of Edward and Laurence Dunn; decades later, his niece became Michael Dunn's second wife. Edward and Ellen's children were Mary, Laurence, Patrick, Catherine, Anne, Ellen, Margaret, Thomas, Rose Anna, and Alicia in 1860.

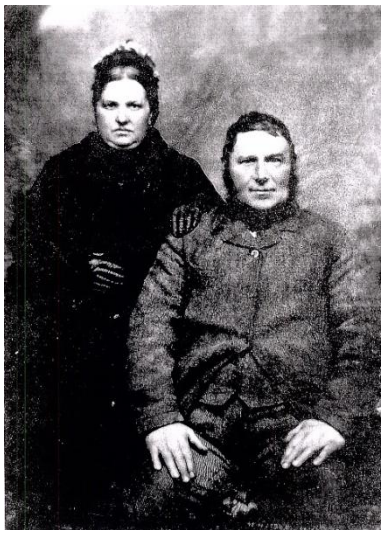
When Richard Griffith valued property in Kildare, Michael's father, then nearing 50, still lived in Derrymullen. His oldest son was 18, Michael was about 13, and Catherine had not yet arrived. Laurence leased house, offices, and land from Sir Gerald Aylmer. The valuation shows that Michael's father held about 14 acres valued at 6 pounds, 15 shillings.

In 1854, Michael's grandmother, the canal man's wife Mary (maiden name unknown), died and was laid next to him in Allen cemetery.

It is hard to know what spurred Michael to think about America. His older brothers seemed content to stay put, since that's what they did. Elizabeth Dunne of nearby Carbury, the woman Michael married in America, had emigrated before him so perhaps he was following his heart. But it is not known whether he knew her in Kildare, met her in Troy, or even whether she was somehow related. In June 1858, Michael landed in New York City after a 45-day trip. He went north to Troy on the Hudson River where he married Elizabeth a year later at St. Joseph's in south Troy. Michael worked at an iron works for years while his family grew in the 1860s: Laurence, James, George, Elizabeth, and Michael.

By 1870, Michael's cousin Laurence, who was the oldest son of

Ellen Walsh 1813-1901 wife of Edward Dunn of Killeagh and Mylerstown



Mary Dunn 1842-87 with her husband Laurence Connell

Margaret Dunn born 1852

Alicia Dunn 1860-1939 (back row 3rd from left) with husband John Tiernan & children

Edward and Ellen Walsh Dunn, arrived in Troy. Perhaps Michael had encouraged his move. Whatever the case, Laurence, still single, contracted typhoid fever in summer 1872 and died. Michael arranged his funeral and handled his estate. In 1867, Laurence's brother Patrick, 22, had died in Kildare. Now, Edward and Ellen had lost two of their three sons, one far from home. The third, Thomas, emigrated to Newark, New Jersey, in the 1870s, a descendant said. Daughter Ellen married a man named Behan and moved to Troy.

New Year's 1873 began auspiciously for the Michael Dunns with the birth of Mary. A week later, Elizabeth, 33, was dead. The newborn lived only a few days. Michael became a widower with five children under 11. The next year, his father died. During this sad time, Michael documented his family's lives in the bible. In an impressive script, he noted the dates of his and Elizabeth's emigrations, marriage, births, and deaths. For decades, Michael kept such records, including the 1798 will, as his father had done earlier.

At some point, Michael's brothers George and Edward and sister Mary crossed the Atlantic. The brothers hovered near New York City and Mary settled in Orange, New Jersey, and married a man named Smith. Nineteen months after Elizabeth's death, Michael married again at St. John's Church in Orange. He was 38, his bride, Catherine (Kate) Walsh, 28.

Kate's parents, Walter and Anne Farrell Walsh, had married at Clane on September 20, 1840; their family grew: Rose, Catherine, Mary, a second Catherine (the first likely died early), Anne, Oliver, and William. When Kate married, her family lived in Brockagh, near Derrymullen. Kate's mother was the daughter of James and Catherine Farrell (James Farrell appears in the TAB in Clane), and Anne had at least three brothers, one of them Garrett Farrell who witnessed Edward Dunn's marriage. Garrett, too, married a Walsh (Anne), but the relationships among Ellen, Anne, James, and Walter Walsh are

a mystery. Likewise, nothing is known about Walter's parents and siblings; the TAB records a Walter Walsh in Collaig Knock and an Oliver Walsh in Narraghmore, though no connection has been established. Kate's brother Oliver emigrated and settled in Connecticut. Her sister Rose had married a Clinton in Troy (another family from Mylerstown) and settled before Kate arrived there. Rose bore two sons: Harry and Christopher, but she died in 1876. During the 1920s, Harry became mayor of Troy. Anne Farrell Walsh conveyed Dunn family news too in the letters she sent to America after 1876. Walter is not mentioned in them; he may have died long before they were written.

Garrett and Anne Walsh Farrell had at least nine children between 1833 and 1853: James, John, Thomas, Joseph, Mary, James, Thomas, Catherine, and Anne. Also documented are the children of Oliver Walsh: Mary Anne, Catherine, Helen, and William. Of the Walsh children who apparently remained in Kildare, records show that Mary married Martin Connolly and had seven children after 1865: Michael John who married Nancy Healy; Patrick, Rosanna Mary, Martin, Ellen, Bridget Esther, and James.

From their wedding at Orange, Michael brought Kate home to Troy and his five children. Over the next 16 years, these children were born: Ann, John, Catherine, Mary, Walter, Edward, Rose, and Thomas, who soon died. Michael moved his family to 500 Second Street, a tall, narrow, flat-faced brick building in south Troy a few blocks from the river, and he opened a grocery there on the first floor. He and Kate became U.S. citizens. As their children grew, they worked in the store. One handled accounts, another made deliveries, and Kate sometimes tended a counter laden with cookies, candy, jars of olives, cheeses, and meats.

The business prospered and the Dunns sent money to Kate's mother in Kildare, whose circumstances were strapped.

Eventually, Michael bought surrounding properties and the family acquired a piano and a St. Bernard. Some people called Michael Old Smokey; it possibly stemmed from the nickname of the prizefighting champion, John 'Old Smoke' Morrissey of Tipperary, who arrived in Troy as a child. Michael, as he aged, looked robust and genial with a round face, white hair, and astute eyes. Several descendants' hair turned snow white at a young age.

The building in Troy where the Dunn family lived and operated a grocery store for many years

An 1886 letter from Anne Farrell Walsh related Michael's mother's death. Soon, the struggling Anne Walsh gave in to her children and emigrated along with her bachelor son, William, whose health was not good. It was a step Anne had rejected

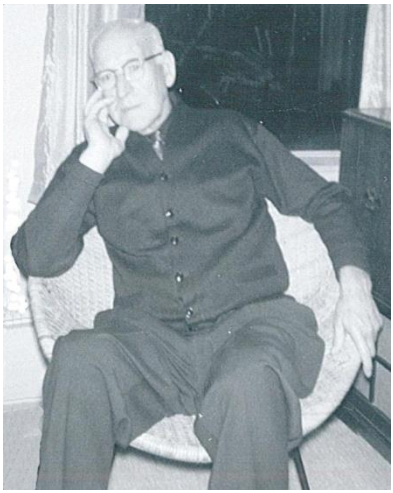
many times. In her last years, she lived with Michael and Kate. She died in 1897 and was buried in Troy's St. Mary's Cemetery, though she had wanted to rest with her parents in Downings graveyard, near Prosperous.

