

# **Coiseanna**

**The Journal of Clane Local History Group**

## **Editorial Committee**

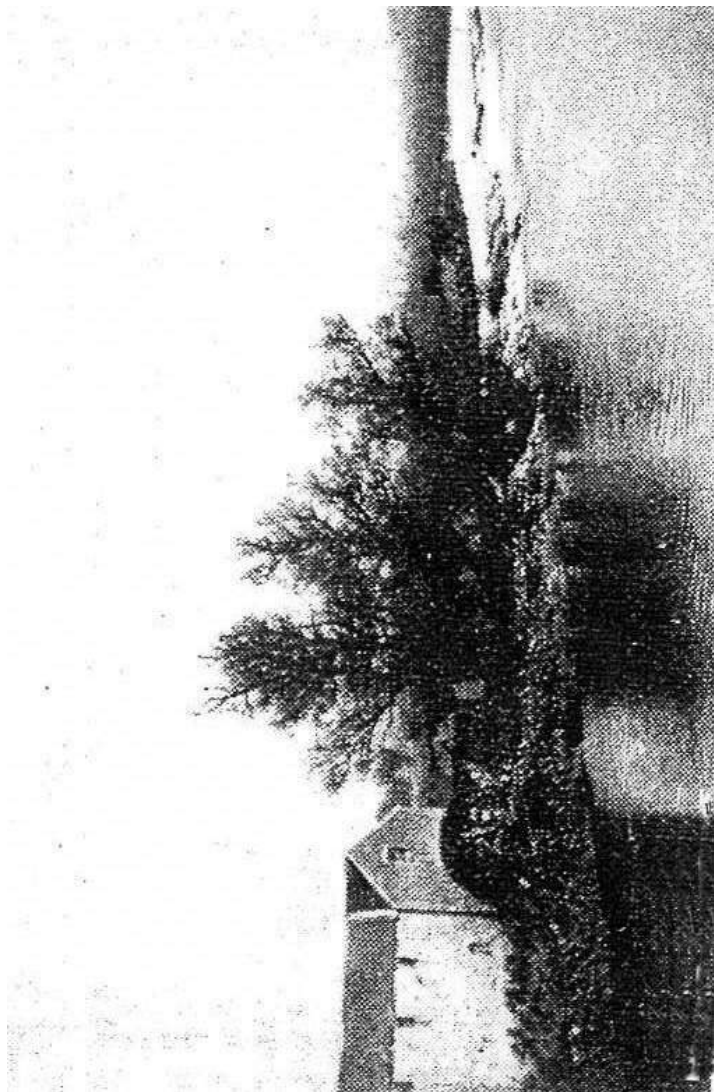
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Front cover: aerial view of Clongowes College.  
Back cover: the north face of the castle.



View upstream from Alexandra Bridge showing the old corn mill and weir  
Nothing remains of the mill which stood on the right bank of the Liffey

## EDITORIAL

We are happy to bring you this, the third edition of Coiseanna the annual journal of Clane Local History Group. We hope that, as well as publicising our activities, successive issues are building a record of the history of Clane and the surrounding area.

In this, its bicentenary year, there are three articles on Clongowes Wood College. There is an article illustrating the physical development of the college during its two hundred year history, a second article deals with the amalgamation with Tullabeg, a seminal moment in the history of the college. The third article describes gravel football, a game peculiar to Clongowes which died out because they had no one to play against!

However the social history of the area has not been neglected. Although many people in the present day are affected by the ongoing economic difficulties articles on a childhood in Loughanure in the middle of the last century, correspondence with emigrants in the 19<sup>th</sup> century and recollections of a rather notorious resident with a heart of gold remind us that our not too distant forebears lived much harder lives.

Articles on the history of Firmount House, Coolcarrigan Church and the Grand Canal address our architectural and infrastructural heritage. Other articles include the family of the Rev. Brian Handy who was rector of 'St Michael and All Angels' for 40 years and witnessed many changes in Clane, the author Alice Curtaigne, Thomas Cooke-Trench, the career of Chevalier Charles Wogan and the killing of Lt. Wogan Browne the last of a distinguished family long associated with the area.

We are grateful to all who have contributed articles and we would welcome contributions for future editions from residents with memories of people and events in the past. We hope that you find this edition of Coiseanna enjoyable reading.

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## **CLONGOWES: TWO HUNDRED YEARS A-GROWING**

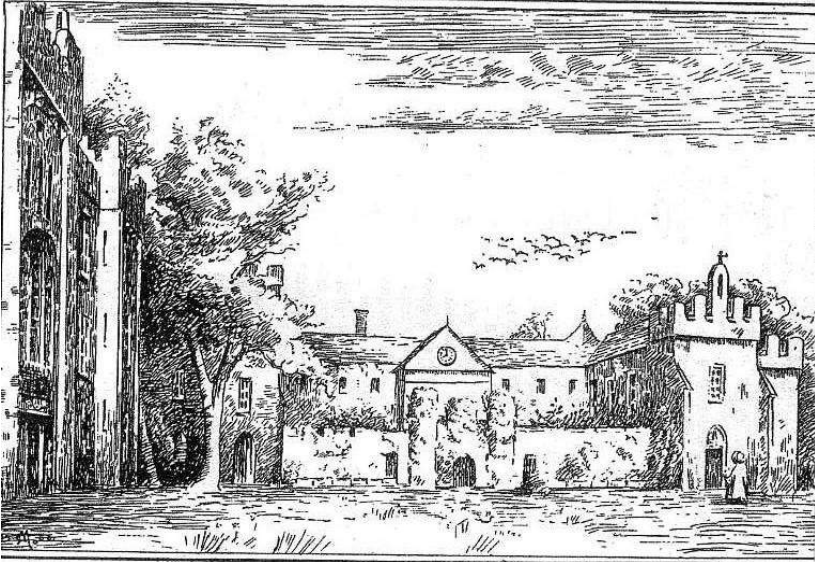
*Brendan Cullen*

This year 2014 marks the Bicentenary of Clongowes Wood College. The following pictures document its growth from small beginnings in the castle itself.



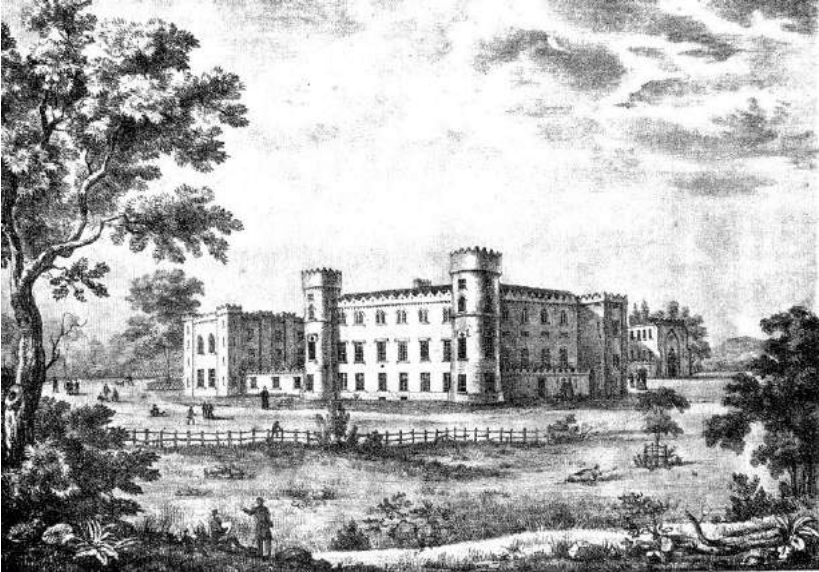
The front of the castle above has remained much the same for the last 200 years. Thomas Wogan Browne, the last member of the Wogan Browne family to live in Castlebrowne, died in 1812. His brother General Michael Wogan Browne, finding the Estate heavily in debt, sold the castle and 219 acres to Fr Peter Kenney S.J. in March 1814 for £16,000. Fr. Kenney changed the name back to the original Irish of Clongowes Wood.

On May 18<sup>th</sup> 1814 the first pupil was admitted to the new Clongowes Wood College. The school seems to have been located initially in the castle itself. The reputation of the college spread rapidly. The school became overcrowded and this overcrowding combined with a lack of clean drinking water led to an outbreak of typhus in 1819. As a result, Fr. Aylmer S.J., the second Rector, was forced to send the boys home for six months.



The six month break enabled Fr Aylmer to embark on an extensive building programme which was to transform the college campus dramatically. The year 1819-20 saw the construction of the Lower Line Building and the Higher Line Building along with a third building which was converted into a chapel for the boys in August 1822. This latter was originally a two storey structure consisting of a large classroom on the ground floor with a dormitory overhead. It is now the People's Church. The Higher Line Building was famous for its long corridor. Samuel Lewis in his *Topographical Dictionary of Ireland* (1837) states that the corridor was 'more than 300 feet in length.'

The above picture shows from left: part of the original castle (1718). Next to it behind the tree is the 'Lower Line Building' (1819-20). The building with the clock in the centre is the 'Higher Line Building' (1819-20). The People's Church (1822) is on the right of the picture

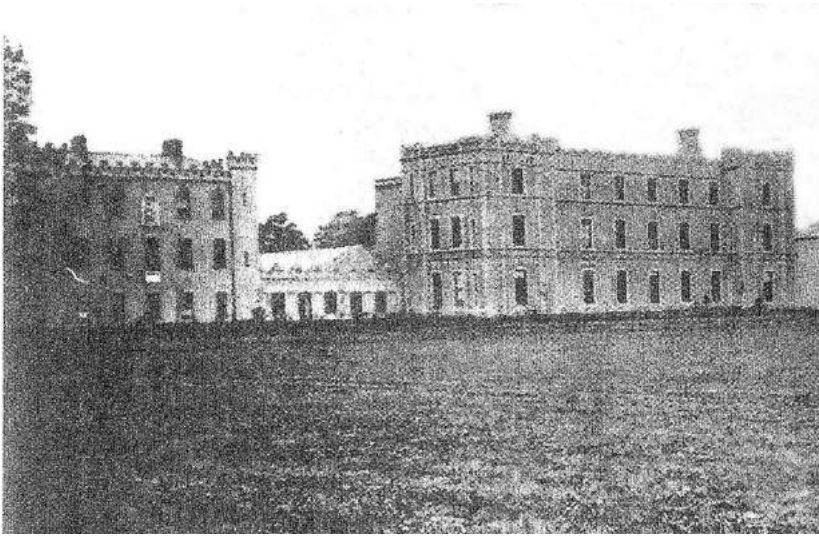


The engraving above shows the Study Hall/Refectory block which was also built during Fr Aylmer's building phase probably in 1819.

The study hall formed the top storey of a large two storey structure, the ground floor being occupied by the refectory. The study hall (left) was a large, spacious, airy room capable of accommodating the whole school. It had excellent lighting provided by a double range of large windows on the north and south walls.

The principal form of lighting after dark was probably candlelight. Gas was introduced into the college in 1861 and because of the better quality of the gas light, study time was extended later into the evening. In 1886 the study hall and the refectory underneath were destroyed by fire but were rebuilt quickly in 1887. The People's Church can be seen on the right.





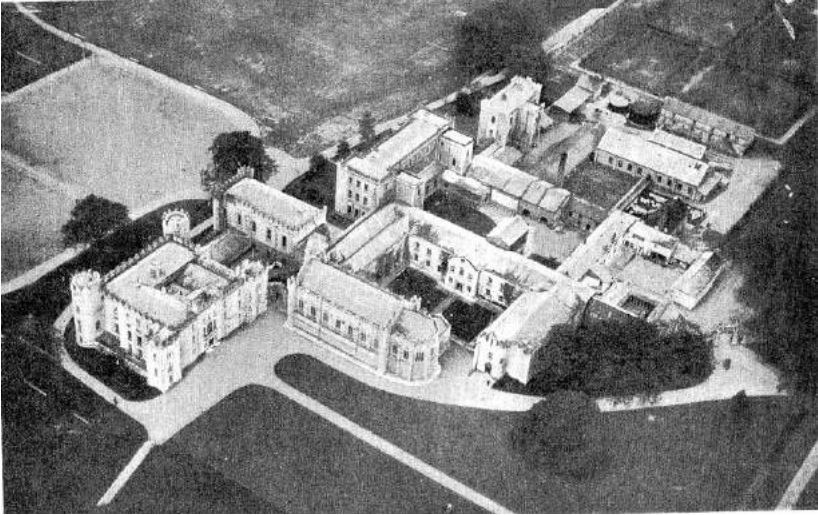
The second major building project of the 19<sup>th</sup> century occurred in the early 1870s with the construction in 1872 of the Infirmary shown on the left of the picture above. The Infirmary is a tall free-standing limestone edifice with large windows to ensure adequate ventilation. It also contained a unique feature in that the top storey could be turned into an isolation ward to be used to contain contagious diseases. On the right is the Carbery Building which was erected in 1874 to accommodate younger students. It is a large three storey building with high ceilings and three rows of large windows. It contained a junior study hall, a recreation area and dormitories. It is called after Fr. Carbery S.J. who was appointed Rector in 1870 and is the only building on the campus which carries a personal name.



**The Study Hall**



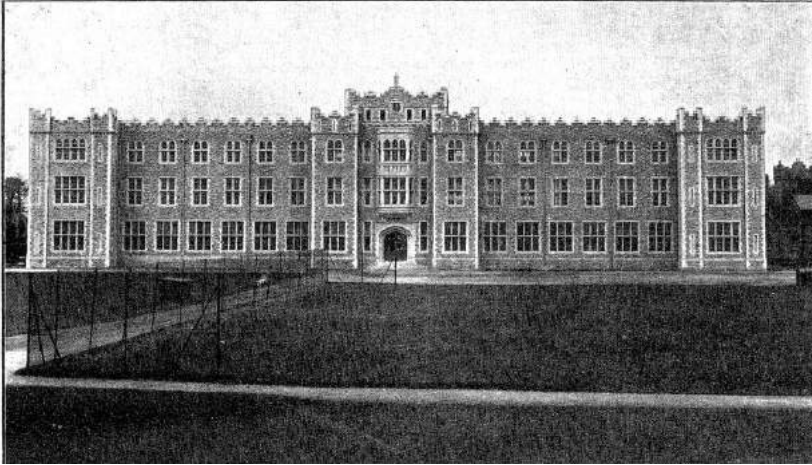
**The Refectory**



This aerial view of the college in the Centenary Year 1914 is from a photograph which was reputedly taken by a camera attached to a kite. The Boys' Chapel, in front of the quadrangle in the centre of the photograph, was constructed in 1907.

Externally, it is a very imposing building. The four turrets, the battlemented parapets and the dark-coloured stonework blend in admirably with the castle and the surrounding college buildings. Internally the chapel is also very impressive. It consists of a nave, a semi octagonal apse, a sacristy and a small Ignation chapel. The Stations of the Cross were painted specially for Clongowes by the distinguished Irish artist Sean Keating. The splendid stained glass windows are by Irish artists Michael Healy and Evie Hone.

Note the cylindrical gas holders on the top right of the photograph. Gas for lighting was manufactured on the campus from 1861.



The above photograph of the East Front of the '1929 Building' was taken in 1932. The construction which commenced in 1929 and was completed in 1932 at a cost of £135,000 was an undertaking of enormous magnitude. The new building provided up-to-date facilities and increased living space for 325 students.

It was built of local limestone from Dunne's quarry at Moatfield. It is a huge structure measuring 250 feet along its eastern façade and consists of three storeys of classrooms (first floor) and dormitories on the other two. It benefited from electricity generated by the new E.S.B. station at Ardnacrusha.

The latter half of the 20<sup>th</sup> century witnessed the completion of the 1966 Building (it replaced the Higher Line Building) and the 1976 Building (it replaced the Lower Line Building). The 1976 Building contains a large and airy central concourse which is ideal for large gatherings and provides a type of cross-roads at the centre of the school.



The last major study/bedroom block to be built was the ‘1999 Building’ seen on the right of the above photograph. It projects from the western wall of the People’s Church and overlooks the new refectory. It houses the senior students and is designed around small units with the emphasis on living and learning. The People’s Church is left of centre in the photograph, the Boy’s Chapel is on its left and part of the castle is on the extreme left.

The following recent photograph of the present day Clongowes campus shows the transformation over two centuries from the original school which occupied the original castle seen in the top left. September 2010 witnessed the opening of the new Science, Arts and Technology Building which possesses the most modern facilities for the teaching of science at secondary level. It is adjacent to the Infirmary in the centre of the photograph. The latest addition to the campus is the magnificent new Sports Hall which was officially opened by President McAleese on October 7<sup>th</sup> 2011. It is located in the right centre of the photograph.



Possessing such superb educational and sporting facilities Clongowes can justifiably celebrate its Bicentenary with great pride and look forward to the future with confidence and optimism and to continuing the great tradition of Jesuit education in County Kildare.



**Fr. Peter Kenney S.J. first  
Rector of Clongowes Wood**

## MY MOTHER ALICE CURTAYNE.

*Dr Andrew Rynne*

In my mind's eye I can see him now digging a hole, planting a tree. He is a slight man in his thirties. He is busy. The man is my father Stephen Rynne. The tree is a six foot tall blue Lebanese cedar. The time is the autumn of 1934. The occasion for his tree planting is that he has just become engaged to my mother Alice Curtayne. They are to be married the following spring.

Now, if I stand up and look out the window here, I can see with my real eyes this time, the blue cedar standing seventy feet tall and proud, swaying slightly in a gentle breeze catching the evening light. This tree is surely a triumphant and majestic monument to an act of love.

Alice was born in Tralee beside Benner's Hotel in 1899. Her father was John Curtayne founder and owner of Tralee Carriage Works. Her mother was Bridget O'Dwyer. Both of these good people were dead before I or my siblings were born, so sadly we never knew them. Alice was the youngest of a large family having four brothers and five sisters. Of her brothers, one Michael died tragically young while another, John emigrated to the USA. Another brother Tom became Parish Priest of Tarbert, and another Richard, was killed in the Battle of The Somme July 1916. In effect then this Curtayne family line fizzled out.

Initially she would have attended the local Presentation Convent School in Tralee which was beside her there on Castle Street. Tralee Coach Works must have prospered well for certainly no expense was spared when it came to my mother's education. By way of "finishing school" she boarded at Sainte Union Secondary school for girls in London. This was and remains to this day, a Catholic boarding school for girls. Sainte Union still enjoys a reputation of high standards and excellence in education.



**Alice Curtayne in 1930**

Following this, Alice travelled to Milan where she stayed for four years working as a secretary and pursuing her educational goals. Here she became fluent in Italian but also managed to pick up a good grasp of both French and Spanish. Italy was to become her spiritual home and an influence which she carried with her all her life. Her first book was *St Catherine of Siena* written after this period in 1929 to much acclaim. Incredible as



it may sound, I still collect a trickle of royalties today from the American sales of *Catherine of Siena*.

After Italy my mother spent some time in Liverpool becoming a member of the Catholic Evidence Guild for whom she became an outdoor speaker. During these years she published several books such that by the time she met my father in the early 1930s she was an already established and successful writer on a broad range of subjects and literary genres from novel to hagiography, history and to straight biography.

My father it seems became a distant admirer of Alice's writings and sent her a fan letter via her publisher. And that's how they met as it were – simply if a little audaciously.

So, the Blue Cedar was planted outside of Downings House and Alice Curayne started her life as Mrs Stephen Rynne in 1935. My father had lived a bachelor's existence here for the previous ten years. It showed of course. He used to store and turn the oats inside the house on the drawing room floor. A practical man was Stephen.

Life in Downings House can't have been easy then for a woman who would have been used to at least some 'frugal comforts' as de Valera might have it. A 'cosy homestead' would hardly describe Downings House. No heating, no electricity, no phones, rudimentary toilet facilities. The manufacture of hot water was a major event undertaken only once a week down in the bowels of the house in the Old Kitchen as we call it. A pony and trap and bicycles together with CIE were their means of transport. The Robertstown bus to Dublin passed the gate then as it does to this day. And yet, Stephen Rynne and Alice Curayne endured it all well enough for them to have four children of which I was the youngest. People were hardy in those days. All four of us were born upstairs in this house as home births, the norm of that day if you had the space for it.



But as if the blue cedar planted in her honour was not enough, my mother was to have yet another surprise. Sometime in early February 1935 when she looked out from her bedroom window upstairs, written in large white letters on the lawn below her was the word ALICE. Stephen it appears, ever the romantic, had the previous autumn purchased a few pounds of snowdrop bulbs, dug shallow trenches in the lawn spelling ALICE and dropped the bulbs in. And every spring thereafter, indeed well into my adult life, ALICE would emerge, bright and sparkling and triumphant from the winter's glooming. A statement, if ever there was one, of love pure and simple. When it came to this kind of thing, Stephen set the bar very high indeed.

The writing was to go on unabated of course. It was my mother who encouraged my father to write his first book *Green Fields* published in 1938. This is a humorously written account of the goings on here on the farm over a twelve month period. It starts with an account of the thrashing and moved along from there over the next twelve months. Every pig and calf, draft horse and jennet came up for mention as did the workmen and their conversations. The cows and dogs all have names and play cameo roles through the text. *Green Fields* was a big success for its time and launched Stephen's career as a writer and broadcaster. Whether it would have ever seen the light of day without Alice Curtayne's help and prompting is a moot question. In truth though, it is so well written that finding a publisher should never have been difficult. Stephen and Alice Rynne wrote in the same room sitting opposite each other at a partner's desk, each hammering away at their Remington typewriters, each surrounded by encyclopaedias and reference books, erasers and copying paper. He with cigarette in cigarette holder, long gray curving ash dangling precariously over the works of the typewriter; she demure and thoughtful. The noise coming from this room was strange to my childish ears. Two typewriters clattering away at each other with himself occasionally reading out loud from something he had just written to see how it sounded.

And thus the years went by. Things were getting tough now with four children in various boarding schools. This was the time of “The Vanishing Irish” the fifties and as ever, deep recession and hardship. I am not sure what prompted the idea but it was a brilliant one. Alice Curtayne was to go on a lecture tour of the United States. Catholic Girls’ Colleges were to be her target audience and the subject – saints in general and Irish saints in particular. Hard to believe it now of course but this niche market was an easy sell at the time. She quickly filled her busy schedule with gigs right across America. She went down a treat, made plenty of friends and not a little money. So successful was my mother at this lecturing about saints business that she made three trips in all to the United States during the fifties. Of course they were tough enough for a woman of her age and at a time when it took twelve hours to fly to New York. I have an amusing account about her trying to get some sleep on a hammock in the aeroplane crossing the Atlantic She was doing alright but was greatly discommoded by a gentleman below her smoking his pipe! But she endured and in many ways saved the family from real hardship.

