



Cumann Oidhreachta Eanách Dhúin Annaghdown Heritage Society

FREE

www.annaghdownheritage.ie

info@annaghdownheritage.ie

Nuachtlitríimh. 7

Geimhreadh 2020

FÁILTE

Welcome to our Winter 2020 newsletter. Although our physical events continue to be postponed, we have been holding virtual meetings and engaged in other activities throughout the current restrictions. We were fortunate to be able to arrange a visit to Annaghdown Castle for members in August. Our sincere thanks to Dr Jessica Cooke and her family, both for their preparation and for the informative and enjoyable tour.

We have held a number of meetings online since our last edition, as well as a talk by Johnny Burke on 'The Land Question in North Galway, 1920', and a workshop on 'Recording Field Names using Meitheal Logainm', facilitated by Joe McGinley. Our AGM was held online on October 7 and was very well attended given the unusual circumstances. The outgoing team of officers - Paul Greaney, Irene McGoldrick, Nicholas Lyons, and Gerry Morgan - were returned for another year.

We have also been busy compiling information for our website. The townlands project is nearing completion and can be viewed at annaghdownheritage.ie/townlands. Other recent additions include the text of Martin Newell's centenary booklet on Annaghdown Church, as well as articles on the centenary and Archbishop Michael Courtney; an extended documentary interview with thatcher Marika Leen, recorded by Evelyn Stevens over the summer months in Cloonboo; and several old school photographs, reproduced in this edition. We also launched a podcast in October, the first episode of which is an interview by Paul Greaney with Evelyn Stevens on 'Living in a Thatched House'. It can be found on our website, YouTube channel, or on your favourite podcast provider. Our thanks to Galway County Council for equipment funding under the Community Enhancement Programme. Suggestions for future episodes are most welcome.

We are grateful to Galway County Council's Public Participation Network for funding the print edition of this newsletter, under the Keep Well Christmas Grant Scheme.

Membership of the Society is open to all and the cost remains at €10 for 2021. This can be paid on our website or deferred until physical meetings resume, if preferred.

Nollaig faoi shéan is faoi mhaise daoibh go léir.



THE FORGE

Michael Stewart

There isn't any chestnut tree spreading over the 'smithy' at the end of our village, as in that poem we learned at school; but ivy, clawing its way over the walls and on to the roof, and a swath of brambles spreading across the two small shuttered windows. And children on their way home from school do not look in at the open door; for not only do they now pass swiftly by in the luxury of bus and car, the sparks do not fly off the anvil anymore, as the forge now lies derelict and obsolete, having long ceased to be of use, the blacksmith's craft made redundant by the onset of high-powered farming and automation, and no work-horses in need of shoeing.

But it wasn't always like this. At a time when life in the village revolved around the anvil, it was an honoured and respected place, a hive of bustle and activity – there were two smiths at one time, brothers - not only did the blacksmith forge the iron, he also practised farriery, which is said to be the greatest of all crafts.

It was an ordinary place, as forges were throughout the country, with part of the floor constructed of wood, to facilitate the shoeing of horses, and a stone trough beside the fireplace which contained water to cool the iron, which some thought to have a cure. There was an alcove beside the chimney where the blacksmith kept his special tools, for he was as versatile as he was strong; not only would he shape and balance a horse's hoof, but also craft an ornamental road gate and adorn it with intricate designs. Even forecast the weather by studying the flame.

But to look into the forge now is to look into the past, and see men with horses, strong hardworking men, many of whom would cut an acre of oats in the day with a scythe, or of hay, which was harder still, standing to pray at the call

of the chapel bell, and drink whitewater to quench their thirst, in the heat of the midsummer sun. And they could also carry heavy bags of corn on their shoulders, up to 20 stone and more, for at the time the bags of corn were very big, they stretched from one end of the cart to the other, and 5 or 6 bags made up a load. There is a story told of a farmer from the neighbourhood who took a cartload of corn to the mills in Galway, and when he arrived there were 20 carts in a queue before him. The miller, on hearing of the distance he travelled, agreed to take in his load without delay if he would carry it into the mill. So he carried the bags past the 20 carts and up the steps into the mill, and when they were placed on the weighing scales, one was found to weigh 26 stone.

The horses were mostly Irish draught, ideally suited to roadwork, as well as in the fields. Some were of the Clydsdale breed, large and powerful with a white face and sometimes white fetlocks. They moved with a plodding gait, their heads leaning forward as if resigned to their fate. There was little glamour surrounding their work; far from the elegance and finery of the show arena and the adulation of an affluent crowd, their workday consisted of ploughing and tilling the soil, drawing loads of dung from the farmyard out to the fields and seaweed from the seashore. Two such specimens would be sent down from Cregg Castle to be shod, Thunderbolt and Kruger as they were known, the latter of such dimensions that a special cart had to be constructed to accommodate him. He was known to bolt with a cartload of turnips, and when the castle bell rang to announce dinner, he had to be released from the traces without delay, such was his impatience, and eagerness to reach the stables and his measure of oats.