Also emigrating in their time were some half dozen of Michael's nephews. Most of them stayed around New York City and several brothers ran a saloon. Over time, the family in upstate and downstate New York and New Jersey lost contact.

Michael was still running his store when World War I began. Some of his children lived nearby in houses that he owned; some brought their young families to live above the store when the Hudson flooded over or some other misfortune struck. His 12 surviving children gave Michael at least 50 grandchildren, though he did not live to see them all. Among them were ones who became a judge, a physician, lawyers, teachers. and engineers. Michael, it seems, ran credit in his store and had an open-door policy when it came to bids for aid. Irish immigrants arrived at the store because they were told Michael Dunn would help them find work. One was a young Charles Barnes from Donegal, smart as a whip with a national scholar's prize in math. His mother had packed him off to America rather than see him teach in a school for English children. Michael took him to an outlying farm for his first job in America, but not before Anna Dunn had met the newcomer and “set her cap” for him, successfully it turned out. When Anna married, she asked her cousin Alice Smith, daughter of Michael’s sister in New Jersey, to stand up for her. Alice married a man named Nugent and they became the parents of triplets. Son Edmund became a Benedictine monk and gave years of service after 1963 as a missionary in Brazil until his death in 1995. Besides Barnes, some of Michael’s grandchildren by his daughters bore such names as Healy, Dunne, and McCann. Son Edward fathered twins. He also had a son, Thomas, who, after college, worked for Eastman Kodak in Rochester, New York, and later helped found Xerox Corporation.

Michael Dunn 1836-1916

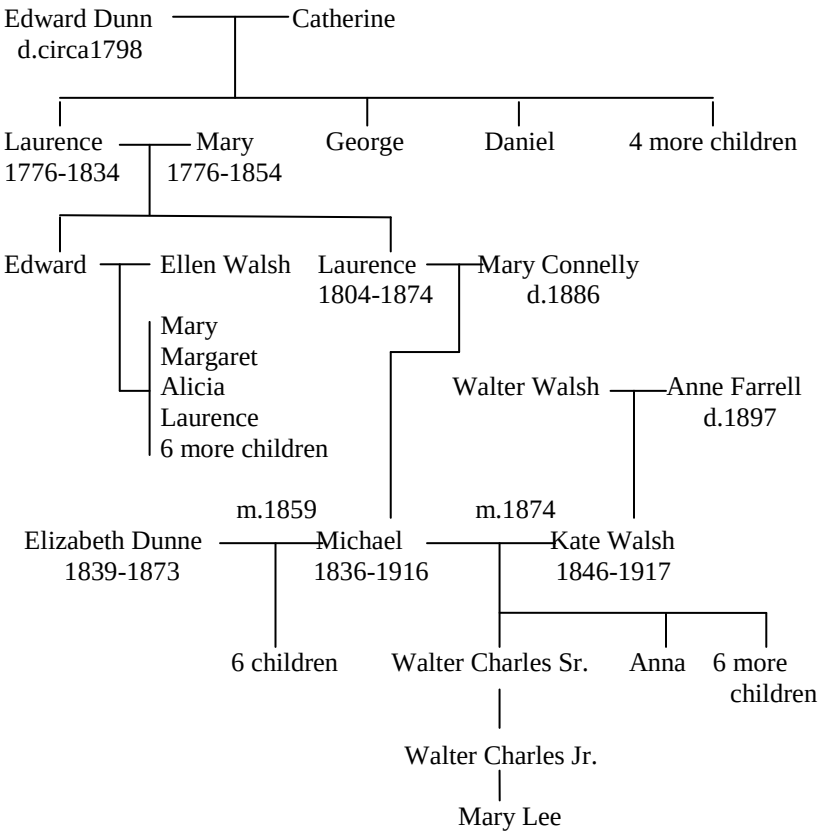
Michael's daughter Anna Barnes



Michael's son Walter C Dunn Sr.

Walter C Dunn Jr.

The Dunn Family Tree (many individuals have been omitted for reasons of space)



Michael Dunn died on January 10, 1916; Kate died the following year. Letters from Anne Farrell Walsh to her family in America were handed down through Edward's family. Michael left his bible to son James who passed it to a relative who took it to Virginia but shared its secrets when asked to do so in the 1970s by son Walter's granddaughter who used the family records to find cousins in the early 1990s in Kildare, including descendants of Edward and Ellen Walsh Dunn, to learn the family's story, and to visit Laurence and Mary Dunn's

resting place under a moss-covered stone in old Allen graveyard. It's possible that the earlier Dunns are buried there too, though no stone says so.

Headstone of Laurence and Mary Dunn at old Allen graveyard

Like Fionn mac Cumhaill, the legendary hero of his Kildare childhood, Michael had leaped from the Hill of Allen to an altogether different place. In doing so though, he also had safeguarded a precious past.

Acknowledgments

So many individuals contributed details to this research over decades that it is impossible to name them all. I thank each and every one. Much information came from the Kildare Heritage Centre at Newbridge and from cousins as I connected with them. I thank Rosemary Kopczynski for information about and photos of Edward and Ellen Dunn's family. I wish my Dad, Walter Charles Dunn Jr., had lived long enough to know what I have learned about his family. I thank my mother, Frances Allen Dunn, for drawing me into genealogy. If anyone can add information about these families, please contact me at maryldunn@aol.com.

THE LIBERATOR'S FAMILY AND CLONGOWES

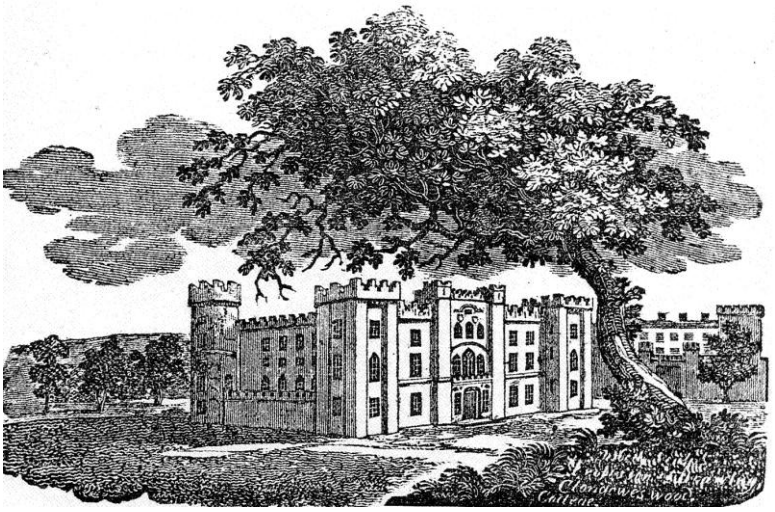
by Brendan Cullen.