Out of her American connections came the idea for her last biography, that of Francis Ledwidge, the pastoral poet from Slane Co. Meath. Here she could at last throw herself into researching and writing about a real person and get away from the ethereal intangible world of hagiography. My mother is often accredited with having put Francis Ledwidge’s name up there where it belongs among the great Irish poets. Be that as it may this simple man was a beautiful if tragic figure enjoying the patronage of Lord Dunsany and befriending the likes of Tomas McDonagh and Joseph Plunkett signatories to The Proclamation and martyrs to the cause of Irish freedom. Jilted in love and frustrated by politics Ledwidge made the fatal decision to enlist with the British Army and fight in the First World War. However others might have seen it, Ledwidge saw this as a patriotic act to fight with England to save Ireland. Struck by a stray shell behind the battle lines in Ypres on the 31<sup>st</sup> of July 1917 he was killed instantly. Another waste of a

life, only this time that of an Irish poet with enormous potential.

Given her propensity for writing about saintly things, it is hardly surprising that our home was visited by, what seemed to me to be anyway, an endless stream of clerics and writers often gathered around the lunch table. Sherry would be served beforehand and coffee afterwards and that was it. There was never any wine on the table and spirits were for medicinal purposes only. Mary Lavin, Padraic Colum, Eilish Dillon, Archbishop John Wright from Boston were regulars together with a host of Dominicans and other priests to do with Muintir na Tire including its founder Canon John Hayes. Alice Curtaigne, for all her scholarly and erudite writings was not without her sense of the ridiculous. One abiding memory I have, is of her sitting in front on a crackling black and white television and chortling away at the antics of Lucile Ball. *Here's Lucy* was one of her favourite never to be missed TV programmes. That memory of her and another glance at our graceful blue Lebanese cedar outside here is as good a place as any to end this short account of an interesting and fulfilled life.



## COOLCARRIGAN

John Hillis

It is 65 years since I first came to live in Kildare. I have seen many changes in my time here, I have witnessed Coill Dubh village being built, also Coolearagh Church of Christ the King which has recently celebrated 50 years.

Coolcarrigan Church is situated on the Wilson-Wright Estate near Timahoe. The church was built by the Wilson family and was consecrated by Lord Bishop Plunket on 14 July 1885. The word Coolcarrigan is an Irish word, *behind little rock*. The church is built on the style of an old church of Clonmacnoise namely *Teampel Fínnian*. It is surrounded by a circular dry moat and can only be entered by passing through a lychgate.



**Coolcarrigan church was built by Robert Mackay Wilson in the 1880s in the Hiberno-Romanesque style. The lychgate which is rare in Irish churches is in the foreground with part of the moat to the right.**

On entering the church one is stunned by the sight of magnificent stained glass windows and script on the walls written in striking letters from the Irish alphabet which were chosen by Dr. Douglas Hyde, the first President of Ireland.



**The altar and Hiberno Romanesque chancel arch**



**The two west windows, installed in 1916, contain symbols of the four evangelists in the style of the Book of Armagh**



The two earliest windows were made by the English firm Heaton, Butler & Bayne. Subsequent windows were made by An Túr Gloine founded by Sarah Purser in 1903. Evie Hone and Patrick Pollen, who made the East Window above in 1980, were later associates.



The windows in the nave are dedicated to the memory of deceased family members. Those above commemorate Robert Mackay Wilson's two sons Robert and Thomas both of whom died young and his only daughter Jane who inherited Coolcarrigan and was married to the eminent physician Sir Almoth Wright.



We are honoured at Coolcarrigan to be associated with Saint Mochua who was obviously an itinerant saint having been involved in Clondalkin, Celbridge, Rathcoffey and Timahoe (in Irish *Tig Mochua* or Mochua's House). The feast of Saint Mochua is on 6 August and is remembered by an ecumenical service by rotation each year; in 2013 it was in Clondalkin and will be in Coolcarrigan in 2014.



**The Round Tower and High Cross as seen from the Lych Gate**

Also in Timahoe we have a Quaker graveyard where some of United States' former president Richard Nixon's relatives are interred; there have been some ecumenical services on this site. There is also an old graveyard in Timahoe with the remains of an old church. This graveyard was cleaned up and the gravestones straightened by Timahoe Historical Society with help from FÁS around ten years ago.



**Coolcarrigan House, which was built in 1830 by Robert Mackay Wilson, has been in the same family for six generations**

Times have changed so much in 65 years; when I came to Coolcarrigan in 1948 there were eighteen men working on the farm and four servant girls in Coolcarrigan House. On the farm there were two Fordson tractors, one was capable of ten miles per hour, the other could manage six. There was a stable of working horses which played a big part in the running of the farm. Incidentally I was driving behind a tractor two days ago and that tractor was doing fifty kilometres per hour; I am told this is about the fastest speed allowed today. Indeed changes have taken place in sixty-five years!





## GRAVEL FOOTBALL AT CLONGOWES WOOD COLLEGE

*Brendan Cullen.*

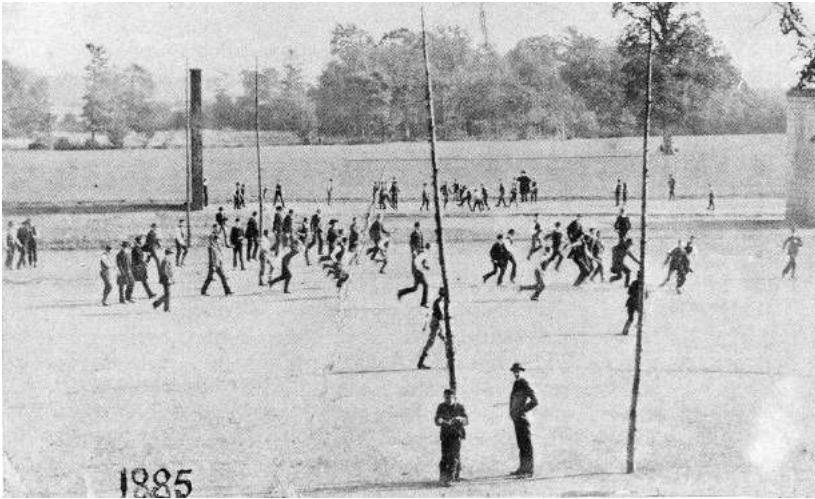
Although in modern times the name of Clongowes Wood College is synonymous with the game of Rugby football, it was not always so. The great Irish writer James Joyce entered Clongowes as a student in the autumn of 1888 and stayed until Christmas of 1891. In the following extract from his semi-autobiographical novel, “A Portrait of the Artist as a Young Man” he describes a football game in which Stephen Dedalus (the hero of the novel) takes part.

*The wide playgrounds were swarming with boys. All were shouting and the prefects urged them on with strong cries. The evening air was pale and chilly and after every charge and thud of the footballers the greasy leather orb flew like a heavy bird through the grey light..... He was caught in the whirl of a scrimmage and, fearful of the flashing eyes and muddy boots, bent down to look through the legs. The fellows were struggling and groaning and their legs were rubbing and kicking and stamping. Then Jack Lawton’s yellow boots dodged out the ball and all the other boots and legs ran after. He ran after them a little way and then stopped.*

Contrary to common belief the football game played here is not Rugby. It is in fact Gravel football. “Gravel” was organized long before any other game in Clongowes and seems to have been introduced from the Jesuit College at Stonyhurst, England soon after Clongowes was founded by Fr. Peter Kenney S.J. in 1814. It was the dominant game at Clongowes for most of the 19<sup>th</sup> century.

“Gravel” was an unusual game and was unique to Clongowes. The ball could not be handled but played only with the feet. It was not played on grass but on the gravel area behind the castle now partly occupied by the 1929 Building (New Building). By all accounts it was a very skilful game, especially the art of

“forcing” which was essentially dribbling the ball at one’s feet through one’s opponents. The main rule was “come up fair” i.e. when a player had the ball at his feet (the striker) he could only be tackled if the opponent ran from three yards in a straight line in front of him. In the heat of battle sometimes players tackled diagonally or from less than the required three yards. In such circumstances the team in possession of the ball shouted “come up fair, come up fair” to warn the opposition not to breach the rule.



**Gravel Football at Clongowes Wood College 1885**

“Gravel” was played during the winter months, the season lasting from September to St. Patrick’s Day. Every boy in the Line (i.e. the Year) played so teams could consist of 30 or 40 aside. The ball was “inert” and was made in the shoemaker’s shop by a Jesuit Brother. It weighed 25 ounces and because it lost its shape easily several had to be used in each game. In wet weather the ball became soggy and heavy and encrusted with sand making it difficult to kick and to control. In the latter years of the game, the ball was made of a bladder encased in strong heavy leather. According to Matthew Byrne who was a student in Clongowes between 1877 and 1882, the ball was “generally rather rude home-manufacture, consisting of a bladder encased in strong heavy leather, about ten inches in

diameter and not always mathematically round or evenly weighted”. The goals consisted of tall uprights, placed about nine feet apart but without a crossbar. The uprights faced each other diagonally across the pitch.

The only score was a goal and that was registered when the ball passed between the uprights. Players were not permitted to catch the ball but they could punch it with a clenched fist. Unlike modern football there were no playing systems. There were only two groups on a team: the “goal-minds” and the rest of the team. A semicircle with a radius of twelve yards was drawn in front of the goals. One of the “goal minds” guarded the circle and another stood between the posts. Their job was to defend the goal. They didn’t get involved in “forcing” but kicked the ball clear of the goal with great speed and alacrity. The staging of a “Colours” match on Saint Patrick’s Day marked the end of the gravel season. The teams attached a red or a green flag to the uprights at the start of the game. Every time a goal was scored the defenders’ “colours” were lowered a little and the match was over when one flag reached the ground. The winners were awarded extra pancakes at dinner.

The Amalgamation of Clongowes and Tullabeg occurred in 1886 and with the great changes in the organization of the school curriculum and the introduction of “new” games, the popularity of Gravel Football embarked on a downward spiral. The editor of the 1908 Clongownian expressed great sadness at the demise of Gravel Football and observed that, “Gravel is departing. For the first time for many a long year we had no gravel match on St. Patrick’s Day. Those who played up at gravel when it was a great game at Clongowes will greatly regret that it is dying fast.” In the late 1880’s Association Football and later Rugby were introduced and gradually replaced “Gravel” which was phased out around 1912.

## **Some Rules of Gravel Football.**

### ***Explanation of Terms.***

***To Kick.*** is to strike the ball with the foot or leg below the knee.

***To Draw.*** When two players on the opposite sides kick the ball at the same time.

***To Force.*** A player is said to force, when without allowing the ball to get more than three yards before him, he keeps it continually moving towards the opponent's goal, receiving and repelling charges by the way.

***To Dodge.*** When having come up fairly, the charger checks his course midway, prepared to spring upon the ball should the striker try to force it past him on either side, he is said to dodge.

***To Box*** is to strike the ball with the closed hand.

***The Striker*** is the player in possession of the ball.

***The Charger*** is the player who strives to take from the striker possession of the ball.

***Struggle*** is the contest for possession of the ball which takes place between the charger and the striker.

***General Charge.*** When two players in a struggle are each joined and supported by the main body of their side, this is called a general charge.

***To Charge.*** When from a point at least three yards distant from, and full in front of the striker, a player rushes straight on

him, to take from him possession of the ball, the player is said to charge.

***Up on Him.*** The word of command used by leaders when ordering bold players to charge.

***To Come up fair.*** Should the charger not make his rush from a point at least three yards distant from, and full in front of the striker, he is said not to come up fair; hence, “come up fair” is a cry sometimes used by strikers when forcing, warning impetuous players to comply with the conditions which render a charge fair.

***Out in a Stop.*** Whenever, after being struck with hand or foot, it touches any of the opponents before going out.

***Out.*** The ball is out whenever it passes the side lines, the end lines, or the goal lines.

***Poaching line.*** A semicircular line drawn before either goal, of which the radius, taken from the central point between the posts, shall not be less than twelve yards.

***Goal line.*** The line on which the goal posts stand.

***Quarters.*** The semicircular space included between the poaching line and the goal line.

### ***Some of the Laws of Gravel Football.***

..The goal posts must be twenty five feet out of the ground, and the space between them shall not be less than nine feet. The distance from goal to goal shall not exceed seventy yards.

..Reckless kicking in a general charge, pushing, holding and tripping, are totally opposed to all principles of the game, and are strictly prohibited.

..Possession of the ball is obtained, if it is not out, by the first player who touches it with his foot.

..Whenever the ball is driven out by a kick it belongs to the side opposed to the last striker.

..Possession of the ball is lost by any foul play on the part of the striker.

.. A charge can be made by one only at a time, but the first charger may be followed by others in immediate succession.

.. To be fair the charge must be made from a point fully in front of and three yards distant from the striker.

.. It shall not be lawful for any player joining the crowd engaged in a general charge to enter it from any side but his own, i.e. his face must be towards the opponent's goal.

.. It shall not be lawful for any player to take up the ball in his hands unless when it is out.

..The ball may not at any time be struck with the open hand, carried or thrown.

.. no player may hit with the hands or arms, or use them in any way to push or hold any of the opposite party.

.. A goal is gained whenever the ball is made to pass through or over the space between the goal posts by fair play.

.. No goal may be gained by a box or by a kick from a point outside the limits.

.. Should any player send the ball through or over the space between his own posts, the goal shall be counted for the opposite side.

In the Clongownian of 1913, Patrick Hosty, a past pupil recalled the “colour matches” or “grand matches” with great affection and fondness:

*On St. Patrick’s Day, the two teams, headed by their respective captains, marched on to the ground with colours flying.....the initial kick-off was given by the Rector, who then retired amid cheers.....On one of the posts of each goal was hoisted a flag, green or red, as the case might be. As the game advanced and one side got ahead in the score, the losing side had to lower its flag a few feet. Of course, there was no changing ends during the progress of the match. A simple device in the method of scoring prevented the result from being a draw. The first goal scored in the match was always counted as a half goal. These “grand matches” were the last remnants of the Gravel to survive.*

He also lamented the passing of the old Clongowes football in the following passage:

*Many will regret the abolition of a time-honoured Clongowes institution and a fine game of skill. But modern conditions have made the change inevitable. When there were small numbers in the College, Gravel was an excellent game to keep all the boys going; but today, when there are upwards of a hundred boys in a Line (i.e. a year) one match for such a number on a small ground could only mean one huge scrum.*

#### References.

*The Clongowes Record 1814 -1932*, Fr. T. Corcoran S.J.

*The Clongownian*.

*James Joyce’s Schooldays*, Fr. Bruce Bradley S.J.

*A Short History of Clongowes Wood College*, Brendan Cullen.

*A Portrait of the Artist as a Young Man*, James Joyce.

*The Clongowes Union Centenary Chronicle*.

**‘EVER WELCOME LETTERS’ FROM AMERICA  
ANSWERED BY MOTHER IN KILDARE, 1876-1887**

*Mary Lee Dunn*

Here are excerpts of 19<sup>th</sup>-century letters from Clane native Anne Farrell Walsh to her children, Catherine Walsh Dunn in Troy, New York, and Oliver Walsh in Greenwich, Connecticut. The letters were obtained from descendant Kathleen Dunn O’Connor in the early 1970s and transcribed by Mary Lee Dunn, whose narrative of the Dunn family appeared in the 2013 issue of Coiseanna.

Parish of Clane.		Diocese of		Kildare.				
DENOMINATIONS.	OCCUPIERS' NAMES	Quantity in each Holding.		QUALITY OF LAND.	Valued Rent	Amount of Rent	Tithe	Yearly Amount
		Ares.	R. P.		per Acre.	per Acre.	per Acre.	of Tithe.
Clane	W <sup>m</sup> John B. Sullivan	22	3 1/2	Arable	31 8	36 2 1/2	1 10 3/4	
do	do	6	-	Arable	31 8	9 10	1 10 3/4	2 16 6
do	do	3	3 3/4	Arable	31 8	1 10 2	1 10 3/4	
do	William Cornick	1	3 3/4	Arable	31 8	3 1 9	1 10 3/4	3 8 1/2
do	James Hancock	1	3 1/4	Arable	31 8	2 10 3/4	1 10 3/4	
do	do	-	1 8	Arable	31 8	9 6	1 10 3/4	3 11
do	Thos Dennis Clarke	1	3 8	Arable	31 8	1 10 2 1/2	1 10 3/4	
do	do	1	3 1/2	Arable	31 8	1 10 2 1/2	1 10 3/4	4 3 1/2

**Extract from the Tithe Assessment Book for the civil parish of Clane 1834 showing Anne’s father James Farrell occupying approximately two acres of arable land paying a rent of £2 16s 2d and a tithe of 3s 11d**

The text below has been lightly punctuated and edited for readability. The modern name of the townland which Anne spells in various ways is Brockagh, Anne’s spellings have been left unchanged.

\*\*\*\*\*

**Brocus Feb. 8 1876**

*My Dear Son,  
I received your pounds and ever welcome letter which gave me the greatest pleasure to hear you are well. Thank God, my dear*



*son. I return you my most sincere thanks for your present to me. All I can do is to pray for you, my dear son.*

*I fretted more than you could imagine when I heard through Kate's husband you were sick. How I thanked God when I heard you were better. How I wished and prayed for a letter from yourself and I hope, my dear son, you will never be so long without writing again to me.*

*My dear son, your former presents enabled your brother William to build a good house with peace and comfort in my old age. May God bless all my dear children. My dear son, I am in good health as also your brother William. Thank God he does not suffer with his head as he used to.*

*My dear son, your Aunt Betty had a letter from your Aunt Judy. She got very poor health. I wish you would write to her direct to Tobias Butler, Morias Bixley Co., St. Indiana, America. My dear son, I am sorry to let you know your uncle Michael is very poorly for the last three weeks. I do not know what to say to him. Betty is greatly worn attending him.*

*Please to let Kate know it is six months since her husband wrote last to me. They were all well. I am expecting one from her.*

*Your uncle Thomas and family are well. I was speaking to your cousin Thomas a few days ago. He told me they had a letter from James. He is well and in the same place. He wished to take out some of his friends. Thomas said he would go in the spring.*

*Your uncle Garret and family are well. His son James came home from America and went back again. He never wrote since he is in Chicago. Please give my kindest love to Laurence [Healy], brother and wives and sisters. I am happy to hear of their marriage and to hear they have got good companions.*

*May God bless them. I am sorry to hear of Anne and Mary not being better. The holy will of God must be in all things. What comes from God is for the best for us. Tell Laura Willey Farrell is still at Mr. Little's and doing well after his mother's death. He removed into Mr. Little's house. They [end]*

*Your loving mother  
Anne W.*

\*\*\*\*\*

**Brocas April 3, 1879**

*My Dear Son,*

*I received your kind, loving and ever welcome letter and your present safe. May God bless you, my dear son. It never was more wanting to your old mother. All I can do is to pray to God to preserve and keep you from all harm.*

*This winter has been so severe. We have frost, snow or rain every day since October last that everyone felt a hard time of it and I have been one of them.*

*May God bless you. I paid for what we had to get with your present the moment I got it but could not clear what I owed in the shop. How thankful I was to give my good boys a present. I felt so proud to say you sent it.*

*My dear son, I would have answered your letter but I waited as your Uncle Garret is near his end. May God grant him a happy hour of it. If he dies, I will write again. My dear son, my own health is very much broken of late but yet I am thankful to God for being so well.*

*Your Uncle Patrick is very poorly. Your brother Willy is well in health. Your Uncle Thomas and family are well. They heard from James lately. He is well.*

*Please give my love to Kate, husband and children. I had a letter from her some time ago. I was very sorry to hear of Mary Healy's death. May the Lord have mercy on her.*

*John and William Farrell are well and send their love to you all. Kitt Archbold's widow is married again to Ned Flood of Drimmahun. So far he is going on well. Kate Dunne of the Derry is married to James Cook from Healy's bridge. William Dowd is dead, also of Cooleragh. Mrs. Rose Hyland sends love to you and Kate and family. I go see Garret every day so it gives me trouble.*

*William and Patrick join with me in sending our love to you, Kate and family, to Laurence Healy, brother and sisters. I remain your loving Mother Anne Walsh.*

\*\*\*\*\*

**Brocas April 7, 1880**

*My Dear Kate,*

*I received your kind, loving letter and also the present from my granddaughter. May God bless her and her dear parents. Thank God to hear you are well as also Michael and the children. No greater blessing than health, dear Kate.*

*I must let you know we applied for some of the seed giving out. William gets one barrel of oats and 200 of potatoes and they must be paid for in October. The oats are one pound and 18 shillings for the potatoes. Though there has been a great deal of money come from America, not a shilling to relieve the people in this part. Our debt was contracted before I got your timely present. May God bless you for it.*

*My dear Kate, I am very delicate. I went through so much that it is coming against me now.*

*Dear Kate, let Oliver know I would not be able to take such a journey no matter how I long to see my dear children. You know I am past 70 years and from the state of my health, I could not go. If William went from me, I might go into the workhouse. He keeps the house over my head. So I could not think of parting. The last of my children, some dead and you and Oliver far from me. William sends his love and thanks and hopes you will kindly give his love to Oliver and his thanks in thinking of taking him out. While I am not able to go, he is inclined to remain while I live.*

*Please to let Michael know I went to see his mother. She is well, as also all friends. They got his letter and also the paper. They send their love to all.*

*Dear Kate, I have not heard from Tobias Butler since your aunt died. That was before Michael's death. Dear Kate, I do not hear or see John Nugent. I went after Betty's death. He was cold and stiff. I spoke of Catherine's clothes. He said he would keep them for his next wife. I kept my distance since [part missing].*

*Dear Kate, I must let you know Kate Farrell is married since her father's death to James Scully of Mylarstown. She made her own choice. She asked none of her friends, not even her brother or his wife. We were not at it.*

*Dear Kate, I seldom see the only brother alive. He passed twice lately and never looked at the house. Judge from that. I asked nothing from him. Please to let Oliver and Laurence Healy know William Farrell is out of health and under the care of doctors for some time.*

*Mrs. Dunne of the Derry is well as also her family. Kate has a lovely young son. She is in the farm. Alicia is married to a man from Rathbride the name of Tierney. Anne is married up there also. Mrs. Connell has another young daughter. She has six*

*girls and two boys alive. Three dead. They send their love to you and Michael.*

*Dear Kate, I must ask a favour of you -- to send me your likeness and that of your family. You can get them taken in one card. Sit in the center and let them stand around. I saw one with 10 persons in one card.*

*Dear Kate, the winter has been most severe both in weather and want of provisions as crops failed. We had great sickness, heavy cold. Most of them proceeded from [part missing] a great number died everywhere 'round.*