But there was always something special about the horse; not only was one indispensable on every farm, and long before being solely used for sport and recreation, a horse was often considered a mark of prosperity, a symbol of substance. Every small farm contained at least one horse, and the farmer would often have an arrangement with his neighbour to do their farming in "co" as it was known, and have both horses work as a team, to do the heavier tasks together. The more substantial farmers would have a team of two horses, or even a pony in addition, to take the family in a trap or sidecar to the town of a Saturday, and to church on Sunday. A team of three horses would often be used in some parts of the country by intensive tillage farmers to draw large soil cultivators and heavy corn harvesters. And so the horses were well cared for, housed in the best stables, fed first crop or ryegrass hay, and the oats were free of mould. They would be clipped and brushed in springtime to prepare them for the working season, and taken regularly to the forge.

But it was more than just a forge; it was the village forum, a male sanctuary, where men would gather of a rainy day and exchange gossip in comfort, and rest their often tired or toil-worn limbs, and break the monotony of day-to-day living. And they talked of the times, small talk mostly, but then again would pronounce thoughtfully on matters of great significance which might impact their lives. There may have been an election pending, or a harsh bud-

get which had increased the price of tobacco or drink. And it was an important meeting place, at a time when news was slow to travel; long before the advent of the mobile phone, and the proliferation of even more sophisticated communication devices, apart from the local pub, it was the only place where a farmer might learn if there was a good price to be had for his livestock at the fair, or his vegetables at the market. Some dark things, stored away and left unsaid, as they wished Godspeed to any emigrants from the locality who were setting sail to a foreign shore, or luck to some newlyweds, as they set out on life's hazardous and uncertain road.

Or perhaps one in the neighbourhood had gone out that door called death, or was about to do so, it would be made known at the forge, where they would invoke the Lord's mercy with reverence, and talk of their lives; how they worked and toiled, faced up to the problems that confronted them and survived the circumstances of the time. And a conclusion might be reached as to whether the world had been fair or foul, or maybe indifferent. For a few brief sombre moments they might dwell on the futility of worrying about the world, and remark fleetingly on the part played by fate in one's destiny. But then, that was the way, and it would always be that way, as they were only visitors, wearing out their allotment of time. And not to worry if it rained on the hay or the turf wasn't saved, they were all under sentence, and one day would come face-to-face with eternity.

Life was simple then and unhurried. Long before modern industry had made any impact, there was little employment and much poverty. Those who couldn't find work on the land had to emigrate, and those who did had little ambition, and could rarely envisage a future beyond the farm or nearest town. There was no desire to change the world, or strive for glory beyond the local football pitch. Soon they would suffer the ravages of time, but the fields were for passing on. A man would often eat his dinner on a cold March headland, while the horses were feeding from their nosebags, or set out in the dead of night to drive cattle to the fair at Galway, maybe pulling one from a drain on the way and sometimes driving them home again unsold. Being of the land, they were imbued with a realization that their prosperity or otherwise would depend on events and happenings over which they had no control. There was the weather, and the hard knocks of nature, but above all else, the hand of God, the supreme provider, the ultimate arbiter of their fortunes.

The forge features prominently in a local account of a tragic experience in the locality at the time of the famine. It seems that a farmer who worked in his bog would call there each evening on his way home to take a rest. He had very little food, and would eat only one meal each day, which consisted of Indian meal porridge. He would have that meal in the morning, and would retire early each night to allay the pangs of hunger. It was said that he had a wish for a girl who had emigrated to America, but would never talk of her. Then one evening, when he failed to call as usual, a search was organised, and he was found dead in a field close to the road.

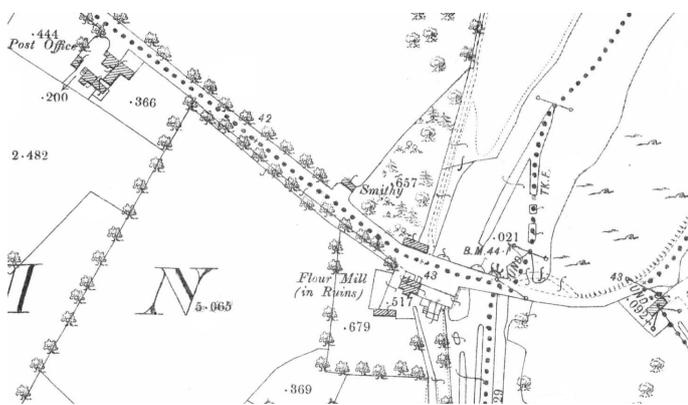


Figure 1. The smithy or forge at Caherlea, shown on the 25 inch Ordnance Survey map, across the road from Cregg Mills, with Drumgriffin Post Office and the Cregg Castle Gatehouse nearby

But then, there were many such tales of men's endurance at the time, and women too, for there was much despair and hunger stalked the land. And it was easy to pass away, unnoticed and without acclaim, and be laid to rest in an unmarked grave. Many came to the corn mill beside the forge, frail and starving, in search of food, and to the castle nearby. There was also a soup kitchen further on in Gardenham, which was run by the Poor Clare nuns. It was approached from the north side by a steep incline, 'Cnoc Lagar' as it became known because those who came would be weak and weary, and often collapse on the hill as they tried to reach the kitchen. And long after this dreadful time, it was said that many who traversed this pathway would still experience a weariness and tiredness as if the travails of that period had left a lasting imprint on this hill.