Daniel O'Connell played a prominent role in the early life of Clongowes Wood College. He advised Fr. Kenney, the Founder, on the purchase of the castle and was also a constant visitor to the college from the time of its foundation. In a letter dated 6th January 1831, John O'Connell wrote to his young brother Danny who was a student in Clongowes at the time;

Mama wishes you to tell Rev. Fr. Esmonde that my father will be down to dinner on Saturday and remain till Monday if allowed.

Daniel O'Connell loved Clongowes and after his wife Mary died in 1836 he wrote of his desire to leave politics;

..... and going if I am received to Clongowes ……. to spend the rest of my life there.



Woodcut of Clongowes 1832, *Dublin Penny Journal*

Daniel married his third cousin Mary O'Connell of Tralee in 1802 after corresponding secretly with her for two years. The

wedding was kept secret from O'Connell's patron, his wealthy bachelor uncle Maurice O'Connell, who had wished him to marry a Cork heiress. When the marriage became known O'Connell's father and uncle both altered their wills to his disadvantage. Despite rumours of unfaithfulness emanating from O'Connell's political enemies in later years the marriage was a happy one and the couple maintained a voluminous, loving correspondence until Mary's death. The marriage produced twelve children seven of whom survived until adulthood.

Daniel O'Connell in 1813

He sent his four sons to Clongowes; Maurice and Morgan (1815), John (1826) and Danny (1830). As a parent O'Connell's expectations for his sons' education can best be gauged from a letter he wrote to Fr. Kenney from his home in Dublin in January, 1815. In it he wrote;

I am anxious to place two sons of mine under your care. The elder will be twelve in June next: the younger was ten in November last. I intend the elder, and, indeed, both, for the Irish Bar. Of the younger my literary expectations are not as strong as of the elder……The interval of five years and a half for the elder, and the longer interval for the younger, I should propose to devote to the acquisition of much classical learning, a solid formation in Classics, especially in Greek, being, in my opinion, of great value to real education.

I would wish them also to acquire the French language, and as much knowledge in the simpler branches of Mathematics, and as great familiarity with Experimental Philosophy – including, or rather placing at the head, Modern Chemistry- as may be consistent with your plan of education.

O'Connell was anxious that his sons would receive a classical education in the European Jesuit tradition. He was also anxious

.....that they should be strongly imbued with the principles of Catholic faith and National feeling.

The rest of the parents expected no less.

In May 1830 O'Connell's youngest son Danny, following in the footsteps of his older brothers, Maurice, Morgan and John, was enrolled in Clongowes along with his friend Gregory Costigan. Unfortunately, life away from home for Danny proved much less exciting than he anticipated. Despite O'Connell's grand expectations for his younger son's academic progress the reality of school life in Clongowes proved rather

tedious, dull and even boring for young Danny, as is evident from the following extract from his journal:

May the 11th. I got up this morning with the rest of the boys and went to Mr Fraser with Russel to find out what school Greg and I would be put. We were put into Rudiments. Nothing of any consequence occurred for the rest of the day.

May the 12th. We got our books today and went down to evening schools.

May the 13, 14, 15, 16, 17, 18, 19, 20 and all the days to the end passed over without anything of serious consequence happening except that Gregory and I got the uniform.

June the 1st.We had very long prayers today. We are beginning to dislike this place greatly.

Although strict silence was enforced in the dormitory at night after 'lights out', nevertheless, because 'boys will be boys' the dormitory was the scene of many pranks and practical jokes which helped to break the daily monotony. Again Danny's journal contains the following entry;

July 23rd…stones have been thrown in the dormitory several times since I came here. They were thrown last night also.

We are fortunate in having a series of letters written by Daniel O'Connell's wife, Mary to her youngest son Danny when he was a student in the college in the early 1830s. The four children born immediately before Danny had died in infancy so she tended to act rather protectively towards him; a fact that is reflected in her letters. Like all mothers of sons living away from home she expressed an interest in all of his school activities, in his religious formation, in his academic progress and in a special way in his health and general welfare. She frequently encouraged him to attend Mass, she corrected his

spellings in his letters to her and she constantly berated him regarding his poor personal appearance and his lack of acceptable personal hygiene. She was also concerned that he was well fed and many of her letters refer to the tuck she sent to him to supplement his college diet. On the 24th November, 1831 she wrote;

I think it will be better for you to get the basket on Sunday next by your cousin Morgan John who is going with some friends of his to visit the Jesuits. I shall send you a roast Roscommon turkey, some cold ham, bread and a bottle of raspberry vinegar. I shall also send the candles which Hanna forgot to send the last time and your pencils and peppermint you forgot.

Anxious to know how Danny enjoyed the food she wrote to him a couple of days later;
How did you like the turkey and ham? Did the bottle of raspberry vinegar go safe?

She then articulates the preoccupation of every Irish mother in relation to their sons' health when she wrote,

How are your bowels? This concern for his bowels she expressed several days later in a follow-up letter;

Let me know if you got the basket safe. How are your bowels? If they still continue delicate you ought not to take any of the raspberry vinegar or any fruit or sweetmeats. Let me hear from you in reply to this.

Not only was Mary interested in his school diet but she was also concerned about his academic studies. Like her husband she was keenly aware of what subjects she considered to be important. She was anxious that young Danny would study the classics and wrote to him in another letter;

Will it not be better for you to make every exertion while at Clongowes to learn as much of the classics as you possibly can. If you will take a little more trouble you can do anything because you have abilitys (sic).

Mary O'Connell with her youngest son Danny

It appears from some of the letters that Danny may have been a far from diligent student. She continuously exhorts him to study hard as in the following letter;

I hope my darling Danny you will pay close attention to your studys (sic). You owe it to yourself as well as to your parents……Be attentive and make good use of the time you will be at Clongowes. You have talents if you only give your mind to application. I am sure you will do everything to gratify me.

However, Mary appears to have had some inkling that Danny was not pursuing his studies as assiduously as she would have liked and reminded him,

How it would grieve your father were he to hear that you were idle at school and deserved punishment of any kind.

In 1831 O'Connell purchased a partnership in Madden's Brewery in James's Gate near Guinness's for young Danny when he was still in Clongowes. The plan was that Danny would take over the running of the brewery when he came of age. Mary refers to the brewery and the excellence of the porter in several of her letters to Danny. On the 25th November 1831 she wrote,

The brewery is going on very well. We had some of your porter yesterday at dinner. They all said it was very good. In honour of you I took a drink of it to your health and the servants say it is the best porter they ever drank. With your next prog (tuck) *I shall send you a few bottles of the porter.*

Mary was keen to keep Danny informed of the progress of the brewery. In one letter she mentioned that Mr. Fitzpatrick, who oversaw Danny's interest in the brewery, had visited her and,

He gave a pleasing account of the result of the sale of your porter last Monday. The drays and horses were the admiration of those who saw them and they were cheered through every street when they passed. The men are most comfortably dressed and on the shafts of the drays are a large brass plate with a

shamrock on it (sic) and Daniel O' Connell Junior and Co. in large letters on it.