*Please give my love to Michael and the children. If you send the likeness, I expect all of them. I am happy to hear of [her deceased daughter Rose Walsh Clinton's] children. Give my love and blessing to them. I hear Frank [Clinton, of Troy] is married again. Let me know who she is, please. Give my kindest love to Oliver, to Laurence Healy and sisters. I did expect a long letter from Michael. He forgot to write. I hope you will soon write again to me. Mrs. Hyland is very delicate all the winter. I showed your letter to her. She said you forget her. She is the only relation I make a friend of. She and Mary O'Connor send their love. I remain your loving mother*

*Anne Walsh*

*Please give my love to Mrs. Burn and family. I am happy to hear from her.*

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**Brocas March 20, 1881**

*My Dear Son,  
I received your kind, loving and double welcome letter and present. May God in heaven bless and protect you my dear son. All I can and will do is to pray for you while God leaves me alive.*

*Dear son, I am too old to go to America. I am very feeble and should be a burden. Yet my heart inclines me to lie in death with my parents [James and Catherine Farrell] in Downing.*

*My dear son, I am going to sow the gardens which belonged to Michael and Patrick, about two acres in all. I will get seed oats and potatoes and pay for horses to get it down. What will remain of your present, I will try to live on until the harvest comes.*

*I will take this plan of seeing what William will do. I did not let him know I got your letter or present.*

*I must let you know the land league is keeping on. Still there is a large meeting in Kildare today. The people are refusing to pay their rent without reduction. The landlords refuse to yield. It is expected there will be trouble after the March rent is looked for.*

*Mr. Parnell is still in Parliament. He spends much of his time in France. He banked about 1,800 thousand pounds in Paris. The Land League money. The police are trying to stop the land meetings when they are advertised.*

*My dear son, I had a letter from Kate. I answered it. Both letters passed each other, one going and yours coming. Thank God they are well. Please give my kindest love to them when you see or write to them. Let me know do you ever see Rose's children. Kate did not speak of them in her last letter. Your uncle Thomas and family are well and send their love. William Farrell is well and sends his love to you and Laurence Healy and friends.*

*I remain your loving Mother  
Anne Walsh*

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**Broke March 13, 1883**

*Dear Son Oliver,*

*I received your kind and welcome letter on the 5th which found myself and your brother William in good health and left us happy to learn from your letter you are enjoying such good health yourself and getting along so good. Also I am glad Richard Healy and Laurence, Mary and Sarah is in good health but I am very sorry for poor Mary not [part missing]*

*Dear son, I am very thankful to you for the present you sent me. It never was worse wanting in concenance [sic] of the bad times. Ireland never was so bad as it is at present. Dear son, I would answer your letter sooner only I was waiting for the high wind we expected. It was to be on Sunday night. It didn't, so I waited no longer. We had very high wind the beginning of winter that blew down the trees and the houses.*

*I had a letter from your sister Kate the same week as yours. Michael Dunne and Kate and all the family is in good health. I am glad of that.*

*Dear son, I met with great trouble with Law with Mrs. Wheeler about my place. I owed three years' rent. We came on a settlement. I have to make up one year's rent in four months' time to pay it to Mrs. Wheeler. If not, I would be put out.*

*Some of my bad neighbors thought to take it over my head. I fought my battle well to keep it if I can pay the year's rent and [it] will be very heavy on me. The times are very bad. Dear son, I expect when I pay this year's five pounds, I will have it at the old rent, that is 55 shillings a year.*

*The arear court is to settle it at that and a lease for 15 years. I am to be in court a land leaguer the last day of this month. It is to be decided there. I demand an answer from you when you*

*get this letter from me. This winter is the hardest I ever went through. I bring my letter to a close. I send my love to you.  
Your affectionate mother Anne Walsh*

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**Ireland July 22, 1883**

*My dear son,  
I received your ever welcome letter in due time, also the cheque which I was very glad to receive and for which I thank you most sincerely and fervently pray that God may bestow on you his choicest blessings both in this life and the one to come.*

*I am most happy to hear that you are in good health and hope you may continue so. As for myself, I got very good health and Willy is in good health too. I bought him some clothes with the money you sent me. I cannot express my thanks to you for your gratitude to me for I am now in a position to meet my landlady, Miss Wheeler, who is expected down on next week and pay my rent. I have my place now for two pounds, 15 shillings a year for 15 years and I expect to go on pretty well now with the help of God.*

*I also intend to buy a pig with the remaining money. I suppose that you never heard that your cousin Kate Farrell is in America. She got married about three years ago, to a son of Andy Scully's of Mylerstown and they had several quarrels among them and could not agree so she sold her place to her brother Joe and went to her sister Mary in America. Tom is living with Joe now and Scully is working with a farmer.*

*Thomas Farrell from Killeigh is also gone to America. He has got safe to his brother James in Minnesota. I did not write to Kate yet but I soon will. Rosanna Farrell is dead nearly 12 months. I got Miss Connor to write you those few lines. She lives with her aunt Mrs. Hyland of Hodgestown and she does be very glad to hear from you. I do often go to see them. I will*



*now close with kindest love to you in which Willy joins  
sincerely praying for you and wishing you every happiness I  
remain My Dear Oliver*

*Your loving mother Anne Walsh  
Write soon and let me know how you are.*

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**Brokea May 18, 1885**

*My dear son,  
I received your ever welcome letter and was very glad to hear  
that you were in good health. I am sincerely thankful to you for  
the two pounds you sent me and I hope God will reward you  
and increase it back to you tenfold.*

*I must now tell you that it was very welcome to me. I never  
wanted it worse for I had a letter from my landlord for the rent  
a few days before I got your letter and I would have been  
evicted only you sent me the money. God bless you.*

*These times are very trying in Ireland. It is very hard to get on  
at all. There is no work for anyone & the people are not united  
with each other, as they used to be. I used to get goods on my  
word some time ago, but the shopkeepers won't do that now,  
especially when they see no capital.*

*I am in a poor bad way & only for you I would not be able to  
keep any place at all now that the times are got so bad. But I  
trust in your kindness that you will soon send me more help  
again. It goes very hard on me to ask it from you but indeed I  
cannot help it. I hope you will not think bad of me in asking  
you.*

*I never get a letter from Kate now. I got pretty good health still  
and Willie is very well in health and is sowing the little crop. I  
do often fret when I think how lonely and desolate I am. I hope*

*you will excuse me for intruding on your kindness & I remain  
as ever your loving mother & brother  
Anne & William Walsh*

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**Broka Jan. 25, 1886**

*My Dear Son,*

*I received your very kind and ever welcome letter and was very glad to hear from you and also to hear that you were married. All I can say is to wish you and your wife every joy and happiness and peace and comfort through life. I am exceedingly thankful for the kind present you sent me. It will be of great service to me now, as the times are very bad in Ireland, no prices for anything, nor no work for anyone scarcely. This country is in a very poor state at present.*

*I am happy to tell you I get pretty fair health now and Willie is very well in health too. Thomas Farrell is after coming home from America, but is going to go back again. Mike (the youngest son of Tommy) is in America too. Patrick McCann of Naas was buried last week and died rather suddenly. You know he was a stepson of Marianne Farrell. Mr. Ireland is dead and buried too. Johnny Farrell and Willy is very well. I had a letter from Annie Dunne (my little granddaughter) and she wrote me a very kind letter and sent me a pound for which I was very thankful.*

*Kitty Sherry was evicted from her farm some time ago, but was let back again and is going to be evicted again for non payment of rent. Her brother Mike is very bad. He was burned in the fire (when in that sickness which he suffers so much from, epilepsy). There are a great many labourers' cottages going to be built for the labourers.*

*I delayed this letter thinking I could get you the shamrock but there is not a bit of it to be seen yet, as there is a foot of snow*

*out now, and heavy frost along with it. But I will write to you before St. Patrick's Day and send it to you, please God.*

*Laurence Malone of Caragh died yesterday morning very sudden. Tom McGuire is dead and Sam Thompson of the hill and old Charley is dead also. Elias Thompson is married to his first cousin (Miss Russell) and is living at the Castle. Simon Hickey thought to become landlord in Blackwood, but he was cast in law, and evicted himself, but was let back again and has now to pay a good rent himself.*

*I will now close with kind love and best wishes to you and Mrs. Walsh and once more let me wish you both many happy days in health and prosperity.*

*With sincere thanks to you and hoping God may reward you, I remain Your loving Mother Anne Walshe*

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**Brockes May 12th/1886**

*Dear son and daughter*

*I received your kind and welcome letter on yesterday. It found me and your brother Willy in good health, thank God. I am over glad to hear you and wife are enjoying such good health and doing so well. I hope you will always do well. I give you my blessing a thousand times and God may bless you for your kindness to me.*

*Dear Oliver, I am after a great bout of sickness. I was very near dying. Your Uncle Tommy Farrell is getting bad health. Ellen Farrell is married to a school master.*

*Dear Oliver, you and wife must excuse me for not sending you the shamrock. The snow and frost had it covered. Not one ever wore it on Patrick's day in Ireland. We had heavy frost and*

*snow this spring. I never hear from Kate this long time. I hope she and her family is well.*

*Dear son, the check you sent me Larry Connell made it all right. God bless you for your goodness and kindness to me. I expect an answer from you when you get this. I hope you will have this letter before you will go to the country.*

*Dear Oliver, tell Kate to write to me. My little granddaughter promised to write to me constantly. Michael and George Dunne's Mother [Mary Connelly Dunn, widow of Laurence Dunn, of Derrymullen] is dead. I will say no more at present.*

*Hoping soon to hear from you again. My love to you and wife. Your Affectionate Mother AW*

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**Broka 22nd March 87**

*My Dear Son*

*I received your very kind and welcome letter & also the two pounds you kindly sent me for which I return you my most sincere and heartfelt thanks & also to your kind & dear wife. I was very glad to hear of another little granddaughter in our family & I trust in God she may be spared to be and wear her name well & like her ancestors. I must now wish you and Mrs. Walsh much joy on the occasion of the birth of Mary Anne.*

*I am very sorry to tell you that myself and Willie has suffered very much from sickness since I heard from you before. We were lying for ten weeks with scarletina & was very bad. It knocked us about greatly & left us very backward in every way.*

*I am pretty strong again & Willie is quite recovered. I paid my half year's rent with the money you sent me. We had a very severe winter here, frost & snow all the year round and very bad crops. The agitation is going on still. Willie and Johnny Farrell are well. Tommy's sons and daughters are well. Ellen*

*is after getting married to the schoolmaster of Robertstown. He is a policeman's son and living in Kilmeague. Tommy McCann and Mike Sherry are at law about the ground. Larry Connell is after burying his second daughter of decline. Mr. Wilson and Matty Doran were at law about the bog & Mr. Wilson cast him. Fr. Keller is after being sent to gaol for intimidation. There are a great many people evicted. I am very sorry to hear of poor Mary Healy not getting better.*

*I must now close with kind love to you and Mrs. Walsh and baby. Sincerely wishing you every happiness and many thanks from your loving Mother Anne Walsh.  
I shall be very glad to see Baby's picture. Love from Willie.*



**These photographs showing the simple stone marking Anne's grave in St Mary's Cemetery, Troy, New York State were taken by Ed Dyer. Danny Catlin, St Mary's caretaker is in the second photograph. Other Irish surnames are evident on the neighbouring gravestones.**

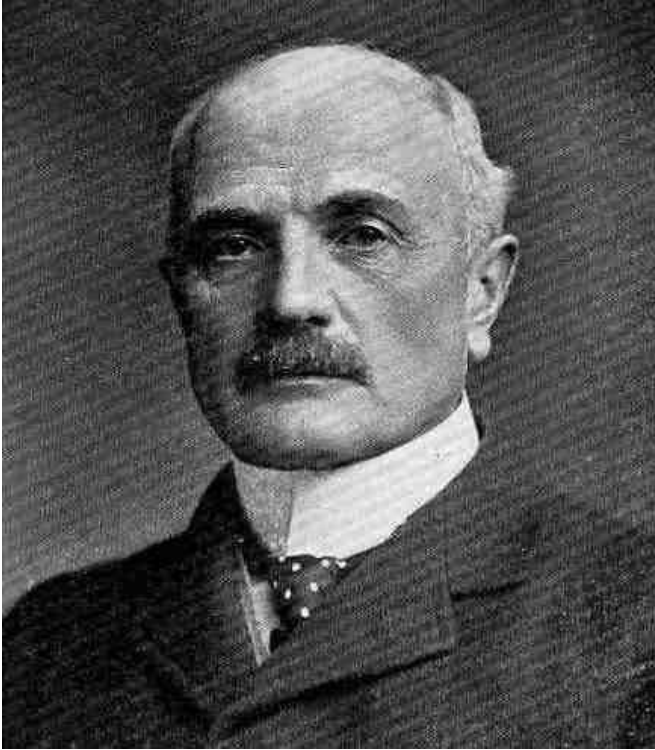
In the late 1880s, Anne Walsh and her son William emigrated to America. They are buried in St. Mary's Cemetery in Troy. A simple marker flat in the ground bears Anne's name. It is across a narrow roadway from son-in-law Michael Dunn's lot, which is marked only with cornerstones that say "D". His birth family lived in Derrymullen and Mylerstown, near Robertstown, in Kildare.

## **THE KILLING OF LT. JOHN WOGAN BROWNE**

James Durney

On the morning of Friday 10 February 1922 Lt John Hubert Wogan Browne walked, as was his custom each week, to the Hibernian Bank, in Kildare, to collect the regimental pay for troops in the nearby barracks. As he returned to the barracks, at the junction of Infirmaroy Road, a car was stopped with its hood up. One of its occupants grabbed the pay satchel. Though completely surprised and unarmed Lt Wogan Browne declined to surrender the satchel and resisted. After a brief struggle one of the car's occupants ruthlessly shot the young officer dead. The killing of Lt Wogan Browne caused wide-spread horror throughout the county and nearly sparked off another round of the Anglo-Irish war. Secretary for the Colonies, Winston Churchill, halted the evacuation of British troops from Ireland and demanded that Michael Collins arrest the culprits saying that if the Provisional Government failed to do so it undermined its power to govern a new Ireland, which was taken as a direct threat that the British government would have to step in.

At the time of his death John Hubert Wogan Browne was twenty-six and the only son of Col. Francis Wogan Browne. He was serving as a lieutenant with the Royal Field Artillery in Kildare barracks. He was a popular officer and that night there was a hostile demonstration by the military in the town and traders' passes for access to the barracks were stopped. His father Col. Wogan Browne had served for twenty-seven years in the King's Own Hussars, and took an active interest in the life of County Kildare. He was a Justice of the Peace, a member of Naas Urban District Council, and of the County Kildare Archaeological Society. It was he who had adopted the additional surname of Wogan, to perpetuate the memory of that ancient Kildare family into which the Brownes had married. The Brownes, of Castlebrowne, outside Clane, and their near neighbours, the Wogans from Rathcoffey Castle had intermarried in the eighteenth century.



**Lt. Colonel Francis Wogan Browne**

The Wogan family had settled in Kildare in the fourteenth century, while the Brownes purchased the forfeited estates of the Eustaces of Clongowes Wood from Richard Reynell, Chief Justice of the Common Pleas, six weeks after he had been granted them by letters patent of Charles II in July 1667. The family seat at Clongowes Wood was sold to the Jesuits in 1814 by Lt. General Michael Browne, whose son and heir, Francis, bought land from the de Burghs at Oldtown, Naas, and built a house there naming it Keredern after his French wife. A major in the Austrian Cavalry, Francis Browne married a daughter of General Baron de Keredern de Trioband of the French army. He died in 1876, leaving two sons and two daughters, the eldest son being Francis Browne, who adopted the additional surname of Wogan.

John Hubert Wogan Browne was born on 23 July 1896. He had three older sisters, Mary Charlotte, Judith Helen and Claire Renee. Educated at Cheltenham, he was commissioned as a cadet in the artillery corps in 1914. In February 1915 John Wogan Browne was posted to the 10th (Irish) Divisional Artillery, joining his father who was also in France, having just returned from Canada where he had been buying horses for the British government. He returned from overseas duty to England in 1919 and arrived back in Ireland the following year where he joined the 48th Battery, based in Kildare Barracks. It was in Kildare he met his death on the morning of 10 February 1922.

The identity of the killers of John Wogan Browne was known fairly quickly in Kildare Town and district. A hostile crowd gathered outside the home of republican John Breslin and shots were fired at the house, while the windows in Thomas Graham's house were also broken. Breslin was an IRA officer and a known republican, while Graham was the driver of the car involved in the robbery.

General Michael Collins ordered that every effort should be made to capture the culprits, and the military police were joined in the search by the IRA, who claimed the assassins were not members. Alarmed by the murder and other outrages, Winston Churchill halted the withdrawal of the troops from Ireland, but within days Collins sent him a telegram saying he had 'just been notified by phone we have captured three of those responsible for the attack on Lt Wogan Browne. Everyone, civilian and soldier had co-operated in tracking those responsible for this abominable action. You may rely on it that those whom we can prove guilty will be suitably dealt with.'

Two letters were sold by Whyte's Auctioneers in 2006 for around 500 euro. They offer a fascinating and revealing insight to the names of those responsible. One letter posted in Kildare and addressed to the District Inspector, Royal Irish



Constabulary, stated ‘Kildare Rob & Murder bring [name supplied] and [name] Maddenstown before [name] and see will he know them they are ex-Mountjoy prisoners. [signed] A friend of peace.’ The other letter, addressed to Mr. Tom Lawlor, Halverstown, Naas, an IRA officer, reads ‘have good reason for believing men’s names seen outside Post Office with [name supplied] Friday and [4 names supplied] Maddenstown.’

Five men were arrested by the local IRA and two were quickly released. The other three suspects, aged between 21 and 22, were taken to the home of IRA Officer Eamonn O Modhráin, of Ballysax, and housed there until a decision was made regarding punishment. The men had only been released from Mountjoy Jail in December 1921 where they were jailed by the British authorities for offences in the area the previous July. They were members of C Company, Suncroft IRA, but it seems that they had acted without the sanction of the IRA, which meant that the intended robbery was not sanctioned or the use of deadly force was not sanctioned. Official sources said that the men were held at Trim barracks and eventually released without trial. However, the three men were actually held in Mountjoy Jail until May 1922 when they were released on the orders of the Adjutant General. The country was about to erupt into a civil war so there were obviously more pressing matters than the killing of a British officer.

The Requiem Mass for Lt Wogan Browne in the Curragh Garrison Church, was attended by a large crowd. The Reverend W. Murphy, Senior Chaplain to the Forces, said: ‘Religion to John Hubert Wogan Browne was a living reality. It went deep down into his soul. It dominated his life, his thoughts, his actions. Before his official work began, in the early morning at 7 o’clock, in the neighbouring garrison towns, he might be seen assisting day after day at Mass, the great public act of worship of the Church. Though rudely cut off in the blossom of his prime, he did not live in vain, who left such a memory to alleviate the grief of his mourning family, and to inspire and elevate the lives of all who knew him.’

At 11.30 the funeral of the young officer took place to St. Corban's Cemetery, Naas. The cortege pulled up at the military barracks, Naas, where it reformed. A firing party from the deceased officer's regiment, the R.F.A., marched at the head of the funeral procession with arms reversed. Next came the band of the King's Shropshire Light Infantry, from the Curragh, playing the solemn strains of 'The Dead March' (and later near the cemetery, Beethoven's 'Funeral march.') Then came a gun carriage drawn by eight horses with outriders bearing the coffin draped with the Union Flag. Placed on the coffin were the dead officer's sword and cap; behind came his charger lead by a trooper. The top boots of the deceased were fixed in the stirrups reversed. Next followed Col. Wogan Browne, father of the deceased, with two other relatives. After this in the procession marched a detachment of the men of the R.F.A., carrying twenty-four wreaths and behind a number of buglers followed by some hundred of the county gentry, officers and men of the deceased's regiment and thousands of townspeople of every class and creed.

The funeral was one of the most impressive seen in Naas, where military funerals had regularly passed through the streets. All the shops and houses in the town remained closed and shuttered as the funeral procession passed through the town and according to the *Irish Times* 'there was every evidence of public mourning and sympathy'. The Rector of Clongowes and the leading boys of the school followed the remains to the grave, an act that touched Col. Browne's heart profoundly, coming as it did from those who inherited the traditions of the ancestral home.

For the first time in the history of relations between the military and the people of the country for the past few years was seen a complete co-mingling of the old and the new forces, police and the general public. The 1st Eastern Division I.R.A. was represented by the following members of the Staff of the 7th Brigade: Brigade Commandant Tom Lawler, Adjutant P.

Tuile, Quartermaster Kelly, Brigade Engineer Peter Lawler, the Brigade I.O. Capt. Sean Kavanagh, Brigade Police Officer McKenna, and the local Battalion Police Officer. The prayers at the graveside, where there was a huge gathering, were recited by Rev. M. Norris, P.P. assisted by Rev. Fr. Doyle, C.C.; Rev. Fr. Tierney C.C., and Rev. Fr. Kelly O.C.C., Kildare.



**The Grave of Lt. Wogan Browne**

The remains having been deposited in the grave, the Last Post was sounded and the firing party fired three volleys over the grave. So huge was the throng at the cemetery that entrance had to be regulated by the Brigade Police Officer and his men, assisted by members of the military police. Three representatives of the Lansdowne Football Club attended the funeral and marched in the procession. (The match at Lansdowne Road in which he was to have played was

abandoned.) Amongst the many beautiful wreaths laid upon the grave was one reading: ‘Dearest Jack, with his father’s love.’

The death of his son was a crushing blow from which Francis Wogan Browne never recovered and shortly after he sold Keredern and left Ireland, never to return. In 1927 Col. Francis Wogan Browne died in France and was interred there. Col. Wogan Browne was on a motor tour in France and was returning to St Malo to embark for home when illness overtook him at Parme. He died several days later, on 11 April 1927, the last male representative of this ancient and honourable Catholic family. His obituary in *The Clongowian* stated: ‘His genial and loveable personality won him hosts of friends everywhere, and his popularity in Kildare was strikingly testified on the occasion of the sad tragedy that darkened the close of his life.’