They don't come to the forge anymore, not even on Sundays, and relax on the roadside bank opposite, and while away the afternoon with banter and jollity. Where there was serenity and tranquility, congeniality and good-fellowship, as they'd laze and smoke and remember, and tell tales of bygone days: how they groped for eels in a muddy drain, or set a cradlebird on the snow. Towards evening, having roused themselves, they would erect a 'bob', and play 'pitch and toss', and if a man was lucky, he might take home a pocketful of coppers, even the price of the porter. I still see him come over the hill, 'Chappie' as he was affectionately known, no longer upright and strong-boned, but now worn out and stooped, by dint of a lifetime leaning over the anvil, or bent under horses, trimming their hooves and shoeing them. He wore a large felt hat, and his pipe dangled from his mouth. He would have his hands clasped tightly behind his back to support his walk, while making his way slowly and painfully to his beloved forge, where he would open the shutters, and gaze wistfully out at the passers-by. The anvil is silent now, it doesn't call out of a morning, announcing to the village that the blacksmith is at work, and there is a gaping hole in the roof which gets bigger with every passing storm. But the forge has witnessed a lot of history, and most of all, it is a place that has seen men come and go, as now, destined to crumble and decay, ever slowly and discreetly, it disappears into the past.

CORNELIUS LUNDIE OF TOMNAHULLA

Nicholas Lyons

In Griffith's Valuation for the townland of Tomnahulla (mid 1850s), Cornelius Lundie is shown as the occupier of 617 acres, 2 roods, and 1 perch. He was born in the Manse, Kelso, Scotland on 29 May 1815, the eldest son of Rev. Robert Lundie (Parish Minister) and Mary Grey. He was educated privately and at the age of 14 years was apprenticed to an engineer. He attended classes in physical and mathematical science at both Glasgow and Edinburgh universities during several winter sessions while working during the summers in the shops of a country millwright at Kelso. In 1832 his father died and he secured employment with Charles Atherton at the works of the Broomielaw Bridge over the river Clyde from the designs of Thomas Telford. In 1836 he took charge of the Clarence Railway, part of the North-Eastern railway system in Durham where he remained for three years. He married Elizabeth Mould from Merrington, Durham on 9 April 1839.

In 1839 as Britain was going through an economic depression, Mr Lundie with his new wife Elizabeth decided to try their fortunes in a then little known continent of Australia. They sailed in a vessel which contained passengers, crew and six prisoners. The voyage was uneventful until they rounded The Cape of Good Hope, when without warning half the crew mutinied and freed the prisoners. Cornelius and four other passengers aligned themselves with the Captain, two mates and five of the crew who had remained loyal and after a struggle they managed to quell the mutiny and had the participants put in irons. This resulted in Mr Lundie and the passengers having to do their share of the work of crewing the vessel including taking control of the wheel.

Off the Cape of Leovwin, Western Australia they experienced strong gale force winds which drove them completely off course, eventually reaching Melbourne after a trip of fourteen months. During the voyage Mr Lundie's wife Elizabeth gave birth to a son Robert Nicholas on the 9th January 1840.

During 1840-41, Mr Lundie was employed in various mining and irrigation schemes and in surveying a line of railway between the port of Newcastle and the town of Maitland, both of which were on the Hunter river. During 1841 the price of wool began to fall, cheap convict labour had been withdrawn from the settlers and the price of consumables including food, sugar, soap, tobacco and tea began to rise in price so there was no money available for engineering works. He found himself out of work so he decided to take land out in 'the bush' rearing cattle and sheep at a place called Bendigo. They were living in tents or bark huts often sleeping in the open air. The climate was nice, life was good, spending most of their day on horseback, so it was a continuous picnic from day to day. However, his wife was unhappy back at their homestead as she lived in fear for her life from attacks by the natives. They had made a good deal of money from wool so they decided to take up

T O B E L E T ,
*From the FIRST of MAY next, for such term as may be
 agreed on.*

THE FOLLOWING FARMS:
No 11. TOMNAHOLIA—375A. Or. Op.

This Farm lies near Cregg in the Parish of Annadown, is enclosed by double stone walls partly coped and dashed, with Iron Gates, and remarkable for shelter and Winterage and for feeding two year old Ewes and store Heifers. Any solvent tenant ~~capable~~ willing to build a slated house and reside thereon, would get a long lease.

The tenants will be declared as soon as the value is offered. No preference has been promised. Proposals post paid to be made to John Egau, Esq., Tuam.

Tuam, March 29, 1844.