Like most mothers, Mary focused in many of her letters on his lack of personal cleanliness. On one occasion Daniel O'Connell had spent a weekend in Clongowes and when he returned home on the Monday he had nothing good to report on his son's personal appearance. This news upset Mary and in an angry letter to Danny she showed her annoyance and her obsession with cleanliness, when she wrote,

Your father told me your hair and your hands were filthy both days. Did you not my child promise me you would be particular in keeping your head combed and your person clean? But when you neglected to do so on those two days your neglect on other days must be dreadful.

However, despite Danny's difficulties we are left in no doubt what Mary thought of Clongowes as a school. In another letter to Danny she informed him that;

Morgan John left his brother Maurice at Exeter School in Co. Carlow. Phrey Mynahan is away to leave his brother at Carlow College. What fools they are not to leave their brothers at your college, the only real good Catholic school in Ireland.

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COLONEL EDWARD WOGAN (c.1626-1654)

I will give you one hint – Loyalty is her ruling passion; and since she could spell an English book she has been in love with the memory of the gallant Captain Wogan who renounced the service of the usurper Cromwell, to join the standard of Charles II, marched a handful of cavalry from London to the Highlands to join Middleton and at length died gloriously in the royal cause.[1]

Such was the advice Fergus McIvor gave to Edward Waverley, the hero of Sir Walter Scott's romantic novel set in Scotland during the Jacobite Rebellion of 1745, who was having difficulty wooing Fergus's strong-willed sister Flora. Like many others Scott assumed that Wogan, a hero remembered in the Highlands from an earlier era, was an Englishman. In fact he was from Blackhall, a member of an Anglo-Norman family which had been present in the vicinity of Clane since the late 13th Century.

The Wogans

Sir John Wogan, a member of a Pembrokeshire Anglo-Norman family, was sent to Ireland by the English king Edward I in 1285. He ultimately became Chief Justicar, a position corresponding to the later post of Lord Lieutenant. According to the Reverend Matthew Devitt S.J. the estate of Rathcoffey was granted to his son, also Sir John Wogan, by King Edward II of England in 1317.[2] Although Rathcoffey remained the residence of the principal branch, branches of the family lived in Newhall, Blackhall, and Richardstown.

The Wogans were pillars of the English establishment in Ireland until the Reformation. Subsequently, because the family remained staunch Catholics, they became involved in a series of uprisings. William Wogan of Rathcoffey was one of thirty-seven knights executed in 1581 for involvement in Lord Baltinglass's Rebellion in favour of Mary Queen of Scots.[3] In

1642 Nicholas Wogan of Rathcoffey was attainted for treason and was a member of the Confederation of Kilkenny while his kinsman Edward Wogan of Blackhall,[4] the subject of this article, was prominent in the wars between King and Parliament. In the next century Sir Charles Wogan and his brother Nicholas were committed Jacobites. In 1719 Charles famously rescued the Polish Princess Clementina Sobieski, the bride-to-be of the 'Old Pretender' James III, from Austrian custody in Innsbruck.[5] When John Wogan of Rathcoffey died without an heir in the early part of the 18th Century Rathcoffey was inherited by the Talbot family who sold it in the 1780s to Hamilton Rowan who demolished the castle to build a house.[6]

From Blackhall to Pembrokeshire

Edward was the third of four sons of Nicholas Wogan of Blackhall and his wife Margaret Hollywood. When Nicholas

The probable site of Blackhall Castle on the lands of Blackhall Stud. The last of the ruins were demolished circa 1950 to make way for some of the buildings seen in the background. A large tree-covered mound, partly visible on the left of the photograph, may have been a motte.

died in 1636 the four daughters of the marriage were already married leaving Margaret with her four teenage sons in Blackhall. By the winter of 1641/1642 life in Kildare had become dangerous for a widow and young sons. Sir Charles Coote ravaged the Pale with orders *to wound kill slay and destroy, by all the ways and meanes hee may, all the said rebels and their adherents and relievers, and burne, spoil, wast, consume, destroy and demolish all the places, townes and houses where the said rebels are.* Bills of High Treason were found against 300 persons of 'quality and estate' in County Kildare including Nicholas Wogan of Rathcoffey. It appears that early in 1642 Margaret took refuge in Wales with the Pembrokeshire Wogans taking the two youngest boys Edward and Thomas, aged 15 and 13 respectively with her leaving the two older brothers to look after the estate.[6]

One of the Pembrokeshire relations, Thomas Wogan, was a staunch supporter of Parliament in the English Civil War which had broken out in 1641. Thomas was a Member of Parliament and an officer in the Parliamentarian army. It was through his influence that Edward, then in his eighteenth year and perhaps motivated by a young man's desire for adventure, joined the Parliamentary army in the Autumn of 1643.[7]

Edward the Parliamentarian soldier

The son of a well to do Kildare family Edward was already an accomplished horseman and would have been readily accepted by the Parliamentarian army which was anxious to build up its cavalry to match the Royalist general Prince Rupert's Cavaliers. However Edward's Irish origin was evidently concealed as early records describe him as English. Edward joined Sir Arthur Hasselrigg's regiment of dragoons in which his kinsman Thomas also served.

In the early part of the war Parliament relied on soldiers recruited by large landowners who supported its cause and on trained bands from the City of London. The enthusiasm of

these troops waned as the war progressed and Parliament saw the need for a national army which ironically they had in the past consistently refused the king. In this New Model Army men were appointed on merit rather than on their social status.

The New Model Army engaging the Cavaliers at Naseby 1st April 1645, Captain Edward Wogan commanded a troop of dragoons in the battle

Edward had evidently made an impression during his regiment's campaigns in 1644 because his name appears on the original list of officers of the New Model Army.[8] Edward was appointed captain of a troop in Colonel Okey's Regiment of Dragoons. It can be assumed that Edward was discreet about

his Catholic religion as the rank and file of the new army held strong Puritan religious convictions.

Edward wrote an account of the operations of the New Model Army during the years 1645 to 1647 which is one of the main sources for the period.[9] Okey's Regiment took part in the assault on the Bridge Gate at Bath, led the storming of Bovey Tracey and Bristol and took part in both sieges of the Royalist stronghold of Oxford. On 1st April 1645 at Naseby in the decisive battle of the war in 'classic dragoon style' Edward's unit lined the hedges on the western side of the battlefield and made a significant contribution to the victory.[10] The Royalists suffered heavy casualties, thousands were taken prisoner and most of the Royalist artillery was captured. After Naseby Royalist towns gradually fell to the Parliamentarian forces. In April 1646, after the second siege of Oxford, the king fled north and put himself into the hands of the Scottish Presbyterian army at Newark. On 30th January 1647, after failing to get a commitment from Charles to introduce the Presbyterian religion into England and on receipt of a £200,000 instalment on their 'expenses', the Scots handed the king over to Parliament.