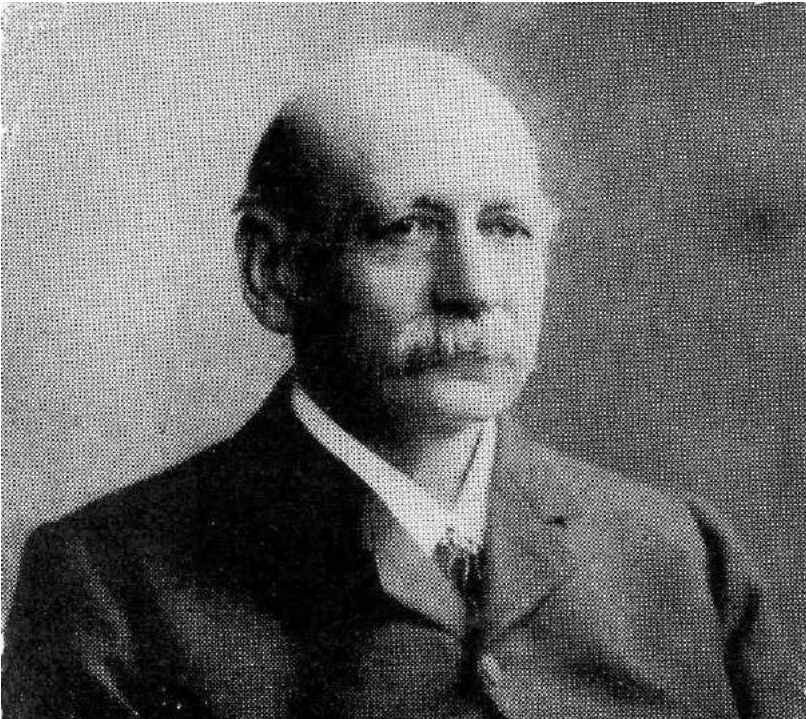
With the death of Francis Wogan Browne the family name disappeared from Ireland but was not entirely forgotten. On St Valentine’s Day 1954 the Wogan Society held a Wogan Family Commemoration at Malahide Castle, Dublin, home of the Talbot de Malahide family, heirs of the Rathcoffey Wogans. Another commemoration was held in Co. Kildare on 13 May under the auspices of the Kildare Archaeological Society. Over 100 people attended and places of interest and of historical associations with the Wogans and Wogan Brownes were visited, including Rathcoffey, Clongowes and Mainham, where is situated the vault and funeral chapel of the Wogan Brownes. A vote of thanks was proposed to the organisers and lecturers by Mrs. Claire Renee Lillis, youngest sister of John Hubert Wogan-Browne and last of the Wogan Brownes then resident in Ireland. Mrs. Lillis in thanking the lecturers gave some items of her family’s history in later times, including the tragic story of the death of her brother in 1922 when the male line of this illustrious family became extinct.

My thanks to Mario Corrigan, Ger McCarthy, Paddy Behan, Mark McLaughlin, Seamus Cullen, Emer Dennehy, and the Wogan Browne family in Australia, for their assistance in the research and help in locating, and the use of, photos and material

## **THOMAS COOKE-TRENCH**

*Rev. David Fraser*

Thomas Richard Frederick Cooke-Trench was born at Rath, County Offaly on August 18<sup>th</sup> 1829 (the year of Catholic Emancipation). He was the eldest son of Thomas Trench by his wife Catherine, the daughter of Colonel Richard Crosadaile of Rynn. He was baptised at Lea church on 20<sup>th</sup> September 1829. Around 1840, the Trench family bought the Millicent Estate outside Clane, Co Kildare, and settled there. The family name was changed to Cooke-Trench in 1851.



**Thomas Richard Frederick Cooke-Trench 1829-1902**

Thomas Richard Frederick Cooke-Trench had the following siblings: Elizabeth Jane (1827-1836); Maria (b.1828); Charlotte (1830-1831); Catherine-Louisa (b.1832); Richard Frederick (1833-1835); twins, Francis and Jane (b.1835).

The Cooke-Trench family of Millicent were part of a dynasty which was closely involved with the affairs of the Church of Ireland. Their uncle was The Rev. Frederick Steuart Trench, the Rector of Athy. Their grandfather was The Very Rev. Thomas Trench, Dean of Kildare (d. 1834).

The brother of Dean Trench of Kildare and great-uncle of Thomas Richard Frederick Cooke-Trench was the First Baron Ashtown of Moate, who had received his title at the time of the Act of Union. As he died without issue the Ashtown title passed on to his nephew, Frederick Mason Trench. A sister of Frederick was the Hon Frances Mary Trench and, on May 30<sup>th</sup> 1832, she married her cousin, The Rev. Chenevix Trench, who would go on to become Archbishop of Dublin. Thomas Richard Cooke-Trench acted as the Archbishop's land agent. Thomas Richard Frederick Cooke-Trench inherited the Millicent Estate at the age of 21 upon the death of his father, whose health had deteriorated because of his exertions on behalf of the victims of The Great Famine. At the time Frederick was a student at Trinity College, Dublin. He had been prepared for university by a solid grounding in the classics and other subjects at the famous Rugby School in England. At various times he had attended school at Cheam, Hampshire, at The Rev. Robert Hartshorne's school in Delgany, County Wicklow, and at Bromsgrove, Worcestershire. It was very much a gentleman's education. The fact that he was forced to leave college without having obtained a degree must have been a great disappointment to him; he felt, however, that he was duty bound to return home, to be with his mother and sisters and to run the modestly sized Millicent Estate.

In addition to managing the land at Millicent, young Thomas Richard Frederick decided to rent farms at Lullymore, County Kildare and at Borris-in-Ossory, County Offaly. This seemed a sensible arrangement but when he reflected on the situation he realised that he needed to downsize. His outgoings were about £4,000 a year but he reckoned that his income was only half of

that. Consequently, he took a decision to let Millicent for three years and surrender Lullymore, moving himself and the family to a farm at Tullywood, Co. Westmeath. In 1853, he inherited the valuable Cooke Estate from his grandmother. In 1876, he is recorded as the owner of 660 acres in County Kildare (valued at £693), 2 acres in the city of Dublin (valued at £1,500) and 400 acres in County Dublin (valued at £600).

On 17<sup>TH</sup> August 1858, Thomas married Caroline, the daughter of Sir William Heathcote, Bt., M.P., a Conservative politician, who lived in Hursley Park, Hampshire. This brought him into contact with a social circle deeply involved in the life of the church and very engaged with contemporary politics. At that time there was a very intense debate going on about the proper nature of the relationship between the church and the state. Many ecclesiastics believed that the state should support an established church but were adamant that it should not interfere in the internal affairs of the United Churches of England and Ireland. In 1833, the British government had abolished some of the Irish bishoprics and in Oxford's University Church, John Keble preached vehemently against the move. At Oxford a great movement of church reform had begun, which would subsequently come to be known as 'The Oxford Movement'. As well as opposing state interference in the internal affairs of the church, it promoted liturgical and spiritual renewal. The state church had become something of a spiritual desert during the 18<sup>th</sup> century and in worship the emphasis was very much on preaching and the word to the extent that the sacraments were being neglected. Adherents of the Oxford Movement wanted to see beauty and proper order in worship and they began to introduce practices which had been out of favour since the early days of the Reformation. To educate the lay people pamphlets called 'Tracts for the Times' were published, dealing with matters of worship and doctrine. Thomas Cooke-Trench came to know many of the leading lights of the Oxford Movement through his wife Caroline and her family. He would bring the principles of the movement back to Ireland with him and would do his best to spread the cause in the Church of

Ireland. It wasn't easy for him because the Church of Ireland was a very 'low church' institution, with low regard for ceremonial in worship and low regard for sacramental worship, in reaction to the Roman Catholic world which surrounded it. Thomas Cooke-Trench was a 'high-church' man and that would make him suspect in the eyes of many members of the Church of Ireland.

The Church of Ireland was in a very difficult position. It was the church of the Ascendancy landed class and its total membership was never more than 15% of the national population. There was great resentment towards its state church status from both Roman Catholics and Presbyterians, who had at one time been forced to contribute tithes for the church's upkeep. A call went out for the church to be disestablished and Gladstone responded by breaking the link between church and state by The Irish Church Act of 1869, which became operative on 1<sup>st</sup> January 1871.

The separation was a massive undertaking and required the active involvement of leading laymen like Thomas Cooke-Trench. There were issues of finance and practical organisation on the one hand and doctrinal matters on the other hand. A General Church Convention was convened to thrash out the issues and Thomas was prominent among those who attended. In 1871, the Church of Ireland became a private Incorporated Body and it was from that time on governed by a system of elected synods. Thomas became a member of the Kildare Synod and was a representative of Kildare on The General Synod (the church's annual parliament). He was very involved in debates about the Constitution which would govern the disestablished church. He was engaged also in doctrinal debates about what should be in the disestablished church's Book of Common Prayer. Some advanced Protestant elements, operating principally in the north, wished to see the church move in a more evangelical direction. They wanted profound changes made in the word of the Baptismal service to suit their 'born again' agenda. Thomas Cooke-Trench and his kinsman,



Archbishop Chenevix-Trench of Dublin, had to fight a very determined campaign to maintain orthodoxy. During the 1870s and 1880s the affairs of the newly disestablished Church of Ireland took up a huge amount of his time and energy. He was a lay theologian and he was extremely active in the world of church politics. He was also a very practical man who understood that the church needed money if it was to survive and thrive. He made a personal contribution of 3,000 shillings to the funds of the disestablished Church of Ireland. (*Reading Mercury*, 25<sup>th</sup> Sept. 1869). He received compensation for the loss of church titles and he gave the greater part of the money to the building fund of the new church at Millicent. He was involved also in the restoration of Kildare Cathedral, acting as secretary to the committee overseeing the work. While others bemoaned the disestablishment and were worried about what the future might bring, Thomas showed himself to be a man of faith, both in word and deed.

The connection with his wife's family, the Heathcotes of Hursely, Hampshire, is fundamental to a proper understanding of Thomas Cooke Trench. The head of the family, Sir Thomas Heathcoate, was High Tory and High Church but, alongside his attachment to hereditary property rights and opposition to popular democracy, he believed that he owed a duty of care to his tenants. With that in mind, they set out to improve the home farm of Hursley House, providing new homes for their tenants, built to high standards and using historical designs. The decision of Thomas Cooke-Trench to build Herds' Cottages on his Millicent Estate was inspired by what he saw on his father-in-law's estate. Sir Thomas Heathcote rebuilt and transformed his manor house and it was inevitable that Thomas Cooke Trench would do the same with Millicent House, in County Kildare. Sir Thomas Heathcote and Thomas Cooke-Trench both became improving landlords, encouraging their tenants to derive maximum value from their lands by using improving methods. When visiting Hursley House, Cooke-Trench would have attended church with the family and listened to the sermons of John Keble, the vicar, who had begun 'The

Catholic Revival' in The Church of Ireland. From the pulpit, he would have heard the old divine extol the virtue of beauty and speak of symbol as a way of communicating eternal truths to church congregations. As we know, he brought principles learned at Hursley back to Kildare, embellishing his new church at Millicent with precious artwork. The Arts and Crafts Movement was in the ascendant and Thomas Cooke-Trench encountered many of its practitioner artists in Hampshire. He invited them to contribute cloisonné and sgraffito work to the new Millicent church.

We find Thomas and Caroline Cooke-Trench near Husley at the time of the 1881 census, staying at the home of the local vicar. It was April and they were being entertained by The Rev F Wilson and his wife. At the time, Caroline's father was ill and in August he would die. This must have been a very trying time for everyone but especially so for Thomas, who was deeply involved in the works for his new church on the Millicent Estate in County Kildare. The death of his father-in-law was not to be the end of the connection between Thomas Cooke-Trench and the Hursley estate of the Heathcote family, however, for he was a trustee of the estate and had to attend many meetings of the board. In 1885, we find him at Hursley in January at an audit of the estate, which would have required him to do extensive advance reading and administration, as well as necessitating a tour of the estate. Mr Cooke-Trench had received a petition from the tenants asking for a change in the rent. His recommendation was that the tenants could continue with a three year reduction of 20% on their rents or could opt for one year at 30% and then a significant downward negotiation. (Hampshire Advertiser, 28<sup>th</sup> January 1885).

The 1880s was a busy decade for Thomas Cooke-Trench as he had also to administer a number of wills, including those of his father in law and of the Archbishop of Dublin. The fact that he was acting as executor would seem to indicate that he was recognised as a man of probity and of honesty by those closely involved with him. It was clear also that he was a man with a

great ability for administration and that he was a person who knew the importance of detail. He was the perfect secretary and he found himself in that role in the affairs of both the church and civil society.

Cooke-Trench was back and forwards across the Irish Sea, mixing in the worlds of the Irish Ascendancy class and the world of establishment England in the shires. The 1880s was a time when there was much going on which was of mutual interest to those two worlds, as land agitation developed and as plans were developed for Home Rule for Ireland. Cooke-Trench was a unionist who was alarmed by what Home Rule might bring about. In 1886, the year of the First Home Rule Bill, he was in London, in April, as one of the chief mourners at the funeral of Archbishop Chenevix-Trench, who was buried in Westminster Abbey. One can imagine that he used his time to lobby the powerful and the wealthy against the Home Rule project, explaining the fears of southern Irish Unionists.

In September 1887 we find Mr Cooke-Trench involved in a meeting of the 'Landlords and Encumbrances Association' at Leinster Hall, Dublin, at which he was elected to a committee to draw up an agenda for a plenary conference. The issues identified included compensation, the settlement of encumbrances, family charges, tithes, other state claims and the Home Rule crisis. Throughout the late 1880s and the 1890s, Thomas Cooke-Trench was involved with various landlord and unionist associations and meetings which would seek to uphold the landed interest and try to ensure that the unionist voice was heard. Unfortunately for Cooke-Trench and those who thought like him, the struggle was a constantly uphill one, as tenant rights advanced and nationalist Ireland took over most of the political offices in the southern provinces.

Thomas Cooke-Trench was not simply interested in the land as a source of profit. He was interested also in the developments in agricultural methods and general farming conditions. At National level, as a member of the Royal Dublin Society, we

see him take an active interest in animal welfare and the prevention of disease. At local level, in Kildare, we see him taking an equally active interest in the affairs of the Kildare Horticultural Society and the Kildare Agricultural society. In The Freeman's Journal of 29<sup>th</sup> September 1870 we read of an autumn exhibition of the horticultural society at Millicent House, with four tents erected on the grounds. The Western Times of January 17<sup>th</sup> 1888 reports that 'Mr Cooke-Trench, through the columns of the Farmer's Gazette (Dublin), makes known the results of some experiments as to the relative value of hay and of silage for both in and out-lying cattle, which have been carried out in the season just closed'.

Cooke-Trench felt that he had a duty and obligation to be involved in local affairs in Kildare as one of the county's resident landowners. He was at one time High Sheriff and at various times a magistrate, administering justice in the Petty Sessions Courts and serving on the Grand Jury. He was a member also of the Naas Board of Guardians, looking after the administration of the Poor Law and the Poor House.

It was not all work and no play for Mr and Mrs Cooke-Trench, however. They were involved also in the entertainments and celebrations organised by those of their class and status. In June of 1863, for example, we find Thomas being presented to the Prince of Wales at a court levee in London, where he mixed with the most powerful and wealthiest in the kingdom. (Dublin Evening Mail 10<sup>th</sup> June 1863). In 1873, we see them at dinner in the Chief Secretary's Lodge, in the Phoenix Park, being entertained by The Rt. Hon. Hicks-Beach and Lady Lucy Hicks-Beach. (Belfast Newsletter, 23<sup>rd</sup> November 1874). At home, in Kildare, Thomas rode out with the Kildare Hunt, which was one of his favourite activities.

Mr Cooke-Trench was part of a class and caste which was continually yielding to the demands for reform throughout the period of his adult life. He lived through the disestablishment of the Church of Ireland and he saw the focus of discontent

shift to land ownership. As his life drew to a close, the tenant rights movement was making important advances and further change was inevitable. Politicians were calling for more social and economic change. Home rule was still on the agenda but a lot of the heat had gone out of the argument. The Ascendancy class could still draw comfort from the fact that Ireland was part of the British Empire. That empire was not invincible however and the casualties of the Boer War made that fact clear. Cooke-Trench appears to have been one of the more decent type among the gentry of his day but he was a believer in the empire, the union and class privilege.

Thomas Cooke-Trench saw in the twentieth century and witnessed the dawn of the Edwardian era, living to the age of 73. He died on November 25<sup>th</sup> 1902 and he was buried in the churchyard of St Michael and All Angels church. Those standing around his grave could look down through the fields and see Millicent House, his home for the greater part of his life.



**Monument to Thomas Cooke-Trench  
at St Michael and All Angels church**

## MEMORIES OF GROWING UP IN LOUGHANURE

*by Bernadette Plunkett*

I was born in the lodge owned by Stephen Rynne and his wife Alice Curayne in Downings Prosperous in 1941. My father Tom Byrne was herdsman to Stephen Rynne.

We left Prosperous in 1943 and moved to Loughanure, where I grew up and went to the Presentation Convent in Clane. Putting it mildly they were very strict. My mother was a great lady, she reared six of us after Dad died in 1954, he was buried on her 37<sup>th</sup> birthday.

Mam loved to sing and tell stories of her childhood. One of my favourites was her yearly trip with the family to Punchestown for a family day out. That was the only day Grandad took off except Christmas Day and Easter Sunday. All the other days he could be found between Robertstown and Lucan delivering turf in his ass and cart. When the turf was sold he would lie down in the cart on the turf stacks and say “home girl” to the ass. He would fall asleep and the ass would go all the way to Robertstown, stop at the gate to the boreen and wait for someone to open it, usually Granny or someone passing Brocka Cross. The ass never got lost or had an accident.

On the Punchestown days Granny packed a picnic. Bread, home-cured bacon, tomatoes, apples and anything they were going to eat for the day. They set off about 9.00am and took their time getting to Punchestown. One time when they were half way between Dag Weld Cross and Prosperous they met a young man driving a car. Cars were very few in those days, only priests and doctors had one. This chap kept blowing his horn at Grandad until he pulled onto the grass verge, he then drove past. Grandad blessed himself and said “Glory be to God, the speed of that fella, he’ll kill himself or someone else, sure he must be going five miles an hour at least.”

Distance meant nothing in those days, time was allowed for travel and everything in between. I remember going to Carlow on the bicycle with my mother. We left Clane after the 8.00 am Mass, rode the bikes to Carlow, ate our sandwiches and went to the match. We then rode the bikes back to Loughanure before dark. Mam rode Dad's bike with the crossbar. I rode her new one, bought from Delaney's bicycle shop for one shilling a week for 15 weeks.

My brother John was born with his ankle bone under his arch bone and spent one year in Doctor Stevens Hospital in Dublin. Mam rode Dad's bike to Dublin every Saturday and Dad went on Sundays. During mushroom and blackberry season Mam went out at 6.00 am and collected a basket of them and went to Moore Street Market and sold the basket for one shilling. She used the money for a large bottle of lemonade, a bag of sweets and a packet of biscuits for John. The sixpence left got her a dinner and two cigarettes. Daddy would pick nuts up the Cot Boreen, shell them and bring them into the hospital for John, they never went in empty-handed.

We didn't have much but boy did Mam and Dad make life happy for us in so many ways! We picked up every stick and sod of turf we found for firing.

When my brother Jim was born Dad had been out of work sick. In those days it was a case of 'no work no money'. That was the year of the great snow, five feet of snow fell in two days. No one was ready for it, everyone was hungry. Dad, Johnny Farrell and Kevin Maloney dug their way to Clane from Loughanure (2 miles) to see if they could buy bread or flour only to find empty shelves. When they came home Dad put out the basin to catch birds, anything smaller than a thrush was let go. The rest was plucked, cleaned and put in the pot for a fine stew. We had potatoes, carrots and turnips in the pit at the back of the house. Ourselves and the neighbours had a great feed thanks to thrushes, blackbirds etc. and my level-headed Dad.

Like all little girls my First Communion day was to be a great day. I couldn't wait to put on that beautiful white dress and veil. The less well-off families were allowed to hire their dress and veil for 6 pence from the nuns. These outfits were held in store for Corpus Christi processions and the Bishop's visit to the parish for Confirmation.

Disaster struck in March of that year, at Confirmation one girl accidentally put her foot through one of the dresses. Father Doyle refused to let the nuns hire out the dresses that year, or ever again. I was heartbroken, I knew Mam could not afford to buy me a dress. She kept saying 'don't worry Saint Jude will get us one'. I just hoped that 'Jude' whoever he was had plenty of money.

Punchestown came in April and as usual Mam went on her bicycle from Loughanure. Before she left Mam said 'if my horse comes in I'll get your lovely dress for you'. I was like a hen on a hot griddle waiting for her to come home to see if this horse 'comes in'. Finally Mam was at the gate with the biggest smile on her face.

It turned out that she met Peter McCreery on the way in, he told her to put her money on his horse, it was a sure thing. Mam had two shillings so she put one shilling on the horse to win. The horse romped home and Mam won 5 shillings. She was telling Dad all about it and I thought I would burst with excitement. It was a long time before I realised that Saint Jude and Peter McCreery Senior were two different people.

I went to Dublin with Mam on the Saturday after the races. We went to the Iveagh Market where I got my dress, shoes and veil for a shilling, everyone was kitted out with the winnings. We then went to Woolworths and got new socks and frilly pants. I even got a ribbon for my hair. I felt like a millionaire that day. Mam paid Jimmy Nestor two pence to take my picture, he was the only one we knew with a camera. I'll never forget that my



big day was saved by a horse in Punchestown. The Iveagh Market saved many a poor family in those days!



**First Holy Communion 1948**

The great day of First Communion arrived, the excitement was high, it took Mam nearly half an hour to do my hair. I had long curly hair which was at the best of times difficult to manage. Poor Mam couldn't get me to keep still so she put my baby brother Jim on my knee. I was terrified to move in case I dropped him and the hair was quickly finished. Then came the beautiful dress and veil. I felt like a real princess until Mam said I couldn't wear the shoes until I got to school.

The nuns had everything arranged. We all marched out together through the convent garden. The nuns were not allowed on the street in those days. The big green gate kept them hidden from the public. After Mass was over we all went back to the convent garden where a table was laid out with

bread and jam and milk for everyone. We were then given a small sweet bag and told we could fill it with grapes from the green house. Most of us had never seen a grape in our life. We didn't know whether to eat them or play marbles with them! When it was time to go home we were all given a handful of sweets. At this stage we all thought all our birthdays had come at once. Mother Brigid gave each of us a pencil and eraser.

All the parents had gone home at this stage so Margaret and Anne Farrell and myself set out to walk to Loughanure. A farm worker called Billy Noble was drawing straw for O'Neills, he spread his coat on the dray and we sat on it to keep our dresses clean. When we got home Billy gave us a penny each, we felt rich indeed!