Figure 2. An advertisement offering the lands of Tomnahulla for letting appeared in the Tuam Herald of 3 April 1844. The newly-built slated residence, Tomnahulla House, was occupied by Cornelius Lundie during his time in Ireland.

land near Sydney. It was here in a wagon about 50 miles from the city that Elizabeth had their second son George Archibald in 1842.

By 1847 they had saved enough money and in the interests of their sons' education they decided to return to England. Educational facilities in Australia were extremely limited at this time. The ship they sailed on docked at a small seaside village called Jarrow-on-Tyne in England. Mr Lundie and his son Robert decided to go bathing in the Tyne river while the younger son George stayed on the shore minding their clothes. Robert got into difficulty while bathing and was heard to cry out "help father I'm sinking" and dropped like a stone in the water. Mr Lundie, who was a strong swimmer, dived for his son and recovered the body, but it was too late as his son had died. George had witnessed the whole incident.

Back in England Mr Lundie was employed by Mr Thomas Brassey who was a famous civil engineering contractor who built railway systems in England at this time and had secured contracts to extending the railway system from Preston to Edinburgh and Glasgow. Mr Lundie was given responsibility for building part of the Caledonian railway extending from Moffat in Dumfriesshire to Beattock Summit. When this work was completed Mr Lundie moved to Lincolnshire where he spent a few years working on a farm estate, improving farm buildings, installing brickworks and quarries and acted as an agent for the estate.

By 1851 his work on the estate in Lincolnshire was complete and his attention was drawn to Ireland where he thought there were opportunities for investing after the Famine. So he moved to Tomnahulla where he worked hard for four years and spent some capital but the return was not up to his expectations, so in 1855 he accepted an offer of employment of engineer and manager of a little railway known as Blyth & Tyne. He had a near fatal experience whilst in Tomnahulla when he was feeding a bull he had reared from a calf. The animal tossed and gored him and he was lucky to escape with his life. This incident may have influenced him to get out of farming.

In 1861 Mr Lundie moved to Glamorgan to become manager of the Rhymney Railway which had its terminus at Bute Docks, Cardiff and was the means of transporting

coal, iron and other traffic from the Rhymney valley. He spent 43 years working with this employer having responsibility for the overall operations of the company and he was responsible for doubling its size and increasing its revenues sixfold during his time there. He retired from the position of manager in 1905 and then became a consulting director, the position he held until his death in 1908.

In later life Mr Lundie showed his grandson the plans of his homestead back in Bendigo where he first settled and it was in this area that a great strike of alluvial gold was made in 1851.

Mr Lundie was also chairman of the Cardiff Steam Coal Collieries Company and he had attended a meeting of the company a few days before his death. He traced his ancestry back through the Stuarts to William I, Lion of Scotland. He was a Presbyterian and prior to his death was considered to be the oldest elder at the church at that time.

THE FRANCISCAN BROTHERS IN CORRANDULLA

Br. Conal Thomas

The building was originally known as Annaghdown Monastery in the Post Office district of Drumgriffin. The first group of Brothers to come in 1851 comprised of four members. They were led by Br. Elias Silke, a renowned teacher of Irish and History. Among those he taught at Errew Monastery, Castlebar was Canon Ulick Bourke who later became a leading professor of Irish at Maynooth and who left him a signed copy of his famous "The College Irish Grammar" as a token of appreciation for his former teacher of Irish. Br. Francis Kelly was a native of Kilkerrin, Ballinasloe. Another member of the founding group Br. John Concannon travelled to New York later where he joined the Franciscan Brothers in Brooklyn. Br. Clement Halloran was the fourth member of the original group. On their arrival from Errew Monastery they were granted a three acre site by Francis Blake of Cregg Castle, on which they were directed to erect a monastery and school. According to a written account, "the site comprised of nearly three acres of bare, rocky land". Immediately on their arrival, the Brothers began to teach "in a small thatched house across from the Chapel". Shortly afterwards they purchased a farm from John Butler, Esq. of Tonagarraun, and built a temporary dwelling house there while they were completing their monastery. This was probably a small building where the local supermarket now stands.

Some of the Brothers taught in the thatched school while others worked on the farm, cooked meals, did the necessary housework and assisted in clearing the site of rocks, building the new school house and monastery, and developing the land. We can only surmise how the monastery site was developed – a mammoth physical task considering the lack of machinery! Large boulders had to be quarried south of the structure, then shaped and transported to the site of the monastery. Timber, slates, windows and furnishings had to be procured, transported and put in place. Luckily



Figure 3. The Franciscan Monastery, Parish Church and School

MONASTERY AND SCHOOL AT ANNADOWN,
NEAR CREGG, GALWAY,
UNDER THE PATRONAGE OF THE MOST REV. DR. MACHALE,
ARCHBISHOP OF TUAM.

THE Religious Brothers of the Order of Saint Francis are at present engaged in Collecting Funds for the erection of the above Monastery and School, on ground presented to them by Francis Blake, Esq., Cregg Castle, for the gratuitous instruction of the poor children in that district.