Edward Changes Sides

The capture of the king marked the end of the First English Civil War and saw the beginning of tensions between Parliament and the Army. Maurice speculates that it was at the time of the king's return to England after being handed over by the Scots that Edward began to question his allegiance. There was a reaction in favour of the king in all three kingdoms at this time and Edward who was stationed in Nottingham with the Army when the king was brought there must have been impressed by his dignified bearing. Edward's narrative of the activities of the New Model Army shows a growing alienation from the predominant radical element in the army which favoured a Commonwealth rather than the constitutional monarchy favoured by Parliament in which the king's powers

would be severely curtailed.[10] It can be assumed that continuing atrocities in Ireland added to his disenchantment.

Edward the Royalist Soldier

In October 1647 Edward's troop was in Worcestershire awaiting disbandment. Royalists were now in the ascendency in Scotland and Edward persuaded his men to join him in marching to join them. They set off accompanied by some Worcestershire Royalists in the third week of February 1648. They arrived in Edinburgh on 10th March having captured Carlisle en route rescuing two hundred royalist prisoners. Edward had increased his force to 500 men by 24th April 1648 and joined the royalist commander Sir Philip Musgrave in raiding Parliamentarian forces in northern England.

On the 8th July 1648 Edward's force formed part of the advance guard of an army which crossed into England under the command of James Duke of Hamilton the leader of the Scottish Royalists. On the 17th of August 1648 the Royalist army, which had become scattered, was attacked near Preston and routed by Cromwell. Hamilton was captured and executed but Edward escaped. The Covenanters had regained control in Scotland after the Royalist disaster at Preston so he made his way to Ireland where he joined James Butler the Marquis of Ormond, the King's Lord Lieutenant, in Cork on 29th September 1648.

Ormond gave Wogan a commission as colonel and he raised a regiment of horse. Ormond, who headed an uneasy alliance of Protestant Royalists and the Catholic Confederacy, was anxious to take Dublin which was held for Parliament by the Puritan general Michael Jones, before the expected arrival of Cromwell in Ireland with a large army. The Royalist army moved into Leinster taking Maryborough on 9th May 1649 and Athy on the 21st May. A council of war, held in Naas on 14th June, decided to attack Dublin immediately, as Jones was expected to receive reinforcements but a month was wasted

during which the garrison received strong reinforcements. On the 2nd August Jones attacked the Royalist camp at Rathmines taking them completely by surprise. The Royalist army collapsed and whole regiments fled or surrendered. There was one exception; *a small party of them under Colonel Wogan got a great reputation for their behaviour, who being gotten together defended themselves so gallantly and with so much resolution against the whole power of the enemy, that, at last, after great slaughter, they made terms for themselves before they could be forced to yield.*[11] Under these terms of capitulation Edward was allowed to march off with his men.

After Rathmines Ormond was never again able to confront the Parliamentarian forces in the field and resorted to defending fortified towns and castles. After the fall of Drogheda, Wexford and New Ross the focus fell on Waterford. The key to its defence were the forts of Passage and Duncannon on either side of the mouth of the Suir which controlled the entrance to the river. Captain Thomas Roach commanding Duncannon, the most important of these, informed Ormond that it could not be held. Ormond's response was to appoint Wogan Governor of the fort and despatch him to Duncannon with Wogan's men reinforced by 120 men of Ormond's bodyguard. Edward successfully repulsed an assault on Duncannon by Jones following it up by sallying out and routing Jones's force causing them to lift the siege and march away.

After hearing of the repulse at Duncannon Cromwell, who had landed in Dublin with a large army on 15th August, advanced on Waterford. He detached a force under Ireton which captured Passage. Edward was captured when a Royalist force attempting to recapture Passage was overwhelmed by a Parliamentarian army sent from the siege of Waterford. Edward was sent to Cork for court martial which Cromwell intended would sentence him to death. However he escaped persuading the provost marshal who was guarding him to escape with him.

After his escape Edward was assigned by Ormond to negotiate with his Confederate allies, influenced perhaps by the fact that Edwards cousin Nicholas Wogan of Rathcoffey was a member of the Confederacy's Supreme Council.[12] However the Royalist cause in Ireland was disintegrating following the news that Charles II, who had become king after the execution of his

Duncannon Fort, County Wexford which Colonel Edward Wogan relieved and successfully defended against Cromwell's forces in 1649.

father on 30th January 1649, had reached an agreement with the Scottish Covenanters in which he promised inter alia to abolish the Catholic religion in his realms. Edward's last military action in Ireland was against John Maloney the Bishop of Killaloe who had begun to attack Ormond's garrisons. Wogan easily defeated and captured the bishop. His position having become untenable Ormond sailed for France in February 1651 taking Edward with him.[13]

Edward left France in March 1651 for Scotland to join Charles II who was in Stirling. On arrival Edward, by now famous in Royalist circles, yet again raised a cavalry regiment. Charles

crossed into England with a mainly Scottish army and was proclaimed King of England in Carlisle on 6th August 1651.

Charles II before the battle of Worcester. Edward Wogan led a cavalry charge which covered the king's escape following the Royalist defeat

The Royalist army gathered little of the anticipated support as it marched south to Worcester arriving there on 22nd August in poor spirits. Cromwell's forces stormed the town on 3rd December. After fierce fighting King Charles was trapped and in danger of capture; however Edward, with three hundred cavalry, held the Cromwellian army off while Charles and a small party made their escape.[14] Edward escaped through Wales to Milford Haven from where he sailed to France.

Edward spent 1652 impatiently with Charles's impoverished court in Paris. However in on 3rd November 1653 Edward left Paris with seven or eight companions travelling to London in disguise with the aim of joining a Royalist revolt in the

Scottish Highlands. In London he increased his party to 20 men, collected money and bought horses. They left Barnet in small groups on 21st November and arrived at Durham on the 30th of that month. The party set out from Durham on 4th December 1653 brushing aside some cavalry which had been sent out from Newcastle to intercept them. Gathering support on the way Edward arrived at the Jacobite headquarters north of Loch Tay with 100 well-armed mounted men.

Edward quickly raised yet another regiment of horse, his fourth. He subsequently carried out a number of successful raids into the Lowlands which won him a considerable reputation among the Highlanders. On 14th January1654 he encountered and, although outnumbered two to one, defeated a squadron of the elite Brazen Wall Regiment which had previously boasted that it had never been beaten. In the action Edward received a sword wound in the shoulder. The surgeon who dressed the wound allowed it to close without cleaning it out and it became gangrenous. Edward died on 4th February 1654 in his twenty-eighth year. He is buried at the Kirk of Kenmore near Aberfeldy, Perthshire in the Scottish highlands.