Our First Communion outfit minus the veil was worn every Sunday for May and June. The last time was for the Corpus Christi procession. Then the dress and veil were sold on if you had no younger sisters.

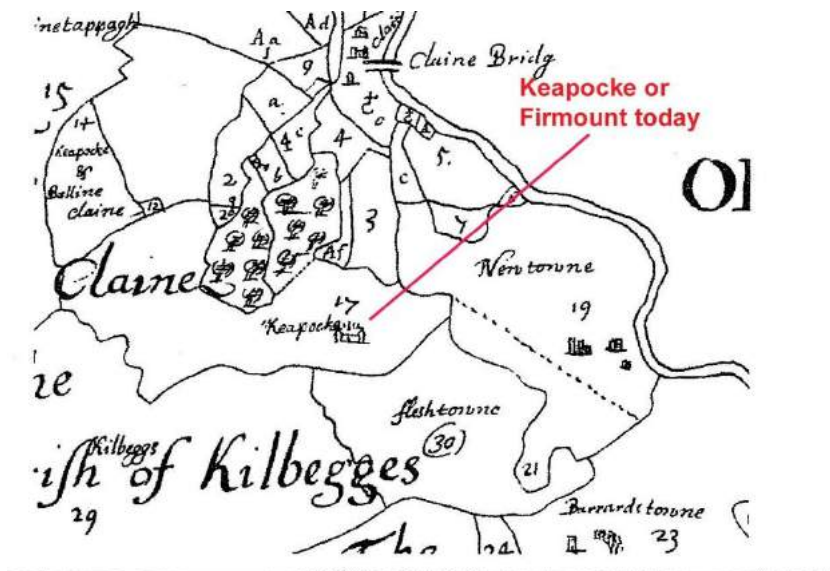
That year Father Doyle decided that the Confirmation class would no longer wear white dress and veil but rather ordinary Sunday best. Soon the only time white dresses and veils were worn was for First Communion. Times were changing fast. We were all growing up, a bit too fast!



## FIRMOUNT DEMESNE AND ITS HOUSE

Pat Given

The history of the occupation and settlement of the property which is now designated Firmount Demesne may extend as far back as the thirteenth century. O'Farrell, in his *History of county Kildare*, states that the Anglo-Normans, recognizing the need for defence constructed fortified homes or castles. Importantly for this study, he mentions Firmount as one of these Kildare defensive locations. More modern researchers on the history of the Firmount property are facilitated by the excellent records of its ownership from the 1600s.



Extract from Down Survey 1656-58, showing Keapocke or modern Firmount (Source: <http://downsurvey.tct.ie>)

### The Warburton family and Firmount:

The Down survey map of the Barony of Claine (sic) dated c.1655 clearly shows a house in the area then known as Keapocke in close proximity to, or possibly in the actual location where the current Firmount house is sited. This

location cannot be precisely established because of the limitations of the maps at that time.

After the restoration of the monarchy in 1660 many important Jacobites took control of much of Kildare and Keapocke or Firmount formerly a Eustace property, was no exception. James, Prince of Wales, later the ill-fated King James II, became for a period the registered owner of modern Firmount while Patrick Sarsfield also owned some of its land. With the coming of the eighteenth century and the bestowal of favours by William in the late seventeenth century Firmount was again in the hands of new owners, the Warburton family, who would retain it for over one hundred and fifty years, until 1855. The Warburton family were typical of the new settler who now lived 'snugly in the houses of the noblest chiefs as if sons of gentlemen'. The origin of the Warburton family in Ireland is the subject of some dispute but the name first appears in a decree of Chancery in February 1635 when Richard Warburton, a merchant in Dublin, and residing at Donnycarney is recorded as providing a loan of £8,000 to King Charles I. In 1669 John Warburton is further recorded as holding the sinecure role of Taster of Wines but in the years after William's accession, members of the Warburton family occupied such varied roles as Master of the Court of Chancery (George, 1712, 1714, and 1727) while Richard, a shrewd participant in the politics of the time and a supporter of the new regime, acquired considerable possessions. These included land in County Galway associated with the Protestant educator, Erasmus Smith and over 4,000 acres on the Aran Islands. At about the same period, Richard acquired considerable estates in the current counties of Roscommon, Offaly and Laois. Probably because of the land acquired by this Richard he is recognized in family genealogies as the senior member of the Irish branch of the Warburtons.

George, who later inherited Firmount, is recorded in a marriage settlement of 1738 where he is described as 'George of Firmount.' He was MP for Galway between 1750-3 and had

two children, Richard and Mary. His property, which was described in the pre-nuptial agreement, then known as a marriage jointure, included lands in Firmount, Kilconnell, County Galway, Kilcullen county Kildare and ‘the village and tolls of Aughrim, county Galway.’ After George’s death in 1753 his son, Richard inherited Firmount. Research suggests that this was the Richard Warburton who died young and who, during his short life resided at Firmount and was buried at Clane. His inscription, which may still be read in Clane Abbey graveyard, reads:

*Here lieth the body of Rich’d Warburton of Firmount in ye County of Kildare, Esq’r who departed this Life 20<sup>th</sup> Nov’r 1763 Aged 26.*

Richard’s death had particularly important implications for Firmount since his sole sibling, a sister Mary inherited Firmount and in 1768 she married William Burgh of Bert House in Athy. Although a theologian William was also an MP for Athy. In June 1767, one year before her marriage, Mary, then described as ‘spinster’ leased her newly inherited property to Edward Shaw of Ballywill, King’s County. Firmount House in Taylor and Skinner’s map of the roads of Ireland and surveyed in 1777, shows that Shaw was then in occupation of Firmount.

A memorial of a deed of lease dated 1791 between Edward Croker of Firmount and William Rochfort, who is described as ‘of Strawberry Lodge’ provides evidence that since Shaw’s occupancy of Firmount House there had been a number of changes in the lease holding of the estate. Strawberry Lodge which today exists as a separate property on the Clane to Properous road was previously an integral part of the Firmount estate. Another feature worth noting is the fact that in his lease Rochford states that he had taken over Firmount Demesne from William and Mary Birch, who were members of the renowned distilling family of that name from Roscrea. Finally, the description of Firmount demesne in this lease gives a picture of

a well organised property consisting of ‘the dwelling house known as Firmount House, outhouses, out-offices, yards and garden.’ It was during Edward Croker’s tenancy that we also find the first record of Moatfield House occurring in the deeds indicating that Moatfield was then a further component part of the Firmount estate. This cutting off of the lands at Moatfield during Mary’s ownership when combined with the subdivision of the Strawberry Lodge portion created three farms out of the original single property at Firmount Demesne and this separation remains.

In 1795 a memorial of a lease between William Rochford and Richard Dease of Pitchfordstown, county Kildare is recorded. Richard Dease became one of Firmount House’s best known tenants and was resident in Firmount for the longest period of any. On the 4 May 1820 a remarkable woman was born in Firmount. Ellen Dease was the third daughter and the last of five children born to Oliver Dease and his wife Anne (née Nugent). Oliver was a brother of Richard Dease and a surgeon living in Stafford St. Dublin who had come to Firmount because of his wife’s poor health. It is said that in early 1821 and less than one year after Ellen’s birth, consumption brought death to Oliver and Anne within three weeks of each other. The Dease and Nugent families came from distinguished Anglo-Norman stock and the Dease family was related to Saint Oliver Plunkett the last martyr at Tyburn in 1681.

When Ellen grew up she joined the novitiate of the Loreto order of nuns at Rathfarnham in 1845. In 1847 she and a small community of Loreto sisters arrived in Toronto Canada to commence her life’s work setting up convents for the education of young women. There, she soon became superioress and was known as ‘Mother Therese’ or ‘Mrs Dease’ in the tradition of the religious order at the time. In 1877 Ellen Dease received Papal approval for her newly founded Loreto Order of nuns in Canada and today ‘the true memorial of Mother Teresa Dease is the North American Generalate of the Institute of the Blessed Virgin Mary.’



**Mother Teresa Dease (Source: Kathleen McGovern, *Something More Than Ordinary* (Ontario, 1989).**

Mary Burgh, *nee* Warburton died childless and her inheritance reverted back to her maiden family and specifically to George Warburton. George and his wife Anne (*nee* Acton, of Wicklow) had married in 1806 and a number of their family of seven children exhibited remarkable literary ability. Their daughter, Sydney wrote a popular romantic novel, while a son, Thomas took up law and although also an ordained minister he wrote a number of books including a law tract. Their third son George Drought was author of a number of popular works, including one on contemporary life in Canada. The eldest son, Bartholomew Elliot wrote on travel, historical and literary subjects. He achieved international fame for a volume describing his travels in Syria, Egypt and Palestine which started life as a series of articles in the *Dublin University Magazine*. He was a prolific writer and his last book, *Darien, or The merchant prince: an historical romance* described the

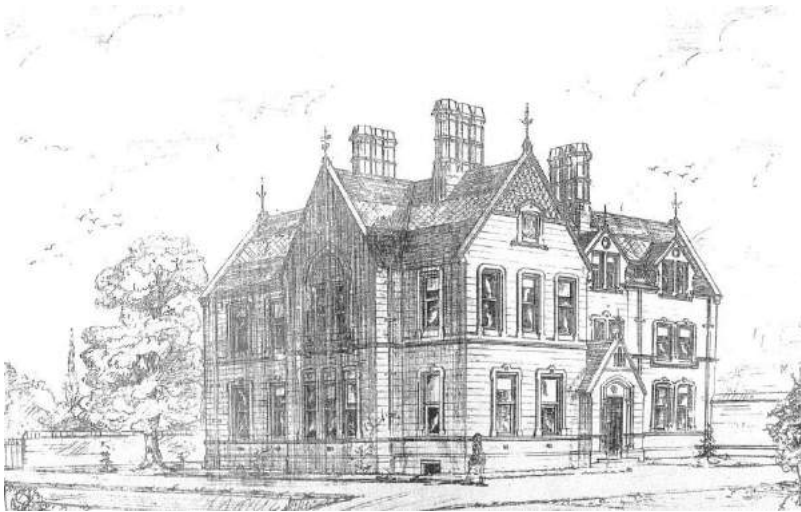
horrors of a ship fire at sea. In a case of 'life imitating fiction' he was delegated by the Atlantic and Pacific Junction Co. to establish friendly relations with Indian tribes in Darién, on the Isthmus of Panama. He sailed aboard the mail steamer Amazon on 2 January 1852 and the ship caught fire off Land's End. Bartholomew was one of the many who perished in the subsequent tragedy.

As a result of the tragic death of Bartholomew Elliot Warburton, Firmount estate and other Warburton property in Galway and Dublin was advertised for sale by auction on Friday 9 February 1855 by the Commissioners for the sale of Incumbered Estates in Ireland. The Firmount estate was put up for sale in three lots, Moatfield, Strawberry Lodge and finally Firmount demesne which then had sixteen tenants while Mrs Abigail Rainsford was resident in Firmount House.

### **The Henry family at Firmount**

The Henry family had long-established Kildare roots with connections to Galway. A branch of the family had been bankers and having married Anne Leeson daughter of the earl of Milltown, Hugh Henry built the original Straffan House which was later demolished, sold a number of times and is today the site of the K-Club. Another Henry, also Hugh, built Lodge Park at Straffan in 1770. In Galway the Henry family owned a number of properties including the estate at Toghermore close to Tuam and the iconic property known today as Kylemore Abbey. The Henry family came to Firmount when Hugh Henry of Toghermore county Galway married his cousin Emily Henry of Lodge Park. On his marriage in 1865 he bought Firmount House and subsequently built the present house on the site. *The Irish Builder*, March, 1878 contained a fine sketch of the new house designed by N.C.Colclough, architect. Firmount estate at that time consisted of 409 acres and upon the death of Hugh Henry snr. his son Major Hugh Arthur Henry inherited Firmount in 1888 and lived there until 1917 when we find him giving his address as Firmount and Keadeen, Newbridge.





**Architect's drawing of Firmount House, 1878.**  
**Source: *The Irish Builder*, vol. 11, no. 437, p. 71.**

### **County Kildare convalescent home for soldiers:**

In March 1917 the British military authorities urgently requested that a convalescent home for soldiers be established in county Kildare and at a meeting in Naas Courthouse it was suggested that the facility could be established at Firmount House. Later that month, at a subsequent meeting at the same venue, Moorefield in Newbridge was offered by Miss Moore as suitable accommodation. Craddockstown was also mentioned while Major Henry offered Firmount at a rent of £150 per year 'for officers'. In June 1917, the setting up of a number of 'War Hospitals' was announced and Firmount, affiliated to the Curragh Military Hospital, was the chosen site for county Kildare while Belrath at Kells was the Meath location and Bloomfield House served the same purpose in county Westmeath. In total, forty beds for World War I wounded soldiers and a staff of ten were accommodated in Firmount House until the end of the war in November 1918. The hospital was partially funded by local voluntary contributions which included gifts of fruit, vegetables, eggs, milk etc. Fetes, with the band of the Royal Dublin Fusiliers in attendance, tennis

tournaments, and even ‘cinematograph programmes,’ supplemented the finances of the hospital. When the auxiliary military hospital at Firmount closed on 15 February 1919 donors of furniture were given the opportunity of having their items returned or auctioned for charity. Records show that in the first year of operation, 390 soldiers were treated without the occurrence of any deaths.

### **St. Conleth’s Sanatorium**

On 26 August 1929 Kildare County Council agreed to raise a loan of £3,500 to purchase Firmount House and grounds which they proposed to convert into a County Hospital for the treatment of advanced cases of tuberculosis. In February 1930 the construction of a doctor’s residence costing £400 was



**A view of some internal modifications to convert Firmount House into a sanatorium**

agreed in order to facilitate staff at the new facility. The architectural and engineering services of George Gardiner of Rathangan were employed to design the new institution and by July 1931 tenders were invited for the conversion of Firmount House into a sanatorium including the construction of the agreed doctor's residence. Turf supplies were sought in April 1933 and the new home was officially opened in February 1934.

At the opening the Secretary to the Department of Local Government complimented county Kildare on the initiative. Dr Noel Browne, Minister for Health (1948-51) subsequently employed Firmount House in his major campaign to eliminate tuberculosis and St. Conleth's Sanatorium, as it was then known, continued to be used as a T.B. hospital until 1961.

### **A Military Establishment:**

Almost immediately after its closure as a sanatorium in 1961, the Irish Department of Defence examined the property in their search for a Civil Defence county control centre for the Dublin area.

It is known that the basement was also actively considered as a National Control Centre but cost considerations eventually discounted this option. In 1964 the Department purchased Firmount from Kildare County Council for the sum of £10,000 and by 1966 it was operating as the control centre for Dublin and Kildare and was known as the Number Seven Regional Control. The basement of the house was intended to accommodate senior civil defence officers, meteorological officers, technical staff, media and communications personnel who were required to combat the effect of any major nuclear fallout.

For a period during the Balkans conflict the property was considered as a centre to house Bosnian refugees. Firmount House finally lost its institutional role with the ending of the Cold War and the coming of the new millennium. By 2007 the

house was again vacant and in 2009 the Department of Defence announced its intention to sell the property and 2012 saw the house once again return to private ownership. Today there is a renewed vibrancy about the historic property and neighbours wish the new owners success in their dreams for the future of one of Kildare's many long established links with its proud past.



**Doorway to 'Operations Kildare'- A legacy of the Cold War in Firmount House.**

*The author wishes to sincerely thank David Pansegrouw and Eilin O'Carroll and their sons for all their assistance and support during his research on Firmount House and in particular for their ever-available and generous permissions to his requests for access to their property- sometimes at most inconvenient times.*

## **THE AMALGAMATION OF CLONGOWES AND TULLABEG**

Bruce Bradley SJ

In the autumn of 1886, probably unknown to most people in Clane, a momentous event was occurring up in Clongowes. The school, founded in 1814, was in the process of being amalgamated with its only slightly younger sister-school in Rahan, a few miles west of Tullamore, officially called St Stanislaus College but known to the Jesuits and in the locality as Tullabeg. Greater distance from Dublin and other factors meant that it had been slower than Clongowes to establish itself in the years just before Catholic Emancipation. But, by the 1880s, in the words of a modern commentator, it had come 'from nowhere to the front rank of Irish colleges' and was achieving greater success than its slightly older sister-college in Co. Kildare.



**The early buildings at St. Stanislaus College Tullabeg**

The beginnings had been fairly unpromising. Tullabeg was originally intended to be a novitiate rather than a school, for which its remote setting was quite suitable. Until the 1850s and the arrival of the railway in those parts, it was only reachable

by boat on the Grand Canal. Quite soon, and almost casually, lay-pupils began to be accepted, but only up to the age of 15 at most. The idea was to function as a kind of 'feeder' for Clongowes. Before 1850, numbers remained very small, averaging about 40.

Things began to develop under the sixth rector, Fr John Ffrench (1850-55): numbers rose, a formal prospectus was produced, and a new building was planned. In the succeeding years, numbers increased owing to the extension of the railway line from Portarlinton to Tullamore in October 1854. Fr Ffrench's planned new building was completed by his successor Fr Matthew Seaver (1855-61) and the name was formally changed to 'St Stanislaus College, Tullamore' to emphasise its proximity to rail connections in the nearby town.

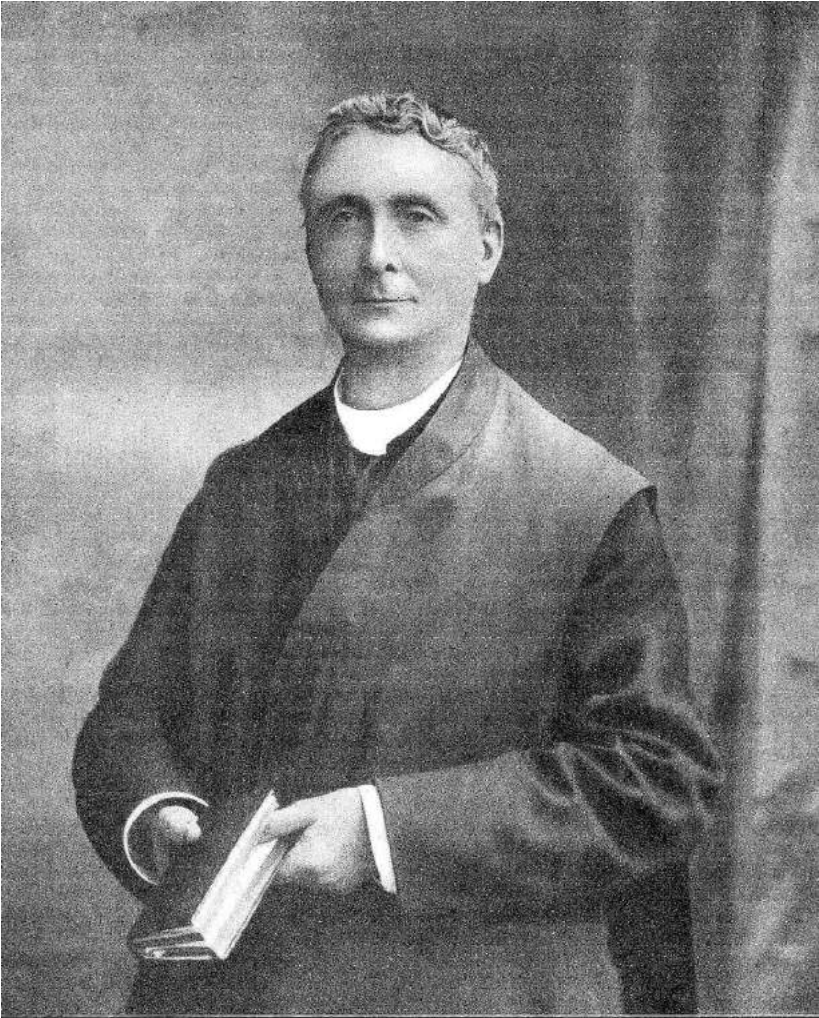
The arrival of Mr William Delany S.J. in the autumn of 1860 marked a turning-point. He was originally appointed teacher of '2<sup>nd</sup> of Grammar' (equivalently 3<sup>rd</sup> Year) but then moved up with his class to '1<sup>st</sup> of Grammar' (4<sup>th</sup> Year) in 1861 and, encouraged by the new rector, Fr Joseph Dalton (1861-65), continued into 'Humanities' (5<sup>th</sup> Year), only the second time the school had had such a class. Finally, in 1863, the results having been so outstanding, the unprecedented step was taken of forming a 'Rhetoric' (6<sup>th</sup> Year) class, meaning that, thanks to Mr Delany, Tullabeg now had the entire cycle of studies for the first time, a development viewed 'with eyes of very qualified sympathy' in Clongowes, as one contemporary commentator put it.

After Delany, now ordained, returned to the college as prefect of studies in 1866, under his dynamic and visionary leadership, the school reached its zenith. He played an important part in the construction of a new wing, which meant that, for the time being, Tullabeg had a better developed material structure than Clongowes. In 1870, Fr Delany was named as rector in addition to the office he already held and remained in both roles for ten years. This made him the key influence in the

school's immediate destiny. Numbers now stood at more than 120, some three times what they had been in the 1840s, and he set about grappling with the next logical challenge: to give his senior students the possibility of worthwhile university degrees. He finally got permission to enter them for the external degrees of London University. The impact on standards of teaching and application was almost immediate. In the five years 1876-81, Tullabeg students had a string of successes and drew favourable attention from the press and elsewhere.

In 1878 the government introduced the Intermediate Education Act. This involved a 'payment by results' system. Examinations were administered, on the results of which fees would be paid to school managers and prizes and exhibitions were awarded to successful pupils. Its readiness to compete in such a system honed by the experience of the London examinations, Tullabeg came in the top three places among all schools from 1879 to 1881. In that year the London link was ended but the pattern of success continued. Thus, one fifth of all gold medals awarded for first places in subject-groups in the Intermediate, 1879-86, went to boys from Tullabeg.

But, while Tullabeg was becoming a front-runner in the new competitive environment of Irish education, Clongowes, for long regarded as the outstanding Irish Catholic school, was in the doldrums. It had remained largely faithful to the traditional Jesuit system of education, in accordance with the *Ratio Studiorum*, originating from 1599 and only slightly modified in the 19<sup>th</sup> century to accommodate modern vernacular languages and the growth of the natural sciences. This was based on study of the classical languages of Latin and Greek, and placed emphasis on co-curricular activities. Time-consuming drama and debating figured large. The school took part in the Intermediate from the beginning but made humiliatingly little impact. Numbers were down and some pupils even transferred to Tullabeg.