The objects of the above Institution are expressed in the following recommendation of his Grace the Archbishop of the Diocese, dated

“St. Jarlath’s, Tuam, 19th March, 1851.

“The increased activity of the enemies of our holy faith, in their efforts to pervert the young under the guise of education, requires redoubled zeal on the side of the Pastors and people to frustrate such unhallowed exertions. For this purpose an extensive School, under the Monks of St. Francis, has been established in the Parish of Annadown. It is to uphold and extend the benefits of this Establishment that the bearer, Br. Elias A. Silke, is truly authorised to ask the alms of the faithful.

“**✠ JOHN, ARCHBISHOP OF TUAM.**”

The prayers of the Community will be daily offered up to Almighty God for the spiritual and temporal welfare of all their benefactors.

For the purpose of completing this pious undertaking, Subscriptions are most humbly and earnestly solicited from the charitably disposed, and will be gratefully received by his Grace the Archbishop of Tuam, Francis Blake, Esq., Cregg Castle, Galway; C. M. Warren, Esq., 21, Upper Ormond-quay, Dublin, and by the Brethren of the Monastery.

18th June, 1851.

Figure 4. A letter from Archbishop John McHale, seeking funds for the new monastery, published in the Freeman’s Journal, 20 June 1851

manual labour within the neighbourhood was at a premium for the onerous task of clearing and digging, building and completing. Neither was there any lack of artisans in the locality following their experience in the building of Corrandulla Church in the 1830’s. These craftsmen could now use their skills in the construction of the monastery and school. Brothers quested regularly for the necessary funds throughout Ireland, England and the USA where they met with generous responses from the Irish diaspora and other

munificent donors.

The new schoolhouse was completed within one year and stood the test of time for about 90 years. Subjects on the timetable were listed as English, Writing, Arithmetic, History, Geography and English grammar. Religious instruction was delivered by the Brothers in Corrandulla Church and in Lisheenananor Mass House every Sunday and the Brothers led in the recitation of the Rosary in these centres also. The instruction was delivered through the medium of Irish, the language of the people. From 1862 onwards the basic text used was “An Teagasg Críostaighe”, compiled under the direction of Archbishop John McHale of Tuam.

Fr. Cavanagh, P.P. reported that he “often visited the school and noticed 110-120 boys present. The attendance was much better in winter and spring than in summer and harvest. The children were from families of tenants and as soon as they were able to work they were kept from school”.

It was not until 1856 that the monastery was completed, at which point the Brothers moved from their limited accommodation in the farmyard to their new permanent dwelling near the parish church.

Six years later the founder Br. Elias Silke died at the age of 50 years and was buried at the eastern side of the Monastery chapel. His birthplace remains unknown though it is surmised that he was a native of Co. Galway. In 1844 he joined religious life at the Franciscan Monastery, Errew, Castlebar; his baptismal name being Patrick Aloysius. Here he became renowned as a gifted teacher of the Irish language. In 1851 he was specially chosen by Archbishop John McHale to lead a group of Brothers in the founding of Corrandulla Monastery.

Due to deteriorating conditions the local school had to be vacated in 1930 and transferred to a wooden structure adjacent to the upper side of the monastery. Towards the end of 1945 the deeds in connection with the proposed new school were completed. The contract for the new building was agreed at a sum of £3,607 of which the local contribution was £360 with Mr. P.J. Kelly, Westport chosen as contractor. By April 1937 the new structure was complete

and declared open following the celebration of Mass and Benediction of the Blessed Sacrament by the parish priest Fr. P. Garvey in the presence of the teachers, parents and pupils.

Sources of Power. In the house annals of September 1941 we find as follows: "17. 9. 41. the wind charger was fully erected on this day by Messrs. Clarke, Abbey Garage, Tuam at a total cost of £285. As this system was far superior to that of oil lamps, battery torches and candles it was welcomed initially by all. However in order to generate and store power it greatly depended on the strength of the wind which fluctuated from a storm to a strong wind or down to a gentle breeze. Consequently there wasn't a constant supply from day to day, leaving the users over dependent on the oil lamp system once more."

On October 7th 1950: A lighting plant was installed to replace wind charger which of late was not giving satisfaction. This consisted of a large engine driven by oil. In order to start the engine it had to be cranked up initially; it making a regular thudding noise but it was much superior to the wind charger system.

Rural Electrification 1953: Extract from house annals. Sept, 1st ESB operations have commenced work in this area; judging by the speed at which the work is proceeding we should have the current in the district in about two months' time. At present the monastery is supplied with current from an engine which was installed here on Oct. 7th, 1950, which arrangement has proved very satisfactory, but of course the advantages of the E.S.B. lighting and power are too great to justify the retaining the former: consequently we have decided to have the monastery connected with the E.S.B. system.

Nov. 22nd 1953: The switch-on ceremony under the rural E.S.B. scheme was performed this evening in the parish church. The P.P. Rev. Fr. Garvey performed the ceremony of blessing and switching on of the lights. Addressing the people, Fr. Garvey said that electricity was one of the greatest manifestations of God's power and consequently, it was but fitting that the inauguration of the scheme for a brighter parish should be made in God's house, the church. All the fittings in the monastery were in order for the switch on, on the same evening.