Edward the Man

All of Edward's adult life was spent under arms and little is known of his private life. It is clear he was a man of considerable ability and charisma and was an inspiring military leader. John Okey under whom he had served in Hasselrigg's Regiment made him a captain in charge of a troop in his elite regiment at the age of 18 after a single year's service. In 1647 aged 22 he persuaded his seasoned troopers to change sides and follow him on a dangerous journey into Scotland and later when escaping from captivity in Cork he persuaded his gaoler to defect and accompany him. Maurice who had himself been a major general in the British Army is impressed by Edward's account of the campaigns of the New Model Army from 1645 to 1647. He notes that the young man was well informed about the operations of the army as a whole and the reasons for those

operations.[15] He was evidently a man of principle as he transferred his allegiance to the Royalist cause when its fortunes were at their lowest ebb. In an age of shifting allegiances when it was not unusual for men to change sides Oliver Cromwell harboured a special hatred for *Wogan that murderous revolted fellow.*[16] This sentiment is perhaps an indication of Wogan's calibre and the damage he had done to the Parliamentarian cause. Edward's exploits in the few months of his last campaign in Scotland before his death were such as to ensure that he was still remembered in the Highlands nearly a hundred and seventy years later when Sir Walter Scott writing in 1822 has his fictional heroine Flora McIvor tending Edward's grave in Kenmore.

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[3] Ibid. page 81.
[4] Major-General Sir Frederick Maurice, *The Adventures of Edward Wogan*, London 1945, page 142.
[5] Rev. Canon Sherlock, 'Notes on Antiquities in the Parish of Clane', *Journal of the Kildare Archaeological Society, Vol.1*, pages 25-33.
[6] *Rathcoffey Castle County Kildare*, www.kildare.ie/Heritage/historic-sites/rathcoffey-castle.asp, viewed 14th October 2008.
[7] Thomas Wogan of Pembrokeshire was one of the regicides who signed the death warrant of King Charles I in 1649. Because of this he was excluded from the general pardon on the restoration of the monarchy in 1662. Condemned to death he escaped and fled to Holland where he died in 1666.
[8] Rev.Joshua Sprigg, *Anglia Riviva*, 1647.
[9] Edward Wogan, *the Proceedings of the New-Moulded Army*.
[10] Ian Roy, *Oxford Dictionary of National Biography*, Vol.59, page 944 and D Murtagh, 'Col. Edward Wogan', *The Irish Sword*, V 2 1954, pp 43-53.
[11] Carte. Collection of Original papers. London 1739, cited by Maurice.
[12] W O Cavanagh, 'the Wogans of Rathcoffy', *Journal Kildare Arch Soc* V.
[13] D Murtagh, 'Col. Edward Wogan'
[14] Andrew Lang. *History of Scotland*, Vol. III, page 258. Edward McLysaght erroneously states in *More Irish Families* that Wogan saved King Charles I at Naseby. Wrong king, wrong battle, wrong side.
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MORE STRANGE HAPPENINGS IN CLANE
by John Noonan

Wise Women or Witches?

In early Celtic society many deities were female and early religious leaders included a number of druidesses (or *bandraithe*). These were regarded as having a direct conduit to the gods and as being custodians of secret knowledge. Probably this knowledge was about herbs and natural elements and these women acted as healers and midwives. In later years such women often remained central figures in their communities and were looked to for their healing skills and alleged powers of divination. Many localities had a wise woman who seemed to have supernatural skills. There was controversy as to the source of these skills. The Church believed that they came from the devil, others that they came from the fairies. Even if the devil was not directly involved it was felt that the powers came from the darker elements of the surrounding landscape or ancient supernatural forces which were evil and not Christian. The Church regarded those who dealt in such practices as witches.

Biddy Early of County Clare was the most well known of these women in relatively recent times. However Kildare had its own famous wise woman, Moll Anthony who was a contemporary of Biddy. There are conflicting stories about her origins; most of them which involve fairies are rather dubious. The antiquarian Sir Walter Fitzgerald suggests that she was born in Punchesgrange and was illegitimate. According to Fitzgerald her name was in fact Mary Leeson and that in later life she took the Christian name of her alleged father Anthony Dunne. She is often referred to as 'the rare oul Moll Anthony of the Red Hills' but it is more likely that she lived on the Hill of Grange between Milltown and Rathangan although it is also said that she lived on the Hill of Allen.

Moll appears to have begun her magical career by curing animals before moving on to curing people, she was said to be

especially good with fevers and diseases of the stomach. She was often known to curse people who offended her. The clergy took particular exception to this and she was denounced from the pulpit as a witch but took no notice. According to Fitzgerald she died in 1878 aged 91 and is buried in Milltown.

The Headless Coach

There are many stories of hauntings associated with Clongowes; the following story appears in the Clongownian.

On Christmas Eve, many years ago, the Rector of Clongowes was sitting up very late over some correspondence, in his room in the castle overlooking the gravel sweep in front of the hall door, when to his surprise, he heard the rhythmic klop, klop of horses' hooves coming up the avenue at a brisk trot and to his practised ear, they signalled the arrival of a coach and pair. There was no mistaking the direction of the sounds, so he put down his pen and listened. A minute later the coach drew into the carriage-sweep in front of the castle, the wheels crunching with the usual noise as they turned the circle, and pulled up sharply before the hall door. Amazed at the sounds and wondering who could be arriving at such a late hour, he rose and went down immediately and threw open the front door. To his astonishment when he looked out, there was nothing whatsoever to be seen either of the passengers or the coach anywhere, and not a sound broke the stillness. He was thoroughly mystified, for he couldn't doubt the reality of what he had heard, and to his dying day the mystery remained unsolved.

Many years later, another priest, Fr X, who had been told this story by the Rector, when he was a young scholastic, was working late into the night one Christmas Eve, filling in Christmas exam reports. His room looked out on to the lawn in front of the castle. Suddenly, the noise of horses' hooves and the crunching of wheels on the gravel broke the silence of the night. The noise was unmistakably that of a coach and pair

rapidly approaching the castle. The commotion was similar to that which occurred during the first incident above many years earlier; the rhythmic beat of horses' hooves, the rapid pace, the jingle of harness and the noise of the wheels on the gravel as the coach turned round and stopped in front of the hall door. Puzzled as to why people would be arriving so late at night, but never doubting that there was someone below, Fr X went down to the Round-Room, where the door key was usually kept. At the same time the butler arrived from the pantry and remarked that he too had heard the coach and would attend to the parties himself. Fr X returned to his room and was met by the Bursar enquiring who the arrivals were and together they waited till the butler came to report. After some minutes he appeared looking scared and puzzled. He had searched the drive thoroughly but not a trace could he find of a coach, horses or passengers nor any sound of them.