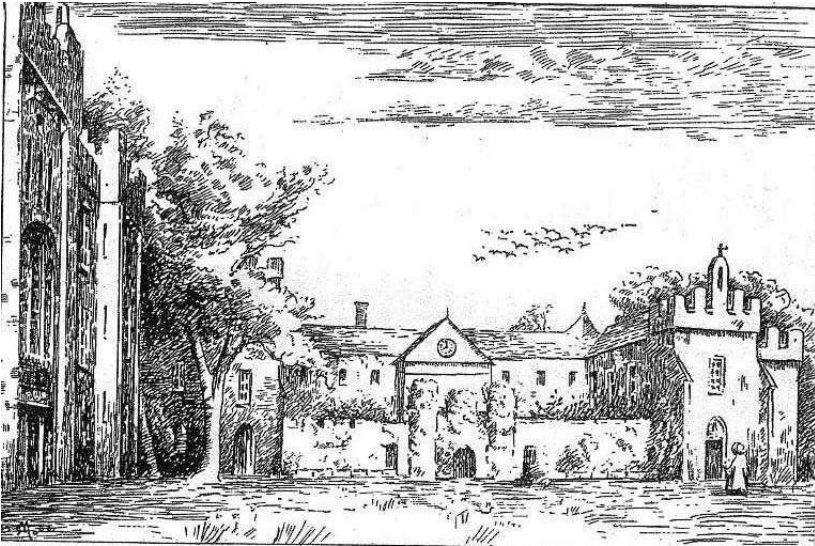


**Father William Delany S.J., Rector of Tullabeg 1870-1880**

In 1880, Tullabeg was entering what turned out to be its final phase. Fr Delany ceased to be rector in that year and moved to University College in Dublin in 1883 (where the English Jesuit poet Fr Gerard Manley Hopkins would be a member of his staff and James Joyce would later tangle with him when a student). After his departure, Tullabeg had five different prefects of studies in five years, a recipe for instability. There



was a decline in the quality of the Jesuit teaching staff, to the apparent benefit of Clongowes. Pupil-numbers began to drop.

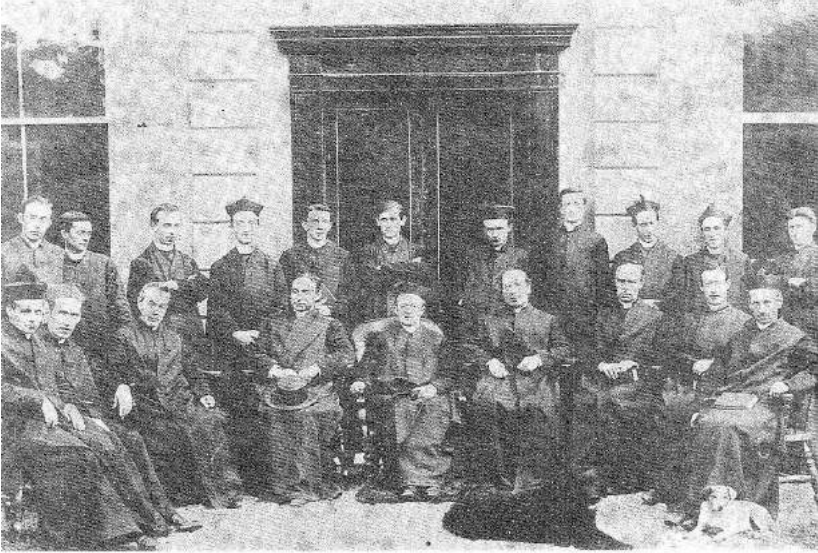


**The front of Clongowes Wood College in amalgamation year. The castle is on the left of the picture and the People's Church is on the right. The buildings in the centre were later demolished and replaced.**

In the course of the school-year 1885-86, the provincial, Fr Thomas Brown, unfolded a highly secret plan with radical implications for both schools. Clongowes was to begin a discreet process of refurbishment, the purpose of which was not to be revealed at this stage but was in fact in aid of preparing for amalgamation. There was nothing sinister about the secrecy. The provincial's concern was what he called, in another letter, 'English touters', who were in Ireland 'actively employed in beating up [he meant recruiting!] boys', on behalf of Stonyhurst, the Jesuit boarding-school in Lancashire, and other institutions. Rumours that an Irish boarding-school was to close would have given them a field-day and undermined the aim of combining the strength of both schools in Clongowes, if pupils were poached. Meanwhile, it was to be hoped that what he described as 'the scandalous state' of the facilities in Clongowes would seem a sufficient explanation for the refurbishment now being undertaken.

On the morning of 9<sup>th</sup> April 1886, the Study-Hall building, which also contained the refectory, was badly damaged on both floors by fire. Apparently, falling coals or sparks from a plumber's brazier had got into the woodwork and smouldered unseen until first noticed in the small hours. The need to repair the fire-damage now provided fortuitous cover for the refurbishment already surreptitiously under way for other reasons. The amalgamation was finally announced in a letter from the rector of Tullabeg, Fr George Kelly, on 26<sup>th</sup> June. One Tullabeg student described how 'a circular announcing the fusion of Tullabeg with Clongowes produced no small consternation in the happy homes of Tullabeggars'. Others spoke of the 'dismay', 'feelings akin to consternation', and 'keen and bitter regret' on hearing the news. It was a 'sudden bolt from the blue'.

As the year got under way, things were rough and not quite ready, despite Fr Kelly's bland assurances in his circular. One student remembered that 'in the Refectory ... sheets did the part of windowpanes; and the Study Hall was in a shed'. The school population had almost doubled overnight, rising to some 300. Another student said that 'the scene presented in September 1886 was one of chaos – a sweeping away of old landmarks, an attempt at setting up new – a general state of topsy-turvyness ... the playground re-echoed with new expressions such as "second line", "fag a ball, please", "middle grade" etc. etc. Daring innovations were talked of, such as Association football, and even Rugby ... The order of time was completely changed. In the chapel and refectory we were packed as tight as herrings in a barrel'. But, although he regretted the passing of 'the orderly ways of old Clongowes', the depression gradually 'wore off. The Tullabeg fellows were voted very decent; and except for the introduction of a rowdy element which took some years to eradicate, the amalgamation may be said to have turned out a success'.



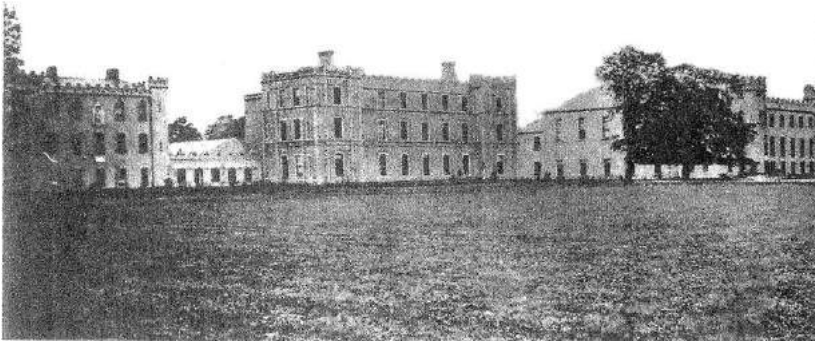
**The Clongowes community in amalgamation year 1886**

At the outset, one boy new to the school noted the obvious rivalry between the two factions, Clongownians and Tullabeggars, which, in fact had a long and troubled history. In the most recent years, sporting contacts between the two schools had actually had to be suspended because of it. Putting hundreds of boys from either establishment into the confined space of one school, rivals for promotion to office, selection on teams, spaces in dormitory, refectory and study-hall, had the potential to cause serious problems. But, happily, as the new boy just quoted went on to observe, the rivalry 'finally succumbed to Mr Fegan and natural causes'. Mr Henry Fegan SJ was the Higher Line Prefect, or senior housemaster, at the time, and his intervention in the choice of captain of the amalgamated school, a potential flashpoint, proved crucial in establishing harmony. In Tullabeg, it was the custom for the Higher Line Prefect to choose the captain, but in Clongowes the captain was elected by the senior boys, those in the 'Higher Line'. When the day came and the seniors from both schools had assembled, a number of Tullabeg emissaries moved round the Tullabeggars (who actually outnumbered their 'hosts'), urging them to abstain but without revealing the reason. When

the vote was called the Clongowes boys all voted – for the Tullabeg candidate, Jack Meldon, who had already been appointed to that office in his old school, before there had been any talk of amalgamation, and was now elected in Clongowes, unopposed. It emerged afterwards, as one participant reported, that Mr Fegan had engaged 'in shuttle diplomacy beforehand' and, as a result, the election became a moment of magnanimity and reconciliation, from which the school seems never to have looked back, not a flashpoint but a turning-point.

Why did the amalgamation happen? Financial considerations certainly come into it. The correspondence between Fr Brown and Fr John Connee, the rector of Clongowes at this time, is littered with allusions to the financial difficulties facing both colleges. Clongowes, which already had problems, now also had to take on the debts of Tullabeg, where Fr Delany had been profligate with money in his efforts to raise the standards and profile of his school. Jesuit numbers had more than doubled in thirty years (from 97 in 1856 to 237 in 1886) and were continuing to rise. But so were the province's apostolic commitments – to six schools instead of three and to an expanding Australian mission as well. But the amalgamation was, perhaps, driven above all by the need to compete – and be seen to compete - successfully in the new Intermediate Education system, and this was clearly emphasised in Fr Kelly's circular letter as well as in other contemporary documentation.

Other improvements in Clongowes at this time – the cycle track, the swimming bath (both inaugurated in 1887), and the employment of professional cricket coaches from England (following Fr Delany's practice in Tullabeg) – were all intended to promote the college, not just as part of the amalgamation but to attract new pupils and new income. The amalgamation changed the educational culture of Clongowes, a change strongly reinforced by the arrival of Fr James Daly as prefect of studies in 1887.



**The rear of Clongowes. From left of picture; the Infirmary 1872, the Carbery Building 1874, Study Hall 1819, the castle 1788.**

Tullabeg had been, in effect, suppressed, but it survived over a long period through the influence of its competitive, examination-oriented ethos on Clongowes. The old Clongowes was also, in a sense, suppressed. It could even be said that, in some measure at least, the ethos of Tullabeg actually prevailed. The new, amalgamated school duly moved to the top of the contemporary league tables in terms of its examination results over the next thirty years, under the incessant urging of the redoubtable Fr Daly, who remained in office for thirty years.

There was a price to be paid in a certain decline in co-curricular activity and, arguably, an increase in the use of corporal punishment, which had been almost unknown in Clongowes before 1886 but is highlighted in Joyce's novel, *A Portrait of the Artist as a Young Man*, reflecting life there in the 1890s. But there were benefits, too. Clongowes needed a keener work ethic. New sports flourished, rugby included, and its facilities have continued to expand and improve ever since. Tullabeg, by contrast, no longer a school, rapidly faded from prominence and the Jesuits finally closed the house altogether in 1991.

## CHARLES WOGAN THE CONSTANT JACOBITE

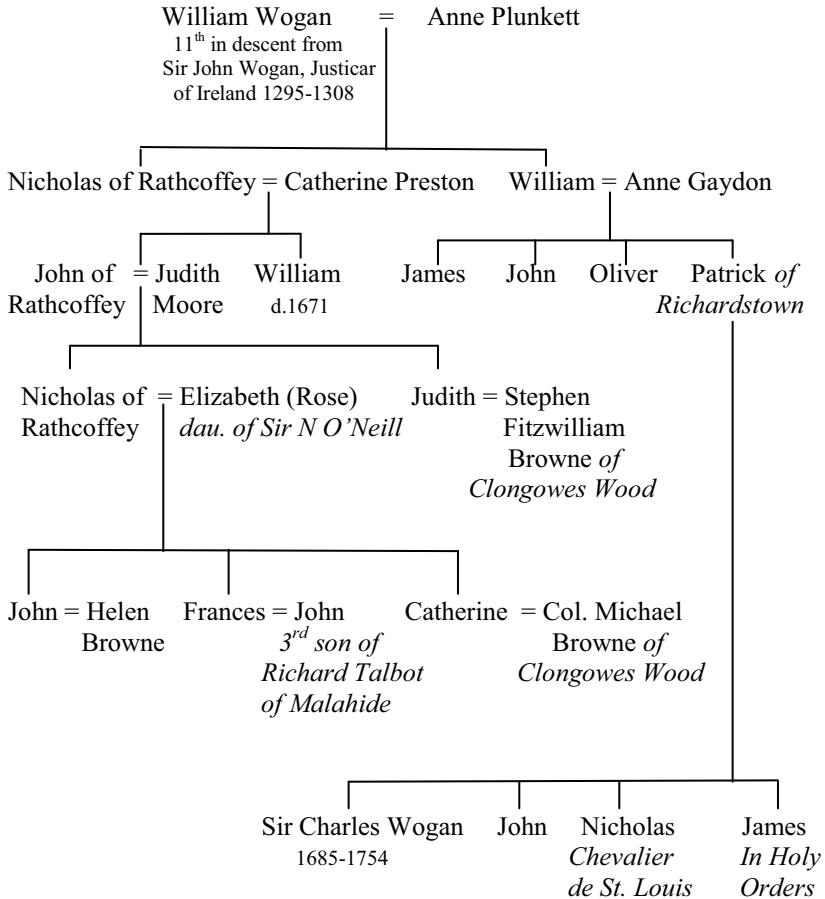
*A Shéarlais Óig a mhic Ríogh Shéamais,  
'Sé mo mhór-chreach do thriall as Éirinn,  
Gan aon ruainne bróig' ort, stocáí nó léine,  
Acht 'do chascairt leis na Franncaignibh<sup>1</sup>*

Charles Wogan of Richardstown near Clane was three years old<sup>2</sup> on 10<sup>th</sup> June 1688 when an event occurred with consequences which would define his life. The birth of a son, James Francis Edward Stuart<sup>3</sup>, to Mary of Modena the second wife of King James II of England raised the prospect of a Catholic dynasty occupying the thrones of Ireland, Scotland and England. This was the final straw which prompted the English Parliament to invite William of Orange, husband of James's Protestant daughter Mary, to invade with his Dutch Army and usurp the throne. Throughout his life Wogan was a staunch supporter of the Stuart cause. Indeed there would have been no Séarlas Óg and probably no 1745 uprising if not for Wogan.

### **The Wogan Family**

The Wogan family was prominent in Kildare from the late 13<sup>th</sup> century and had been key supporters of the English crown with three Justicars of Ireland among their number. However the Reformation in the 16<sup>th</sup> century changed everything alienating them from the Anglican English Establishment as they retained their Catholic religion. Wogans were involved in the struggles against the Tudor monarchs in the 16<sup>th</sup> century and the English parliamentarians in the 17<sup>th</sup>. Charles Wogan was born circa 1685 the eldest son of Patrick Wogan of Richardstown. Patrick fathered a total of 32 children by three successive wives. After the fall of the Stuart dynasty in 1690 a number of Wogans supported the Jacobite cause. Little is recorded of Charles Wogan's early life but in 1705 he was living in Berkshire, England where he was a friend of the poet Alexander Pope.

## *Partial Wogan Family tree* <sup>4</sup>



### **The 1715 Rebellion**

Some years prior to the Jacobite Rising of 1715 Charles had joined the regiment of the Irish Brigade in France commanded by his cousin Lt. General Arthur Dillon. The decisive battles of the Rising were fought in central Scotland but there was a Jacobite army operating in the north of England which, apart from a number of Scottish Highlanders who had joined up with English Jacobites at Kelso after failing to capture Edinburgh, was made up mainly of tenants and retainers of English Jacobite gentry with no military experience. A number of Irish

officers had been sent from France to stiffen this force. Among these was Charles Wogan who served as captain of a troop under another Irishman Colonel Henry Oxburgh of Bovin, Kings County. It is clear that Wogan was already a man of substance within the Jacobite cause as a Crown prosecution witness at the subsequent trial of the leaders of the rebellion testified that ‘the four principal men employed’ to enlist support from the northern gentry were ‘Colonel Oxburgh, Mr Nicholas Wogan<sup>5</sup>, Mr Charles Wogan and Mr James Talbot’.<sup>6</sup>

This English Jacobite army met its end at Preston on the 13<sup>th</sup> and 14<sup>th</sup> of November 1715. Although succeeding in inflicting heavy casualties on the first day of the battle on a less numerous Government force the Jacobites’ incompetent commander Thomas Forster did not press home his advantage and on the following day, despite the protest of the rank and file, he panicked and surrendered ignominiously without terms.<sup>7</sup>

### **Escape from Prison**

Charles and other Jacobite officers were taken to London where he was held in Newgate Prison until May 1716. Wogan’s trial for high treason was scheduled to take place at Westminster Hall on 5 May 1716. However at midnight on the eve of the trial Wogan was one of a group of fifteen men, who broke out brushing aside soldiers who were armed with fixed bayonets.<sup>8</sup> After hiding for a day on the roof of a house while the hue and cry took place below him Wogan was one of six men who made good their escape.<sup>9</sup> He thus avoided sharing the fate of the unfortunate Colonel Oxburgh who was hanged, drawn and quartered at Tyburn with his head subsequently placed on a spike on the top of Temple Bar.<sup>10</sup> Charles made his way to France where he rejoined Dillon’s Regiment.

### **The Jacobite Agent**

Wogan remained with Dillon’s Regiment until 1718 when he went to Rome to join the court of King James III. In that year he accompanied Ormond on a diplomatic mission to Russia in



an attempt to obtain a Russian princess to marry James. The mission failed but Wogan subsequently managed to obtain for James the hand of sixteen-year-old Princess Maria Clementina granddaughter of John Sobieski the Polish king who had saved Europe by defeating the Turks at the gates of Vienna in 1683. The matrimonial agreement was concluded at Ohlau on 22 July 1718. On hearing that James was to marry a woman with a very substantial dowry and illustrious family connections who might therefore continue the Stuart line King George I was apoplectic. He responded by offering £100,000 to any German Protestant Prince who would marry Clementina and by pressurising his ally Clementina's cousin the Holy Roman Emperor Charles VI, to prevent the marriage. The Emperor cooperated by threatening Clementina's father Prince Sobieski with exile and arresting Princess Clementina and her mother with their escort and retinue and imprisoning them in Innsbruck.<sup>11</sup> However Charles Wogan would prove to be a match for the Hanovarian and Hapsburg rulers.

### **Making a Hole in the Moon**

‘Adieu mes enfants, you are not crossing the Rhine for nothing, and you seem to be engaging in an attempt to make a hole in the moon. May God guide you for I know you are men who will conquer or die.’ So spoke the governor of Strasburg to the small party of Irish officers who were leaving the city escorting a carriage containing an Irish lady and her maid.<sup>12</sup> The governor was aware that the Irish party was intent on rescuing Princess Clementina Sobieska from imprisonment by the Holy Roman Emperor. Charles had persuaded the indecisive King James, who had considered giving up on the marriage, to allow him to attempt a rescue, the only condition being that he had to obtain the permission of Clementina's father. Using a false passport under the name of the ‘Count de Cernes’ supplied by Pope Clement XI Charles first went to Uhlau where after some persuasion he obtained the permission of Prince Sobieski for the venture. He then went to France where he enlisted the



**Sir Charles Wogan 1685-1754**



**King James III 1688-1766  
'the Old Pretender'**



**Maria Clementina Sobieska  
1703-1735**



**Prince Charles Edward Stuart  
'the Young Pretender' 1720-1788**

support of His uncle Major Richard Gaynor, Ensign Lucius O'Toole and Captain John Misset, all officers in Dillon's Regiment. Misset's pregnant wife and her maid were included in the party as was King James' Italian valet Vezzozi to demonstrate James's commitment to the enterprise. The officers had left their regiment without permission as the Duke of Orleans, who was Regent of France after the death of King Louis XIV, was not sympathetic to the Stuart cause. Wogan in particular was taking a serious risk if apprehended by the Austrians since he faced the prospect of being handed over to their English allies where he would have suffered the gruesome death met by Colonel Oxburgh three years previously.

The group reached the village of Nazareth in the Tyrol a day's journey from Innsbruck on 21 April 1719 and Misset, disguised as a French merchant, gained access to the princess and obtained her consent to the escape plan. The group were delayed by the presence in Innsbruck of the Prince of Baden who, no doubt motivated by the £100,000 bribe, was visiting Clementina every day in the hope of persuading her to marry him. The group subsequently moved to Der Schwartzer Alder Inn in Innsbruck.<sup>13</sup> On 28<sup>th</sup> April, the day after the rejected suitor left Innsbruck Mrs Misset's maid Jeanette was taken into the house by Clementina's servant Konska while Wogan waited nearby sword at the ready. Clementina changed into Jeanette's clothes and was brought by Konska to Wogan who escorted her through a snowstorm to the inn where the rest of the party awaited them. They set off through heavy snow on a dangerous journey over the Brenner Pass. The Emperor's men were soon in pursuit but the hazardous journey across the Alps ended successfully when the group, having abandoned their damaged carriage, crossed the border from Austrian territory with the two women riding a cart and the men on foot.<sup>14</sup>

### **Feted in Rome and Exile**

The escape became the talk of Europe making Wogan famous. The party made a triumphal entry into Rome where they were welcomed by Pope Clement. The Pope made Wogan a Senator

of Rome and he was created a baronet and commissioned a colonel by James. However although James was full of gratitude and goodwill he was hard put to find places and pay for the large number of penniless English, Scottish and Irish exiles who had descended on him after the failed 1715 Rebellion. Consequently, as France was less sympathetic to the Jacobites during the regency of Philippe Duke of Orleans from 1715 to 1723, Wogan and his friend John Misset and his wife went to Spain where they were welcomed by King Philip V who appointed Wogan a colonel in the Spanish Army.

The marriage of Clementina to James produced two sons Charles Edward, better remembered as ‘Bonnie Prince Charlie’, and Henry who became a cardinal. The marriage was not a happy one and Clementina retired to a convent in 1725.<sup>15</sup>

### **In the Spanish Service**

Both Wogan and Misset served with distinction in the Spanish Army taking part in the African campaign against the Turks in 1733. Charles played a leading part in the relief of the fortress of Santa Cruz near Oran and was wounded in a fierce fight with Turkish janissaries.<sup>16</sup> Although a soldier by profession, Wogan spent much of his time at the Spanish Court acting as a confidential agent for King James sending a constant stream of letters on Spanish affairs to James and his successive secretaries of state.<sup>17</sup> His letters reveal that in 1725 he married a widow, Mrs Anne O’Driscoll, by whom he had a son James and two daughters.<sup>18</sup> Wogan was an accomplished literary man who spoke several languages and wrote Latin verse. His written English style even impressed Dean Swift with whom he corresponded in the 1730s. In November 1744 he was made Governor of Le Mancha with the rank of brigadier general.