Mr. Patrick Connolly, Electrical Contractor, Nuns' Island, put in all fittings in the parish church, in the parish priest's house and the monastery. The total cost for wiring, lights, sockets and storage heaters in the monastery, farm and poultry yards was £277 - 18 - 6.

This monastery served as an adequate, spacious home for so many Brothers over many decades from 1856 until 1990, undergoing several interior improvements during that period of time. The adornment of the chapel with its timber wall paneling, seating and gallery are still admired as is the altar surrounds with various mosaic designs. The work was executed under the direction of Br. Brendan Buckley in the early 20th century. Two new stained glass windows costing £100 were erected in the altar wall side depicting the Sacred Heart of Jesus and Our Lady Assumed into Heaven. Many of the altar requisites and other items required for Mass were donated by various generous donors.



Figure 5. The Monastery Chapel

**NOVITIATE OF THE
FRANCISCAN BROTHERS,**
Established under the special patronage of HIS
GRACE THE ARCHBISHOP OF TUAM, in the
Monastery of Annadown, County Galway.
IN this Novitiate the Novices are prepared for
the office of Teachers in the Schools con-
ducted by the Brothers. Young Men of good
health, talent, and character, who have received
a good education, and who desire to consecrate
themselves to the service of God and the
education of youth in the Order of St. Francis,
can communicate with the Superior of the
Monastery, Annadown, Drumgriffin, County
Galway, from whom particulars can be obtained.
Ages for admission, between 14 and 25. 6211

Figure 6. Advertisement in the Examiner, 21 November 1891

Among the Brothers' locations throughout Ireland, Corrandulla Monastery is unique in that it became the central novitiate house for all members the congregation in 1885. From that time onwards every individual who wished to become a Franciscan Brother spent at least one year in Corrandulla, receiving a basic initiation into to the life of a Brother – through prayer, study and general religious living. Over all that time until the year 1980, some hundreds of young men were trained here, a number of whom became members of the Congregation, while many others found fulfillment in other walks of life later. One way or another they were influenced by the good example of the people they encountered in the historic parish of Annaghdown, the Brothers with whom they lived, studied and prayed as a Religious community, the gardens and fields they cultivated, the roads they walked and the landscape they so much admired.

The original monastery and surrounds are known today as Corrandulla Nursing Home though the place is still referred to occasionally as "The Monastery" - a confusing name for the young perhaps, but not for the older generation.

Name	Home Address	Date of Death
Br. Malachy Tuohy	Rossmore, Woodford, Co. Galway	16. 01. 1987
Br. Gregory Skehan	Thomastown, Co. Kilkenny	15. 03. 1974
James Dunne	Athlone, Co. Westmeath	20. 03. 1925
Br. Bernard Boland	The Bawn, Ballycumber, Co. Offaly	23. 03. 1890
Br. Senanus McDermott	Manorhamilton, Co. Leitrim	25. 03. 1962
Br. Francis Kelly	No record	09. 04. 1880
Br. Nicholas Curran	Tumnahaich, Outrath, Co. Kilkenny	15. 04. 1932
Br. Michael D'arcy	Oughterard, Co. Galway	19. 05. 1956
Br. Conleth Mannion	Glenamaddy, Co. Galway	25. 05. 1962
Br. Ambrose Ennis	Tyrrellspass, Co. Westmeath	03. 06. 1900
Br. Francis Costello	Lisduff, Kilcolman, Co. Offaly	17. 06. 1918
Br. Sebastian Masterson	15 McCleery St., Belfast	20. 08. 1971
Br. Elias Silke	No record	01. 10. 1861
Br. Bonaventure Finnerty	Longfield, Straide, Co. Mayo	27. 11. 1912
Br. Bernard Boyle	No record	26. 12. 1864

Table I. Burials in the Brothers' Cemetery, Corrandulla. Ar dheis Dé go raibh anamnacha na marbh.



Figure 7. The Monastery's front garden

THE GALWAY PEACE RESOLUTION OF 1920

Johnny Burke

One hundred years ago at the end close of 1920, tensions were high across Ireland. November was a bloody month, with British Crown Forces intensifying their campaign of terror. The murder of Eileen Quinn from Kiltartan near Gort, a pregnant mother of four children, followed by the abduction and murder of Fr. Michael Griffin in Galway shocked the world. This was followed by 'Bloody Sunday' in which twenty individuals identified as British agents by Michael Collins and his comrades were targeted and fifteen killed. In revenge for these deaths, Auxiliaries and Black and Tans killed at least fourteen and injured dozens in and around Croke Park that afternoon. At the same time, two high-ranking IRA officers, Dick McKee and Peadar Clancy, as well as Clareman Conor Clune were being tortured by Auxiliaries in Dublin Castle. They had been picked up the night before having been betrayed by an informer. Their bodies were found the next day battered, bayoneted and shot to death. It was a big blow to the IRA, but morale was boosted a week later when at Kilmichael, Co. Cork, the 3rd

West Cork Brigade ambushed an Auxiliary convoy, killing seventeen. On 29 November, possibly the most gruesome act of the conflict occurred with the abductions and brutal murders of the Loughnane brothers of Shanaglish near Gort by the Auxiliary Division of the RIC.