Fr X was perfectly convinced he heard the phenomenon, not on the road which is about a mile away but unmistakably down at the front door, and his conviction was shared by two witnesses independent of himself. Later he added that it was only when he returned to his room that he recalled the story of a similar happening on a Christmas Eve which he had heard from the Rector many years before.

Hauntings in Loughanure

Bernadette Plunkett (nee Byrne) recently gave me some stories of hauntings in Loughanure;

The White Lady

She was tall, slim, wore a white cloak and a white dress. The cloak had a large hood pulled up loosely to the front of her head. She had long dark brown hair worn loose to her elbows with strands running down the front of her shoulders. She was not menacing or frightening, in fact she seemed very calm. She could be seen anywhere between Losty's shed and the end of the road. She floated in front of you but never went beyond

Murphy's Hill. She never spoke to you. I saw her three times, I was about 13 years old. Margaret and Anne Farrell were with me on two occasions. One was the night we were on our way to get the doctor for my father Thomas Byrne, we then went on to October devotions. My father died that night, it was 9th October 1954.

The Jesuit Brother

This brother wore the black habit with a leather belt. He carried a rosary and walked from the entrance to Jimmy Nestor's lane to the head of the road leading to Loughanure. He could be seen fingering the beads of the rosary. I only saw him once, I was with Mrs Farrell of Loughanure. Her husband John was a chef at Clongowes College. We spoke to the father superior about him and were told that the brother was doing penance for past sins. He was often seen and heard crying. He never spoke or followed anyone on the road. Father Superior told John 'just say a prayer for him and go on your way, he won't harm you'.

Murphy's Hill, said to be haunted by the White Lady and the Jesuit.

There was another ghost in Loughanure who seemed to be around when someone was dying. He was said to be a teacher, an ex-headmaster, wearing a black cloak, black knee boots and a tall black hat. He was supposed to have been teaching in a hedge school in Loughanure near Ross Reilly's home.The night my father died he came through the back door, tipped his hat to my mother and went out through the front door. I never saw him before or since but when I asked my mother about him a few months after Dad died she just said he is the angel of death come to warn her. I believe he was seen on many occasions in Loughanure and Firmount.

There was supposed to be a crying child in what is known as 'the straight road' between Firmount and Loughanure. I never saw him but he was supposed to be wearing short trousers, tattered jumper and had short brown hair, boots without laces and torn toes, he had no socks. My Dad's brother was visiting one evening and about a half hour after he went home there was a knock on the door, he was back and told Dad he heard a child crying, but when he tried to speak to him he ran away. He was worried that some child was lost. Dad told him not to worry. He was a chimney sweep boy who died in a chimney in Loughanure. Seemingly the sweep he worked with was from Prosperous. It was said that the boy could not find his way home or find the sweep so he rambled Loughanure looking for him and crying. The priest was called many times to bless the spot.

No one ever seemed afraid of these ghosts, we knew about them but it seemed a matter of course to see them. I hope someone else can back up these stories.

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MISCELLANY

From the Leinster Leader, April 25th 1936.

A large and enthusiastic audience attended Clane Hall to witness "The Irish Volunteers" which was so successfully rendered by "The Bohemian Players" Clane. It is not difficult to analyse the reasons for the amazing success. To begin with, it was one of the most impressive performances witnessed for some years. The principal characters included Mr Jim Treacy (the Doctor), Miss Kitty Kenny (his sister), Miss May Wallace (the Doctor's fiancée), Mr Paddy Moloney (a student), Mr Michael Archer (a volunteer), Mr Tom Cribbin and Mr Paddy McCormack (British Officers), all of whom displayed great talent. A short comedy entitled, "A Lady's Garter" followed which created much laughter and applause: Miss Alice Cranny taking the principal part (as Mrs Mayfield), Mr Paddy Moloney (her husband), and Mr Tom Walsh (a visitor). A most amusing sketch was contributed by Miss Lizzie Bracken and Mr Henry Kearns who showed that they had the potential of coming greatness as comedians. Songs were beautifully rendered by Miss K. Bergin (Little Boy Blue), Miss Bridie Cribbin and Mr Pat Byrne. Dances were performed by the following; Miss Alice Cranny (hornpipe), Miss Annie Byrne, Miss Maisie O'Brien (Dublin), Miss Molly Byrne, Miss Cecilia Cribbin, and three Hand-reels by Miss Annie Byrne, Miss Kathleen Bergin and Master Paddy Corrigan. Music was by Miss Kitty Kenny (piano) and Mr Jim McGuire (violin). Much credit is due to Mr Jack Cribbin, Mainham and Mr Tom Walsh who were responsible for the stage scenery, lighting and other effects. The performance concluded with the singing of The National Anthem.

Richard Sullivan

Clane by Thomas Francis Meagher

Thomas Francis Meagher wrote in some detail about the time he spent in Clongowes Wood College. Present day Clane

residents will be amused and entertained by his less than complimentary description of Clane village in the 1830s.

Clane was one street. The street numbered a hundred houses, more or less. Every second one was a shebeen, or tavern, dedicated, as the sign-board intimated, to the entertainment of man and beast. I recollect that on one sign-board, next to the post office, the Cat and the Bagpipes rampantly figured; whilst on another, a red coffin, with three long clay pipes crossed upon the lid, and a foaming pot of porter pressing down the pipes at the point of intersection, gave the public to understand that the wakes of the neighbourhood would be "convaniently" supplied. There was a police-barrack, of course, with a policeman perpetually chewing a straw outside on the doorstep, rubbing his shoulder against the white-wash of the door post, and winking and spitting all the day long. There was a Protestant church, right opposite the police-barrack, with its angular dimensions, fat tower in front, sheet iron spire, and gilt weathercock on top. There was a low- sized, most modest, low-roofed, little Catholic chapel, back from the street a few yards, with a convent, sheltering three Sisters of Mercy (sic).
Brendan Cullen

From the *Leinster Leader* report on Clane GAA AGM, January 12th 1941

Great public interest was shown at the Club's AGM on January 12th last in Clane. It was the best attended meeting ever according to the Club Secretary. When the Chairman took his seat there was scarcely standing room in the Village Hall for players, members and supporters. It had been a memorable year for the Club. Pat Dunne paid tribute to all for their support and looked forward to the continued support of the Club. The Secretary Michael Healy reported on Club activities during the past year and reported that income had been £55-7-5 and expenditure £44-3-9 leaving a credit balance of £11-3-8. Officers Elected.

Chairman, Pat Dunne; Vice Chair, Jim Connolly; Secretary, Michael Healy; Treasurer, Patrick McCormack;
Committee: Sgt. Marron, Pat Stanley, Joe Bracken, C. Walsh, J. Manzor, M. Archer, W. Merriman, J. Kiernan, P. Ennis, P.J. Bracken, J. McCormack, M. Fanning.
Captain Senior Team; P. Stanley:Junior Captain; P.J. Bracken.
A resolution was passed thanking Mr. Manzor for the use of his field for matches and training. Thanks was also expressed to Fr Gleeson C.C. for his work at school football level.