### **The ’45 Rebellion and the Ruin of the Jacobite Cause**

On 24 July 1745 a message was delivered to Charles Wogan at San Clemente Della Mancha from Prince Charles Edward Stuart who had shortly before sailed for the West of Scotland. The message informed him that the Prince had dispatched Mr.

Stafford to Madrid to solicit aid from Philip of Spain, Wogan was to cooperate with him and take command of such men as might be enlisted for the expedition. Wogan set off for Madrid that night arriving four days later to find that Stafford had been there a month awaiting an audience with the notoriously lethargic Spanish Court. Within three days of Charles' arrival orders were given for the provision of the sum of 100,000 crowns and for 10,000 arms and powder to be dispatched on four small frigates. However despite Wogan's best efforts the first frigate did not sail until 6<sup>th</sup> October. By this time Wogan had succumbed to a fever followed by jaundice and was unable to sail with any of the vessels. Ultimately only one frigate reached Scotland the others being intercepted by the British Navy. After failing to persuade the Spanish to release soldiers of the Irish Brigade of the Spanish army to accompany himself in a landing in Wales Wogan went to France. He was at Boulogne in 1746 with Charles Edward's younger brother Henry, Duke of York awaiting passage to England with a French army when news arrived that the Jacobite army marching on London had turned back near Derby. The French, for whom the rebellion was merely a diversion in a wider conflict, abandoned their invasion plans. Wogan was in Paris in April 1746 with a group of Irish officers seeking means to join Charles Edward in Scotland when news came that the Jacobite cause had met disaster on Culloden Moor. He lingered for some months in France but on 13 July 1746 he wrote to inform James that he was returning to Spain having received orders to return to his employment there.<sup>19</sup>

In 1750 Charles was promoted to the more important governorship of Barcelona, dying there on 21 July 1754.<sup>20</sup> Lady Misset had gone to live in Barcelona after the death of her husband and perhaps the two old friends met and reminisced about the adventures, high hopes and ideals of their youth.<sup>21</sup>

## References

<sup>1</sup> The first verse of the Jacobite version of the traditional song *Óró sé do bheatha abhaile*.

<sup>2</sup> Hugh A Law, 'Sir Charles Wogan', *The Journal of the Royal Society of Antiquaries of Ireland*, Vol.7, No. 2 (Dec. 31, 1937) pp. 253-264. Law cites a letter from Wogan written in 1725 to John Hay, James III's secretary of State in Rome, in which Wogan states that he is forty years old.

<sup>3</sup> After James VI of Scotland ascended the thrones of Ireland and England the spelling of the family name generally changed from Stewart to Stuart.

<sup>4</sup> Law, Hugh Law argues convincingly that earlier Wogan pedigrees such as that by cited by the Rev. Matthew Devitt (Table B, 'Rathcoffey', *Journal of the Kildare Archaeological Society*, Vol. III) are flawed as they rely on O'Kellys Memoire Historique de la Famille de Wogan (Paris 1896) which contains glaring errors. Law's amended pedigree is reproduced here.

<sup>5</sup> Law. This is unlikely to have been Charles' younger brother, Nicholas who later served in Berwick's Regiment, lost an arm at Fontenoy and was with Prince Charles Edward in Scotland in 1745. Law points out that he would have been 15 years old in 1715 hardly old enough to be assigned to the task of persuading local gentry to join the Cause. This Nicholas may perhaps have been their kinsman Nicholas of Rathcoffey who would have been able to subsequently inherit Rathcoffey having been pardoned for saving the life of a Hanovarian officer during the Battle of Preston.

<sup>6</sup> Law.

<sup>7</sup> Law.

<sup>8</sup> Arthur Griffith, *Chronicles of Newgate*, London 1885, pp 212-13.

<sup>9</sup> Memoirs of the Innsbruck Adventure of 1719 by Sir Charles Wogan, 1745. Translated from the French by Cathy Winch, Belfast 2008, p. 47.

<sup>10</sup> Thomas Seccombe, 'Oxburgh Henry', ODNB 1885-1900.

<sup>11</sup> Peter Paninski, *Bonnie Prince Charlie, a Life*, Stroud, 2012, pp 17 -18.

<sup>12</sup> Wogan, *Memoirs*, p. 77.

<sup>13</sup> The *Schwarzer Adler* inn still exists today as an hotel and restaurant.

<sup>14</sup> Wogan, *Memoirs*, pp 73-111.

<sup>15</sup> James, with an eye to English public opinion, surrounded himself with Protestant advisors and appointed Protestant tutors to his sons a policy which offended his, strong-willed, devoutly Catholic wife and caused deep dissension between the couple.

<sup>16</sup> Harmon Murtagh, 'Charles Wogan', ODNB, 2004

<sup>17</sup> Law.

<sup>18</sup> Law, citing Wogan's letters to the Stuart Court in Rome.

<sup>19</sup> Law.

<sup>20</sup> Harmon Murtagh, 'Charles Wogan', ODNB 2004.

<sup>21</sup> Law

## THE HANDYS IN CLANE 1934–1974.

*Ruth Handy*

July 16<sup>th</sup> 1934 was a momentous day in the lives of the Rev. Brian Handy and his wife Joan (née Scott). Brian was instituted as Rector of Clane and Donadea on that day having been interviewed three weeks earlier by Colonel Graham and Captain Dunne. The short period between interview and institution suggests that they were in a hurry to get someone into the position as the previous rector, Rev. Percy Coster, had been ill and died in September that year. Brian took his first services in St. Michael and All Angels, Clane and St. Peter's, Donadea on the 5<sup>th</sup> August but they didn't move into the Vicarage until 13<sup>th</sup> September as the house needed painting, floors had to be stained and linoleum and carpets laid – largely done by Brian with the help of his younger brother Maurice, another priest.



**Rev. Brian Lesley Handy**



**St Michael's Vicarage 1936**

No doubt when they did move in they had no idea that they would be there for a further forty years! It is interesting to speculate what Joan thought of it all. She was moving, with a

toddler, Charles, from the relatively sophisticated town of Bray where they lived in a small terrace house, close to cousins, uncles and aunts, not to mention many friends from school days. She had never lived in the country, had no experience of doing without electricity or not having shops close by. Brian, on the other hand, had been brought up in the country, in Skryne Rectory, Co. Meath so he would have been familiar with some of the difficulties of rural life. Clane Vicarage, a five bedroomed house with a large garden, had no electricity at that time apart from a small wind-charger mounted on a tree in the back garden so if the wind blew a weak light issued from the bulbs but at other times oil lamps and candles were the only source of light. Every day these had to be cleaned and filled, the water had to be pumped up from the well using a primitive looking system of belts and pulleys which were constantly causing problems and that was before the antique black range in the kitchen was urged into life! The only heat was from an open fire in the study and occasional oil stoves and of course there was no telephone. It was all very primitive after life in a well organised house in Bray.

Yet it doesn't appear that Joan ever complained about this. Granted she had help in the house and a nanny to look after Charles and Margaret when the latter arrived 2 years later. She took to the life of rector's wife with gusto. She was soon out visiting parishioners, either on her own or with Brian, she acted as secretary to the Ladies Committee in Hewetson's School, she played the organ when required and organised both the Mothers' Union and the Girls' Friendly Society. Getting around was difficult. They had a car but it was constantly in trouble, either with numerous punctures or more serious breakdowns, so much of the visiting was done on bicycles with an occasional foray in the donkey trap. Later, during the Emergency when petrol was rationed, they acquired a pony and borrowed a trap from one or other of the neighbours. Great use was made of the train service from Sallins as Brian had many meetings in Dublin and Bray. At one stage they used a small autocycle.





**Brian and Joan Handy with Charles, Ruth and Margaret circa 1945**

Much of their time and energies were devoted to Hewetson's School, half a mile down the road. It was a unique institution, being the only Primary School which had boarders, all boys, usually farmers' sons who lived too far from a Church of Ireland school to be able to attend a local one. It was ably run by Mr. and Mrs. John Crawford, the former a good though strict teacher and the latter acting as Matron and Housekeeper. The boys formed the robed choir for St. Michael's and were often taken by the rector and his wife to services in Kildare Cathedral or to St. Peter's, Donadea to augment the choirs there. The school was managed by a Board of Governors, chaired by Brian, and the Ladies Committee who kept an eye on the catering and the quality of the food, etc. As with schools to-day, there were constant problems with pupil numbers, finance and discipline so there were innumerable trips up and down to the school. It was also dependent on a primitive pumping system for its water supply but in this case the energy was supplied by a donkey who dragged a shaft round and round in a circle, urged on by a bored boy – probably someone who was being punished for a misdemeanour. Brian, who had

some talent for DIY, was often roped in to help repair the pump.

Life in the Vicarage wasn't all hard work and toil. They had many visitors, particularly from members of the extended family who seemed to think nothing of driving long distances to have a cup of tea or to stay the night. The other local rectors called in frequently and, of course, there was constant to-ing and fro-ing with the immediate neighbours. The Langs and then the Hempenstalls lived in the cottage abutting the Vicarage stable yard,(now the Parish Hall) and down the road was the Pigott farm where there were four young people, Frank, Tom, May and Sadie, who spent much of their time up in the Vicarage and loved driving out with the Handys when they went visiting and helping to look after the now three children, Charles, Margaret and Ruth. In the other direction, near the school was Millicent Farm, (now the Golf Course) owned by the Grahams, again with some young people who were constantly in and out of the Vicarage while Mrs Pratt and her two youngsters lived at the corner of the Long Road with Millicent Road. She very kindly allowed the Handy children to 'help' her with her churning. Sadly, her son Norman was killed in the War. The Crawfords became good friends and whoever was the Junior Assistant Mistress of the time, i.e. the Junior Teacher, seemed to spend many hours in the Vicarage.

Quite apart from the immediate neighbours, there were the people who lived in the 'Big' houses, many of them ex-British Army or old established families. The Grahams of Castlesize became great friends, particularly Wynne who became Ruth's godmother. The Vicarage family were a great distraction for her as she waited for news of her husband, Major Charlie Graham, who spent much of the war in a Japanese Prisoner of War camp. The Miss Sherlocks of Sherlockstown were old family friends who were a great support to the young rector and his wife. For many years Sophie, Grace and Rose Sherlock were driven everywhere by Tom McDonald in his hackney car but during the war years he had to change from the car to a

pony and trap, the pony being stabled in the Vicarage stables during service times. They seemed to have tea at the Vicarage most Sunday afternoons and there were a lot of croquet games in Sherlockstown. Sadly Sophie died very soon after the Handys moved to Clane and she was buried in the little churchyard in Sherlockstown, as were Rose and Grace years later. Other people who lived close by and became friends were the Boylans of Millicent House. Francis or Frankie as she was called, was the same age as Margaret and they were both pony mad so spent all holiday time together, staying in each other's houses.



**Archdeacon Hanley with choristers at St Michaels**

Life, of course, revolved around the church and the parishioners and most activities involved parochial matters but local issues were also important. Both Brian and Joan were on the local District Nurses' Association committee which involved attending meetings in Millicent House and occasionally interviewing candidates for the position of District Nurse and ensuring that the successful person was housed adequately. Many a jumble sale was run by the rector and his wife in the school to raise funds for the District Nurse. There

were also visits to the Sanatorium in Firmount House and assistance in putting on entertainments there.

Indeed it was a nurse on night duty in the Sanatorium who looked out of the window in the early hours of Saturday, 26 March 1947 and spotted flames shooting out of the top of the church. She alerted the gardai who woke Brian at 6.30 to tell him and to call the fire brigade. The sanctuary and tower were destroyed but they managed to save the nave and chancel. All the neighbours, Church of Ireland and Roman Catholic, turned out in the morning, cleaned out a lot of the debris and turned the pews around so that they were able to hold services there the following day with a temporary altar erected in front of the font at the west end of the church. On Monday the County Fire Officials came and advised that the tower would have to come down and that was put in hand almost straight away. By the following Thursday the gardai, mainly Sergeant Marron, had made an arrest of two people, the insurance people had been to see the damage and assess the cost of repair, and the tower was in the process of being dismantled.

Following many appearances in court by both the rector and the sexton, George Hempenstall, the culprits were sent to prison for five years and the claim of malicious damage against the State was upheld. This meant that the costs of restoration were covered so the next problem was to source artisans capable of reproducing or repairing some of the very intricate carvings, cloisonné and sgraffito work which were a distinguishing feature of St. Michael's. The rector spent much time and energy supervising it all but was very fortunate in the people who were commissioned to do the re-build. Finally, on September 29<sup>th</sup>. 1953, the work having been completed, the church was re-dedicated at a great festival service attended by about 200 people and a procession of 16 clergy. All of them then came to the Vicarage for tea, a custom that had been established some years earlier. Always a great crush – but frequently the children were entertained in the garage to leave room for the adults.

During those early years in the Vicarage, Clane was not a very important place for the Handys. There were no Church of Ireland parishioners living there, the village really consisted of a main street 'bookended' by Paddy Woods' garage to the north and Ned Cash's stables to the south. In the middle was the Post Office, run by Miss O'Neill, the convent and chapel, the Garda Station and several pubs such as Manzors with small shops attached. Initially the Handys shopped in Naas, used Sallins as the place to catch the train and Joan attended the ICA there. They occasionally walked to Clane to catch the bus or to meet someone from it. They were on cordial terms with Father Keogh and had tea with him occasionally after District Nurse meetings. However, as Paddy Woods developed his garage they began to buy petrol from him and he played a major part in keeping the car going. They also called on Dr. Walsh occasionally when he established himself as the local doctor. So gradually Clane began to play a more prominent part in their lives.

Life in the Vicarage was more comfortable during the 1950s as the telephone, first installed in 1935 but only for a limited number of hours (really when Miss O'Neill was available) now operated on a party line system at night while the ESB arrived in the district in 1951, a major change to everyone's lives. Brian was made a canon of Kildare Cathedral and then, in 1960, he became the Archdeacon of Kildare. From then on he was known to all and sundry in the district as 'Archdeacon'. Clane was also changing – new houses were built, shops were developed and the community spirit began to be more evident. For example, in 1963 the ICA developed a guild in Clane as well as Prosperous and Sallins so Joan became a member in Clane and attended regularly and was soon elected to the committee. This meant more fund raising efforts such as sales in the Hall and also time spent working on the ICA 'plot' and organising parties for the elderly. Around this time the Clane Tidy Town's committee started work and the Handys presented a cup for the best window-box and were involved with the

committee. The Clane Development Association started meeting in 1971 and in 1973 the Archdeacon and Father Hughes co-chaired the first meeting of the Clane Community Council. Prior to this the Archdeacon had helped to set up a Clane branch of KARE and he became its chairman.



**Archdeacon Handy rededicating the restored Wolfe Tone memorial and grave at Bodenstown in April 1971**

Ecumenical relationships had always been good in Clane, with both communities helping each other out when required, either by lending items such as chairs and tables for functions or by offering support. It was not surprising therefore that the first United Service held in St. Michael's Church was well supported by members of all the local denominations, some of the Clane Choir joining the St. Michael's choir for the occasion and three Roman Catholic priests and six of the Presentation nuns attending. Perhaps it was because they enjoyed singing together so much that Joan got the idea of forming an ecumenical Carol Group to go around the large houses in the area to sing and raise money for KARE. So that December the Clane Carol Singers Group was formed and for four or five nights they drove around the countryside to all the large

country houses, by prior arrangement, and, if they were not adequately fed en route, they ended up drinking soup in the Vicarage. Despite having a broken ankle one year she insisted on going out each night to cheer the others on. Michael Weedle and Des Marron were amongst those who were most helpful in this endeavour.



**Nearing retirement June 1973**

Sadly a very happy life in Clane had to end and in 1974 the Handys decided it was time to move on and let younger people take over. They retired in August 1974, forty years after they first moved to Clane. They went to live in Greystones as they felt it would be unfair to their successors to remain in Co. Kildare but their hearts were always still in the village. Brian died in 1976 and Joan in 1982 and they both lie in St. Michael's graveyard, close to the vestry door through which they went so often over the years.

*In writing this article the author used material obtained from her father Brian Handy's diaries, 1934 – 1974.*

## KILDARE'S GRAND CANAL

*Larry Breen*

We often take for granted our inland waterways even though they are very much part of the landscape. The Grand Canal runs through much of County Kildare on its way west to the Shannon and south to the Barrow. Although man-made and part of our built heritage, canals have been a feature of the world's landscape for a very long time, the word canal coming from the Latin word *canalis* meaning "artificial waterway".

Canals came to Ireland in the eighteenth century when the Commissioners of Inland Navigation, who were established in 1751, were given responsibility to construct a waterway link between Dublin and the river Shannon. Thomas Omer was the first appointed engineer and work started on the canal in 1756. Progress was slow and it was not until 1780 that the first passage boat started service on the twenty nine kilometre stretch between Osberstown near Sallins and Dublin and took nine hours to complete. The service extended to Robertstown four years later. A lot of important works were completed over the next few years including the Milltown feeder which enters the summit level of the canal near Lowtown (ironically the highest point in the canal system) in County Kildare and is the main source of water for the canal. This commences at a pool in Pollardstown Fen, an area of abundant natural springs. Work continued on the Grand Canal in the late 1790s and early 1800s and the first trade boat did not pass through the canal to the Shannon until 1804.

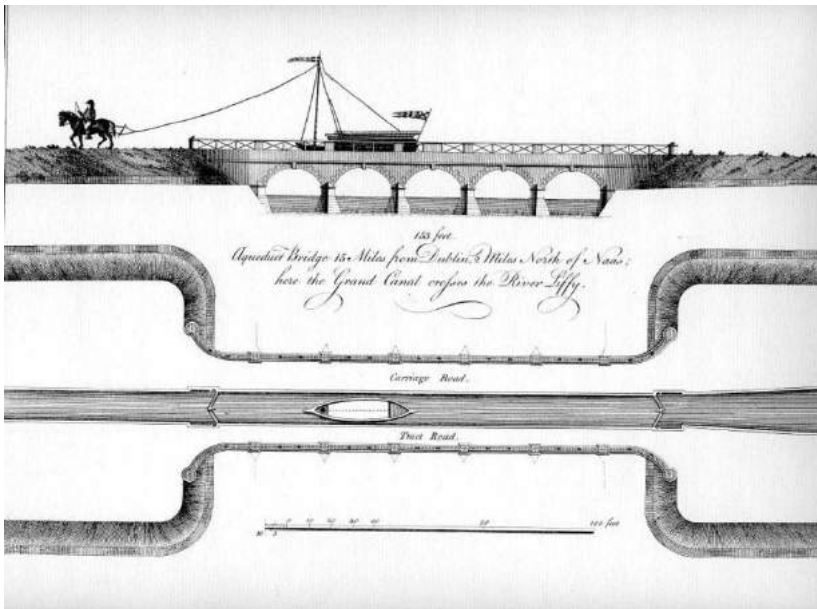
An event of major local interest was the opening of the Naas branch of the Grand Canal in 1789 by the County Kildare Canal Company. This was a company set up by a consortium of local dignitaries and businessmen in 1786 which included in its directors the Duke of Leinster, Viscount Allen, John la Touche, John Finlay, John Wolfe, Joseph Sabine, Thomas de Burgh of Oldtown, John Montgomery of the Knocks, Col. Charles Eustace, Thomas Burgh and Richard Neville. An



extract from “Greshaw’s Magazine” 6<sup>th</sup> March 1788 on the opening of the first stretch read as follows; *This day was opened the new County of Kildare Canal. His Grace the duke of Leinster and the other gentlemen of the Company assembled this morning on board the Millicent packet, where an excellent breakfast, music, etc. were provided. They proceeded, with streamers flying, and the discharge of several pieces, from Sallins, up their own line through the Company’s bridge, the Leinster and Wolfe Locks, etc. filling every breast with a glow of satisfaction.* When completed the line was four kilometres in length, had five locks and four bridges namely, Osberstown, Leinster Mills, Tandy’s and Abbey (also known as Finlay’s Bridge). Another probably less well known stretch of canal in County Kildare is the “Corbally Line”, which stretches five miles from Naas to Corbally Harbour and was completed in 1810 at a cost of £ 20,844. Unfortunately the Corbally line is no longer navigable from Naas due to the construction of the Limerick Road out of Naas and the old harbour now lies in ruins.

Not far from Clane on the Grand Canal there stands a unique structure which was a major engineering feat in its time and still is today. There are other aqueducts on the canal but none more imposing or impressive than the Leinster Aqueduct, arguably the finest example of its kind to be found anywhere. The Aqueduct carries the canal and an accompanying road over the river Liffey. Built in 1780 long before the advent of modern building equipment it presents an awe-inspiring picture with its five symmetrical curved arches, beautifully crafted in fine cut-stone and spanning the full breadth of the river Liffey. After much discussion about the most suitable location its current position was chosen based on the recommendations of the then engineer, Mr Charles Vallancey. There is also a pumping station at the Aqueduct which is used to raise water from the Liffey to augment the supply of water provided by the Morell Feeder. The Leinster Aqueduct has always been a pivotal point on the Grand Canal system and after over two

hundred years still stands testimony to one of the greatest engineering achievements in the history of the Grand Canal.



**The Leinster Aqueduct from Taylor's Map of County Kildare 1783.**

Bridges are an integral part of the Grand Canal system and again close to Clane stands Digby Bridge which is unique in its own right. Built in 1794 it is named after Simon Digby MP who was himself one of the early directors of the Grand Canal Company and whose family lived in nearby Landenstown House. Digby Bridge is special as it was one of three locations where side chambers were constructed to help alleviate water shortage experienced particularly during the summer by assisting the raising and lowering of water levels at the locks, essential for the movement of boats along the canal.

It is worthy of note that the first recorded account of a traveller of distinction on the canals of Ireland was in County Kildare and was recorded in the diaries of none other than the eminent preacher, the Rev. John Wesley and reads as follows; *Wednesday 22<sup>nd</sup> June 1785 I went with twelve or fourteen of*



**The River Liffey flowing beneath the Leinster Aqueduct**



**Digby Bridge**

*our friends on the canal to Prosperous. It is a most elegant way of travelling, little inferior to that of "Trackskuyts" in Holland. We had fifty or sixty persons on the boat, many of whom desired me to give them a sermon. I did so, and they were all attention.*

In the early days of operation there were both passenger and commercial services but the passenger services were not a success being discarded after a short time. The mainstay of services was the transportation of materials, goods and commodities. Canal boats transported a diverse range of materials including coal, wood, porter and Guinness, grain, flour, sugar and sugar beet, bulk wheat, manure, full turf, gravel, bagged concrete, spirits, sundries and general provisions. According to Samuel Lewis in his "Topographical Dictionary of Ireland 1837" *At Clane there are quarries of good limestone, which are worked with success; and limestone, lime and sand are sent to Dublin by the Grand Canal, which passes within two miles of the town.* Because the canals in many cases passed through boglands, one major activity was the delivery of turf to Dublin. There were large butts or barrels of Guinness transported to Corcorans in Carlow for their bottling plant. Then there was "mather", mud similar to puddle used by Dublin Gas Co. to line the lamps and gas grids of Dublin's street lighting. The burnt slag from the mather was recycled as a type of fertilizer and returned to the midlands. It is interesting to note that the clay retorts were sealed with mud taken from the canal bed.