Under these circumstances, a number of peace initiatives emerged. The Archbishop of Tuam Thomas Gilmartin had been calling for a 'Truce of God' since July and had reiterated this on a number of occasions afterwards. Rumours of talks between representatives of the British Government and Dáil Éireann abounded in early December and a Sinn Féin TD Roger Sweetman called for talks between both sides. Archbishop Patrick Clune of Perth in Australia was rumoured to be in peace talks with the British Government. He had been a supporter of the Great War and therefore trusted by British Prime Minister David Lloyd-George and was the uncle of Conor Clune mentioned above. It was in this climate that during a meeting of Galway County Council on 3 December a resolution was put forward by Councillor James Haverty of Springlawn Mountbellew, advocating a peace settlement. Haverty was a 1916 veteran and an egg merchant and farmer by profession. He was also the Officer in Command of the Mountbellew Brigade IRA and a Dáil Court Judge. Only six members were present at the meeting, mainly due to imprisonment and the fear of being targeted by Crown Forces. This is a shortened version of the resolution as printed in the Tuam Herald on 11 December:

That we, the members of the Galway County Council, assembled on the 3rd December 1920, view with sorrow and grief the shootings, burnings, reprisals and counter-reprisals which are taking place all over England and Ireland by armed forces of the British Empire on the one hand and armed forces of the Irish Republic on the other ... We, therefore, as adherents of Dáil Éireann, request that body to appoint three delegates for the purpose of negotiating a truce. We further request that the British Government

appoint three more delegates, who will have the power to arrange a truce and preliminary terms of peace That we consider the initiative lies with the British Government ... That copies of these proposals be sent to all County Councils in Ireland, to Dáil Éireann, to the Prime Minister of England, to the Irish bishops, Catholic and Protestant; to the British Labour deputation and to the Press.

As only six Councillors attended the meeting and a quorum of eight was necessary, the resolution was not binding. Alice Cashel, Vice-Chairperson of the Council was in London when she was shown a headline in the Daily Mail 'Galway Council sues for peace'. This incredible scenario caused consternation in Republican circles. Michael Collins condemned it and the British saw it as a sign that the Irish side was weakening. When Cashel returned, she chaired the next meeting and established that the resolution was null and void. Meanwhile, on 5 December Fr. Michael O'Flanagan, a leading Sinn Féin member wrote to Lloyd-George requesting a meeting to discuss peace, a move which was unauthorised by Sinn Féin. The timeline is important here. Archbishop Clune had met with Lloyd-George in late November in which discussions regarding a truce were described as positive. Clune then travelled to Dublin to meet Arthur Griffith who was in jail. However, when Clune went back to London, he realised that Lloyd-George had had a change of heart and now wanted the IRA to lay down its arms before any truce could be entertained. This was tantamount to a declaration of war. It later emerged that the initiatives Fr. O'Flanagan and Haverty had been a major factor in influencing Lloyd-George's u-turn, as he saw these overtures as a sign of weakness and thus the conflict continued.

In his defence, printed in the Connacht Tribune of 18 December, Haverty states that when drafting the resolution, he had borne in mind proposals already put forward by Archbishop Gilmartin, Cardinal Logue (Archbishop of Armagh) and Roger Sweetman TD all of which had ignored Dáil Éireann. Haverty argued: 'there is not the slightest suggestion in the resolution about lowering our claim [to an Irish Republic]'. Haverty clearly states at this point in time that the resolution was passed by those present. In later years, Haverty admitted that the resolution could not have been passed because the required quorum of eight Councillors was not achieved. He became synonymous with the Galway resolution which was termed the 'Haverty Resolution' by many. He continued in his roles as Dáil judge and IRA O/C until the Truce in July 1921, but resigned from the County Council in August. He was also the victim of a smear campaign which accused him of being a British spy. He took the anti-Treaty position in the Civil War but did not take part. Haverty resolutely defended his actions in many letters to the newspapers in subsequent years, as well as giving his opinion on other topics. He wrote a memoir in the early 1940s which currently resides in the NUI Galway Archives.

Sources/Further Reading

1. Bureau of Military History Witness Statement 366, Alice Cashel
2. BMH WS 400, Richard Walsh
3. BMH WS 1330, John D Costello
4. Connacht Tribune
5. Tuam Herald
6. James Haverty Memoir, NUI Galway Archives

FROM THE ARCHIVES

County of Galway Assizes

The Galway Mercury, March 28, 1846

County Court - Saturday

Before Judge Perrin.

His lordship having taken his seat on the bench, this morning, the panel was called over, and a jury being sworn ...