The social side of the Club was not neglected. For those hardy men who played on Sunday afternoons the Village Hall was the centre of the social scene. It was to this Hall, used also for dancing, that they walked or cycled with the girlfriend on the bar of the bike, for a night's dancing.
On Sunday April 13th Eamonn O'Neill's Ceili Band provided the music. This was Easter Sunday night 1941.
Catering was provided promptly and efficiently by the hardworking ladies' committee.
Admission was; Gents 3/- , Ladies 2/6, Couples, 5/-. This included refreshments.
Hours of Dancing; 9pm – 3am.
A presentation of Intermediate and Minor Championship medals was made to the victorious teams who restored the Club's pride.
Richard Sullivan

Tragic Accident In Clongowes 1941
Unfortunately, the 1929 Building in Clongowes, the huge limestone building at the back of the Castle, was the scene of a tragic accident on the 20th May 1941, which resulted in the deaths of three college workmen; Matt Slevin, Edward Murphy and Peter Masterson. They were in the process of hoisting a platform to gain access to the upper storey windows for painting. The pulley rope was attached to one of the parapets. When the platform began to rise, the parapet disintegrated and

the debris fell on the men before they could save themselves. The late Sean Cribbin and his late father John were also on the platform. The father sustained a fractured shoulder while young Sean was saved by jumping off the platform which was only several feet from the ground. The funerals of the deceased took place from Clane parish church on Ascension Thursday. Matt Slevin and Peter Masterson were buried in the Abbey cemetery in Clane while Ned Murphy was interred in Mainham cemetery.

Brendan Cullen

From the *Leinster Leader* May 1936.

Clane District Court. Lorry driver fined for transporting GAA supporters in a lorry.

The court was held on Tuesday 27th April before District Justice Reddin. Mr Michael Fogarty, Registrar was in attendance.

A lorry owner Mr Edward Rourke, Clane, was summoned for carrying passengers on a lorry unlicensed for that purpose and with failing to have an insurance policy covering the risk of carrying passengers. Sgt. Pender, Robertstown, stated that on Sunday the 15th of March he came across a lorry in which twenty people were being transported, belonging to the defendant and driven by a man named Walsh. The driver failed to produce the appropriate carrying - passenger licence and certificate of insurance, but merchandising papers were in order. A football match, Clane v Newbridge was to take place that afternoon in Robertstown. Walsh stated that he picked up the people on the road who were going to the match. Witness stated that he did not know the people in the lorry, but he thought that they were from Clane.

Justice: "Was there any seating provided?"

Witness: "No."

Mr Wilkinson, Solicitor, who appeared for the defendant asked Justice Reddin, "Are you aware that the GAA authorities have made an application for permission to use these lorries?"

Justice: "No."

Solicitor: "Do you know of any alternative method of getting from Clane to Robertstown?"
Justice: "I don't know anything about that."
The defendant stated that the driver of the lorry, Chris Walsh, was a member of the Clane team and was going to the match carrying jerseys, when he met a number of Clane supporters and picked them up. Mr P. Wilkinson, Solicitor, stated that in isolated rural areas where there was no bus transport, lorries were the only available means of transport. These people were not aware of the provisions of the new Traffic Act and had been accustomed to carrying supporters to GAA matches in this way. Furthermore, many lorry owners could not afford to pay the heavy insurance premiums. The GAA had applied to the Commissioner to allow buses to run but the application had not been granted.
Inspector McNamara stated that it was very dangerous to carry people in this way as there was always the risk of an accident. The Justice said that the second charge of failing to have the proper insurance certificate was very serious. If an accident had occurred and people had been injured would defendant be in a position to pay heavy damages? He was afraid not, as the existing policy of insurance would be useless. He imposed a fine of £1 on each charge. The summons against the driver was dismissed.
Richard Sullivan

From various British newspapers
Bath Chronicle and Weekly Gazette, 8 September 1774
On 17 August a most daring mob came from Naas (headed by a surgeon) to Clane, in the middle of the day armed with guns, pistols etc and did there, most wantonly murder one Cooke, a shoe maker, an innocent and industrious man. They cut and maimed every person they met indiscriminately then broke the windows and forced their way into as many houses in the village as they could, robbed some and let liquors run about the public houses, destroyed the furniture in others and marched off triumphantly.

Morning Post, 2 November 1842
Rev Mr Kearney PP of Clane who died last Wednesday left by his will £8,000 to the Right Revd Dr Healy for the college of Carlow; £500 to the poor of the parish of Clane; £300 to the society for the propagation of the faith and £200 to the convent of Clane.
Manchester Evening News, 19May 1880
A dangerous mistake...there was a singular occurrence on Tuesday night at Blackhall, near Clane, the residence of Mr CC Rynd, agent of Lord Cloncurry. A tenant named Dunne had been seen loitering about the house during the day. As it was supposed that he was there with an evil intent, the police were contacted and at night a patrol found him concealed under Mr Rynd's window. The inmates of the house fired out on hearing the commotion. They did not recognise the police. Thankfully no one was injured.
Ciaran Reilly

From *the Clongownian* 1945
Considerable interest has been aroused by the recent discovery at Rathcoffey of the remains of the Irish Giant Deer – *Megaceros hibernicus* [*or gigantus*]. In connection with this year's tillage campaign some of the College land came under the plough for the first time. During the course of the work the ploughman, James Noonan, found the tractor impeded by an obstacle which, when unearthed, was found to be the skull of a large animal. Several of these skulls were unearthed, most of them having parts of antlers attached. Suspecting what they were James Noonan brought them to Mrs Grealy, Principal of Rathcoffey National School who is keenly interested in ancient Irish remains and it was she who brought the finds to the attention of the authorities of the National history Division of the National Museum.
John Noonan

GROUP EVENTS APRIL 2013-MARCH 2014

Wednesday 17 April 2013
Launch of the 2nd Edition of Coiseanna Clane Local History Group's annual journal followed by a short talk by Brendan Cullen and John Noonan on the Pale, Clongowes and Clane.

Wednesday 15 May 2013
Dessie Boland, Interviews with older residents.

17 - 25 August 2013 – Heritage Week

- Saturday 24 August 2013, Visit to be announced.
- 8.00pm Tuesday 20 August, Clane Library, Jim Heffernan, The Griffith family of Millicent.

Wednesday 18 September 2013
Ciaran Reilly, Clane's Famine Emigrants.

Wednesday 16 October 2013
Rev. Bruce Bradley SJ, The Amalgamation of Clongowes and Tullabeg.

Wednesday 20 November 2013
John Noonan, People of the Village.

Wednesday 15 January 2014
Liam Kenny, Firmount House.

Wednesday 19 February 2014
Mario Corrigan, *My Uncle Frank* by Thomas Bodkin, his Clane connection.

Wednesday 19 March 2014
Larry Breen, The Canal Boats.

All the above are at 8.00pm in the GAA Centre, Prosperous Road, Clane unless otherwise state.