Naas harbour would have been a typical example of the industrial life on the canal as boats were loaded and unloaded. There would have been the familiar sounds; the putt-putt of the Bolinder engine, the creaking of the crane, the sawing of wood and the rolling of barrels on the cobbled stones. Coal was a familiar sight being unloaded after delivery from Dublin to fuel the Gas Works which provided Naas with heat and light in the pre-electricity era. Further down along the canal bank you

would find the Leinster Mills where frequently boats from Dublin delivered grain for processing into flour which was subsequently transported back along the canal to other locations. The Naas Grand Canal Branch line between Soldiers' Island at Sallins and the harbour at Naas has some unique features. It has the greatest number of locks in such a short distance (four kilometres) due to the height Naas is above seal level. Also Tandy's Bridge has a unique history of its own. The Kildare directors of the County Kildare Canal Company had asked the engineer, William Chapman, to try and preserve the angle of the roads crossing the canal so he designed what was called a "skew" bridge which it is claimed was the earliest ever constructed. However the bridge was low and did not have tow paths under it. It was replaced by the Grand Canal Company in 1808 and that is what we see today.

The history of canal boats tells a fascinating and interesting story. The early barges were horse drawn wooden boats. There were some steam tugs towing barges across lakes and along rivers but these were few in number. Horse boats had a crew of three. There was the captain, a deck hand and a horseman. The survival today of many tow-paths still stands testimony to this by-gone day of canal horses. One person was at the bow (or at regular intervals down below cooking meals), one at the rudder and the third on the bank with the horses. The captain's quarters were at the stern of the boat with one bed and a closed fire. The crew's quarters were at the bow with two beds and a pot bellied stove. A typical journey was known as a "three day trick". Leave Tullamore early Monday morning. Arrive Dublin Wednesday morning. Unload cargo which could be about fifty tons. Typical cargo to Dublin was malt, whiskey and grain. Then reload before leaving on Wednesday evening with a cargo of general provisions and Guinness to arrive back to Tullamore on the Saturday. The average speed of a horse-drawn boat was about four miles per hour. The biggest change came with the advent of the internal combustion engine which



**Seamie Moore, Jack Higgins and S Kennedy aboard Boat 79M**



**Boat 32M unloading at Naas Harbour**

replaced the horse as the means of power. The iconic “Bolinder” engine, developed by two Swedish engineers (brothers) , in the early 1900s became the standard engine used in canal boats. So began a unique system of boat identification. The original horse drawn boats were given numbers starting at number one. On reaching one thousand the numbering started again at number one. However with the advent of motorisation the Grand Canal Company added the letter M to the old number and this became the M series of boats. You will still see numbers like the 55M on boats today. There were then boats owned by independent operators, by-traders or hack-boats as they were called and these had the letter B assigned to the number and became the B series of boats.

There was a third series of boats known as the E-boats and these were generally older trade boats used by the Grand Canal Company for engineering purposes. A very special series of boats were the G-boats and were commissioned by the government. These were twenty nine horse-drawn wooden boats used during the “emergency” in 1939 to draw turf to Dublin as essential fuel. Similarly, they were also to play a very important role in working flat out during the severe winter of 1947 to stop Dublin freezing over. During this period logs, turf and even saw dust were used in the capital’s efforts to keep warm and the G-boats were essential in this provision.

There were many boats associated with County Kildare and one, the 79M, was in fact the last boat to be built for the Grand Canal Company and she is believed to be the last boat to leave Naas Harbour in 1959. Unfortunately she is currently lying disused in the waterways maintenance yard in Tullamore Harbour. Another boat, the 72M, was a frequent visitor to Naas in the 1930s and there are pictures taken by Molly Higgins showing local girl Peggy Reid chatting to the bargeman thought to be Paddy Farrell from Sallins. An interesting story about the 72M is that the band U2 used her in their video “Gloria” in 1981 with the band performing on top of the boat in Ringsend Basin. There was the 32E a very frequent visitor

around County Kildare. She was built in 1926, a one-off prototype with a wedge shaped bow and stern and became known as the “Diamond Boat”. The hull profile caused difficulties in steering making it a very unpopular boat with crews.

If you were to frequent the canal to-day you would see a beautifully restored boat called the “Jarra”. This boat was originally called “Naas” and was built with her sister ship the “Athy” completing two great Kildare names. These boats were built in Chepstow in Wales with steam engines and a specially designed raked hull for increased speed and manoeuvrability.



**The ‘Naas’ has been restored and renamed the ‘Jarra’**

The ‘Naas’ worked between Waterford and St. Mullins where her owner, the Odlum family, had a flour mill. The boat brought grain and supplies up the canal and returned with sacks of flour. She was scuttled near Carlow town and lay partially under water for twenty years. She was restored in 1981 which took all of nine years.



The canals are not without their own folklore. There are many stories of haunted locks and by coincidence two involve the number thirteen. The first is lock thirteen located near Lyons House and Demesne. It is reported to have been built through an old graveyard and hence it's haunted reputation. The other is lock thirteen on the Royal Canal near Carton House, Maynooth, Co. Kildare. Like its Grand Canal counterpart it is a location where boatmen would never moor at night because of stories of strange sounds and figures associated with the area.

Finally a story called "Guinness on Tap". The canal boatmen worked long hours and had a reputation for being great drinkers. An unspoken tradition of tapping the porter kegs grew up among the boatmen using a gimlet and a cooper's peg. It was said that Guinness were well aware of this activity and it was also said that the brewers used to include that little bit extra when filling the kegs to ensure the boatmen would not be found in dire need.

The Canals were taken over by C.I.E. in 1950 but were closed for commercial traffic around 1959-60. They are now controlled by Waterways Ireland, an all-Ireland organisation which promotes the waterways for recreational and leisure purposes.



## **AGGIE WEIR AND THE HOUSES ON CLANE GREEN**

*John Noonan*

In the 1930s and 1940s Clane was very different from the tidy village that we know today. Poverty was rife and many families kept livestock. The families who lived in the terrace of four houses on the Green at the southern end of the village were no exception with pigs and turkeys being kept on the Green. The most notorious resident of the Green was Aggie Weir who kept a guest house. Most that is now remembered about Aggie is anecdotal from the memories of older residents. However some facts about Aggie's early life can be gleaned from the 1901 and 1911 censuses of Ireland and the civil registration records.

Aggie, whose maiden name was Duggan, was born in County Kildare in 1875. She married James Weir a boatman who was also a Kildare native. The 1901 census records her living in a house in Robertstown with two daughters aged 5 and 3 but her husband appears to have left her. The 1911 census records that she is still living in the same house in Robertstown but was now widowed. Her elder daughter had died in 1907 but she had taken in another girl who was born in November 1905 to her husband and a young woman from Carbury who were both living in Derrymullen at the time. She herself had given birth in 1908 to another daughter fathered, according to the registration of birth entry, by her husband. By 1911, presumably due to financial pressure, she had taken in four lodgers. All appear to have been 'respectable' men unlike her later clientele in Clane. It is not clear when she moved to Clane but she was certainly well established there by the 1930s.

The following account of life on the Green is taken from a recording of reminiscences of Ned Reilly, born 1931, the son of Jack and Sarah Reilly, recorded by his son John. Ned lived in one of four houses in the terrace on Clane Green now long gone. Part of Campbell's tyres premises now occupies the left

of the site where they stood. The text has been lightly edited for clarity. Aggie Weir lived in the house on the right.



**View looking south on Main Street, the terrace of houses is in the centre**

*That photograph there, they are the houses on the Green, there were four houses. The first house there in the picture, that's Aggie Weir's. That's our house there the next one to it and that one there was the Dunnes on the other end was the Purcell's.*

*I remember Aggie Weir, we lived beside her on the Green. And I can remember when I was a little, a little, kid she used to take me everywhere on her ass and trap. Her ass and cart, she didn't have a trap, she had an old cart once she took me to Robertstown. That's a fair old journey. Yes that's where we went to. And my brother, the one who died, he wouldn't go to bed bar he had to go out and say goodnight with her. 'Goodnight effin Weir' that's what he used to say. And she was the salt of the earth. She would never see a man out because*

*she had an old lodging house there. All the tramps would come there passing through Clane and they would stop the night and move on the next day and she would never turn a man away. They had no money or anything just put them up for the night it didn't matter either way. And she had a pig in the back garden, back yard. My father used to kill the pig for her. My father was a butcher. Kill it, butcher it and salt it. Used to salt it, he'd bleed them you see.*



**Ned Reilly reminisces about life on Clane green**

*Well old Aggie, I can't understand them people calling her this that and the other. She never did any harm to anybody, only good. When I got a bit older I used to go with her to the San Wood cutting the laurels down for burning on a big open hearth. And she used to come back with a big load of laurels. Yes she used to cut them down and put them up there.*

*She took me into Naas to see old Jack Lee. Old Jack Lee used to call there regular. He passed out on a seat or something and they took him into Naas. I was about 10 then, I remember I wet myself standing there, old Jack he started crying. He started crying when he seen the two of us coming, I suppose he never had anyone coming in, an old tramp. People that was in the First World War you know.*

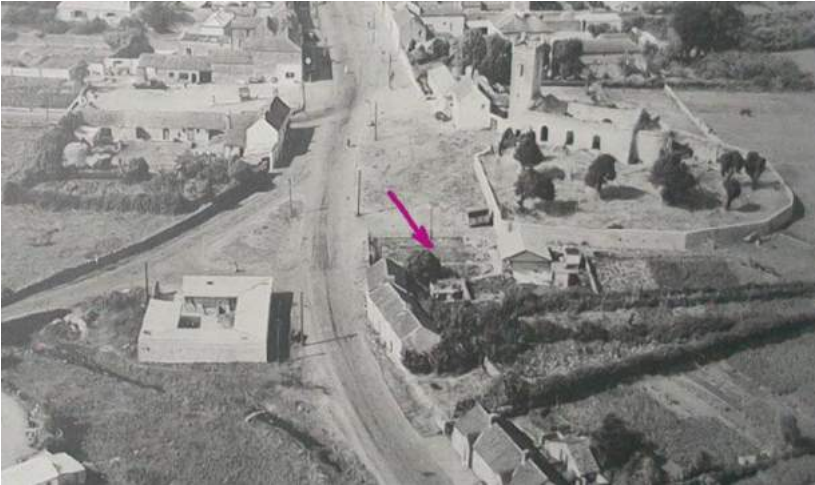
*One old bloke used to come there and he had a trolley, he used sit in the trolley and push himself along the road. There was another lodging house just around the corner from there Mrs Walsh's, there were two lodging houses in Clane that time.*

Many others have memories of Aggie Weir who had moved to Clane with her daughter Rose. She purchased the house at the end of the terrace to run as a boarding house for tramps.

The local youths played handball on the gable end of Aggie's house which faced onto the road. One of these was Phil Purcell, who lived at the opposite end of the terrace. Phil was Clane's champion handball player and played there rather than at the handball alley at the rear of the Garda station. Phil's three sisters all married Cashes.

As well as a pig Aggie and her neighbours the Dunnes kept turkeys on the Green and she collected sticks for firing and nettles to feed the turkeys. The tramps were often given this task presumably as payment for accommodation. She was said to charge two pence a night for a bed but any tramps with no money were permitted to sleep with their arms across a rope strung across a room. Aggie had some strange practices such as 'blessing' her pigs by making a cross of tar on them.

The other Lodging house referred to by Ned Reilly, Mrs Walsh's, was a few yards away standing where the Country Market is now. It came to its end one morning when the gable end collapsed revealing tramps in their beds.



**A view of the southern end of Clane village in 1957. The site on which the four houses stood is indicated by an arrow. The structure on the right of the site, which was later demolished, was built by Ned Cash after he demolished the houses. The forge, later stables, which was located adjacent to the present day children's play-ground is on the left.**

The following verses from a song entitled *Poor Ould Aggie Weir* a parody of *I'm a rambler I'm a gambler* have little artistic merit however they give an insight into the standard of accommodation on offer:

*When the feed was over I felt kind of tight,  
Says Aggie to me you can stay for the night'  
She brought me upstairs and she showed me my bed,  
With a bundle of straw to stuff under my head.*

*Now Aggie went down and she closed down the door,  
I took off my ould shoes as I sat on the floor,  
I took off my ould clothes and jumped into bed,  
And I stuffed me few happins in under my head.*

*Now I slept very light till the dawning of day,  
Till I was awake by a big German flay.  
He stuck his tooth in my navel oh he set me on fire,  
May the devil rise a lump on you ould Aggie Weir.*

Two well known tramps were ‘Blowhard’, an alcoholic ex schoolteacher who played the ‘Jew’s harp’, and ‘Tommy Bottoms’ a man of frightening appearance who for some unknown reason always kept horsehair in his pocket. Passers-by often observed tramps washing and shaving in the stream which ran beside the foundry across the road.

Rosie and Maureen Harrington as young girls used to lift vegetables such as turnips and potatoes from the fields on Moat Commons and take them down to Aggie Weirs. Aggie would give them a few coppers or bread and jam. With the money they would go into Walsh’s shop next door to Aggie’s and buy sweets that were wrapped in paper as the shop was not very clean. Walsh’s was also a lodging house. Rosie Breen née Harrington remembers that there were three rooms upstairs and one big room at ground level. In this room Aggie did the cooking over an open fire for her lodgers. There would be big branches on the hearth which she would push towards the centre of the fire as they burned. A few lodgers would be sitting around the fire. Some didn’t speak at all others would be very boisterous while Blowhard played his Jew’s harp. Aggie’s bed was next to the fire. Rosie who is in her ninetieth year recalls that Aggie was a woman of few words but was very kind to them as little girls. She also had her own pigs, turkeys and hens. There was a half door on the house to keep the fowl out. Aggie always dressed in black. It was evident that Rosie loved Aggie; she had a twinkle in her eye and a smile on her face as she spoke about poor ould Aggie Weir.

Aggie Weir died in Clane on 22<sup>nd</sup> March 1944 aged 68 of cardiac failure; she is buried in the Abbey Cemetery.



## MISCELLANY

### **Clongowes 50th anniversary celebrations July 21<sup>st</sup> 1864**

Clongowes Wood College was founded by the Jesuits in 1814: this year, 2014, marks its Bicentenary. In 1864 the college celebrated the fiftieth anniversary of its foundation.

#### ***From the Freeman's Journal 22 July 1864***

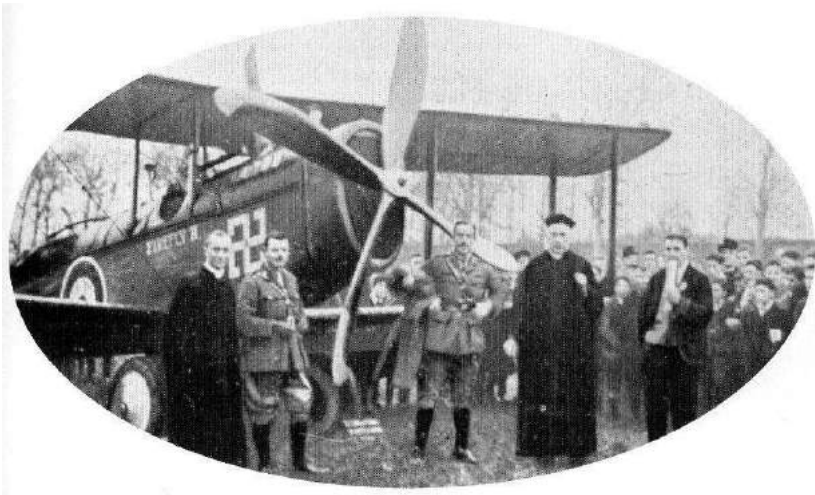
*Looking back through the fifty years how sublime did the old College of Clongowes appear, how incalculable were the blessings it bestowed, and how priceless were the treasures which it conferred on, not only those who were trained within it but upon all over whom they exercised an influence in the various positions in which Providence had placed them. Fifty years of active and benevolent utility have passed over Clongowes, and every day gives it fresh energy and vigour to go on with its high and holy work, in teaching Catholic youth all things necessary for their state in life, and in training up to God, and carefully watching over every virtue that presented itself, and shielding and sheltering it from the many assaults to which it was exposed. Even as a careful husband-man protects the tender plant in the rude storm, or chilling frosts, and nursing it till the genial sun and healthful showers would give it strength and florid loveliness. The proceedings at the college, yesterday, were at once solemn and joyous – solemn because they presented a number of young people commencing the “battles of life” in a generous competition that spoke of the active rivalry in which they would be engaged throughout their career in the world – joyous because such provision had been made to make each pupil prosperous and happy by making human knowledge go hand in hand with religion, like to the angel leading the young Tobias. Those who have made true education their study, and who have given it that deep and serious consideration which it deserves, have unanimously declared that “all knowledge is worthless without the knowledge of God,” and that secular teaching without religious training is worse than mischievous.*

***Brendan Cullen***



**Aeroplane Lands at Clongowes.**  
*From The Clongownian 1918.*

The photograph below shows a large group of Clongowes students with Frs. Potter and Tomkin, along with two officers from the Curragh, surrounding a Firefly aircraft which landed in the college grounds on December 15<sup>th</sup> 1917. A swastika, an ancient symbol representing good fortune and auspiciousness is visible on the fuselage. It was popular with early aviators as a good luck charm before being irrevocably stigmatised due to its adoption by the Nazis in the 1920s.



The Clongownian of 1918 captures the delight and surprise of the students on this historic occasion.

*Captain Inglefield and Lieut. Moriarty, to our great astonishment and joy during our third hour's class, came down in an aeroplane from the Curragh. Fr. Rector kindly granted us a threequarter day in order that we might get a flying exhibition from them. After we had examined the machine they went up in it and flew round for a while. Suddenly we saw something come falling down from the aeroplane and we picked it up. It was a message to us to stand back and let them*

*land. They fired up rockets and all sorts of things and got us sleeps.*

## **A Light Railway from Clane to Celbridge?**

### ***The Proposed Light Railway between Clane and Celbridge.***

The preceding headline in the Kildare Observer of February, 1897 provoked immense opposition from local Clane landowners and farmers to the prospect of a light railway being built to link Celbridge with Clane and Donadea. A well-attended meeting of objectors was held in Clane to oppose and reject the project.

Liam Kenny reflected on the proposed venture and the meeting of objectors, in an article of 22<sup>nd</sup> November 2011 in the *Leinster Leader*, as part of his excellent series, “Looking Back.” The following piece is an excerpt from his article and should be of interest to modern-day residents of Clane and its environs.

The chairman of the public gathering in Clane, Edmund Sweetman, set the tone when he introduced the meeting by saying that, “He was fully convinced that this tramway was in no sense required.” The new railway was intended to be a form of tramway which would run alongside the existing public road from Clane to Celbridge.... Mr. Sweetman said he would most strongly oppose the section of tramway nearest to Clane running from Richardstown on the Celbridge road. He said the new tramway would make travelling on the road very unpleasant and, in particular, would make it very unpleasant for driving cattle. His fears on the latter point were echoed by another participant at the meeting, Mr. Manders of Millicent who complained that once the tramway is made “none of us will be able to drive our cattle to Dublin.” This line of objection reflects the status of those who attended the meeting. In the main the objectors were the owners of large grassland farms whose business was in rearing cattle for the English abattoir market. Drovers were employed to herd the cattle on

the road from Clane to the holding pens at Dublin port. Hence the alarm among the cattle farmers that the advent of a tramway would disrupt the practice of herding their livestock along the road....

Another landowner Mr. Samuel Wray was clearly intent on getting his retaliation in early. He owned land near Robertstown and he had come to join the Clane opponents to the project on the basis that if it was built as far as Clane then there would be a temptation to build it on to Robertstown. He said it would be “ridiculous to bring a light railway to Robertstown through Allen” as there would not be the business to support it. Another participant was brevity personified in expressing his objections. Mr. Samuel Healy said he was against the scheme “in toto.”

And that decisive verdict on the scheme from the Clane area farmers may well have stopped the Celbridge and Clane Light Railway in its tracks because the project was never heard of again.

### **The Death of Fr John Sullivan**

At 10.55pm on Sunday 19<sup>th</sup> February 1933 the saintly Fr John Sullivan died. The reaction of the school to the sad news is described below:

#### ***From the Clongownian 1933***

*On Monday morning the death of Fr John Sullivan was announced. Before the actual words were spoken, a sudden hush had fallen on the chapel, not a movement was heard, not a rustle. Then came the news. Some kind of shock, difficult to describe, ran through the whole school. Everyone seemed to cease breathing for just one moment following the tidings. Then, as if shaking off their lethargy, life seemed to come again to everyone. But yet the silence was intense, prayers were stilled, frozen on the lips of all....*

***Brendan Cullen***

## **GROUP EVENTS April 2014 - May 2015**

### **Wednesday 16 April 2014**

Launch of the 3<sup>rd</sup> edition of Coiseanna followed by a short talk by Brendan Cullen on two hundred years of development at Clongowes

### **Wednesday 21 May 2014**

Paddy Behan, Naas Ancient and Modern

### **23 – 31 August 2014 Heritage Week**

- 3.00pm Saturday 23 August 2014, Walk, Alexandra Bridge, the Mills, the Motte, and the Friary with Pat Given & Brendan Cullen
- 8.00pm Tuesday 26 August 2014, in Clane Library, Pat Given, Some Forgotten Clane Residences

### **Wednesday 17 September**

Brian McCabe & Liam Kenny, Lillywhites on the Veldt: Boer War and Kildare Involvements

### **Wednesday 15 October**

Larry Breen, The Irish at War 1798-1916

### **Wednesday 19 November 2014**

John Noonan, Old Photographs of Clane

### **Wednesday 21 January 2015**

Adrian Mullowney, The Curragh Past, Present and Future

### **Wednesday 18 February 2015**

Lorcan Harney, The Church in Early Medieval Kildare

### **Wednesday 18 March 2015**

Mick Mulvey, A Whistler Remembers Punchestown

### **Wednesday 15 April 2015**

Launch of the 4<sup>th</sup> edition of Coiseanna

### **Wednesday 20 May 2015**

Padraig Laffan, The Military Road

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