MALICIOUS ASSAULT

John Feeny, John Murphy, Thomas Murphy, Thomas Silk, James Kilkelly, Patrick Silk, Martin Kilkelly, Margaret Murphy, Mark Silk and Judith Silk, were indicted for having maliciously assaulted John Allen, so as to endanger his life, and also for a riot and assault on Michael Allen, at Aughlobbin [Aucloggeen], in this county, on the 13th of October last.

John Allen, examined by Mr. French, Q.C. - I remember the month of October last; I went to Mr. Joyce's on the 13th of that month along with my brother and one of the neighbours, to pay rent; on my return home I went into Patt Newell's house; Michael and Thomas Allen were with me; Newell keeps a public house; we had half-a-pint of spirits between five of us; a man named Laffy said to Martin Kilkelly that he had struck a son of his; they began to argue then; Pat Silk and Martin Kilkelly had sticks; I told Silk to lay down his stick and then Newell's boys turned Pat Silk and Martin Kilkelly out of the house; the night was wet and I remained about half an hour in consequence. Newell's is half-a-mile from my own house; when I and my brother were going home, opposite John Silk's house, John Murphy, John Feeny and John Silk rose from the wall; I remarked two stones in John Murphy's hands; John Feeny struck me on the forehead with a stone he had in his hand; James Kilkelly also struck me with a stone; I saw Martin Kilkelly, Pat Silk, Thomas Monaghan, Mary Silk and Judith Silk coming out and taking stones; I thought to escape but they followed me; I was thrown down and rendered insensible; I do not know who struck me afterwards; I recovered next morning and found myself in the house of John McNamara, that is about 20 yards from where I was struck; I saw all the party in the dock; I did not see Thomas Murphy or Margaret Murphy strike me, but they held me by the hands while the others struck me; I was confined to my bed for some time, and was attended by Doctor Donnellan.

Cross-examined by Mr. Bourke - Joyce's house is about seven miles from Newell's; it was in the evening we were

going home; there were some of my neighbours who had been paying rent home along with me; Martin Kilkelly and Patrick Silk were also paying rent that day; I did not get a copy of my information since, but they were read for me at the Crown office; all the prisoners were with me that day at Mr. Joyce's; I did not drink any whiskey before I came to Newell's; I did not strike any one at Newell's, nor was I myself struck there; I did not offer to box any of the prisoners; when I came into the village of Annagheen, where I was struck, I had my coat on, and I did not think I would be struck at all. I did not say "High for the Allens," or ask any one to fight; I did not strike John Murphy before I was beaten; I know no other reason for being beaten, except that I interfered with Martin Kilkelly at Newell's, to prevent him from beating an old man who was there; there was moonlight that night.

Michael Allen, the brother of the last witness, who was himself badly assaulted, was next examined. His evidence, as well as that of Michael Dooley, John Kelaghan, and Pat Mulrone, went to corroborate the testimony of the prosecutor.

Charles Donnellan, Esq., M.D., examined by Mr. Baker - I saw John Allen the day after he received the beating; he was then in a debilitated state; I considered his life in danger from wounds I found on his head; he is still labouring under the effects of the beating.

To the Court - I observed the witness, John Allen, giving his evidence; I do not think he is as bad as he affected to be on the table.

FOR THE DEFENCE

Mr Bourke addressed the jury on behalf of the prisoners, and called

John McNamara, examined by Mr Concannon - I heard John Allen on the night of the quarrel shouting "high for the Allens;" Michael Allen was following him; I caught hold of him to prevent him going further, but he shook me off, and then struck Tom Silk; then John Murphy, Tom Silk, and William Allen began to fight among themselves; I went into my house, and know no more about it.

Honor Murphy, examined - I recollect the night of the fight; I heard John Allen shouting for the Allens, and when he came up he knocked John Murphy down with a stick; that was the first blow; Michael Allen knocked down Thos. Silk with a blow of a stick; there was no fighting when Allen came up.

Cross-examined by Mr. French, Q.C. - I am the sister of the prisoner, John Murphy; the Allens beat Murphy and Thomas Silk.

Richard Concannon, examined - I was at the fight; I saw John Allen there; he was crying "high for the Allens;" I did not see the Kilkellys there; Michael Allen had his coat off; two men caught him to make him peaceable, but they could not hold him; he struck Thomas Silk with a stick.

Cross-examined: The fight lasted half an hour, and I was there all the time; I did not see John Allen strike any one; he was beaten in the fight; some of the prisoners were there; they pelted stones; I saw nothing until after John Allen got the beating.

His Lordship having summed up the evidence, the jury

found John Murphy, Thomas Murphy, and Thomas Silk guilty of a common assault, and acquitted the other prisoners.

*

Coroners Inquests

The Tuam Herald, July 18, 1846

An inquest was held by the same coroner on the 13th inst, at Aughlogan, parish of Annaghdawn, on the body of John Allen, whose death was caused from the effects of wounds and bruises inflicted on his head by John Feeny, John Murphy, and Thomas Silk on the 15th October last, from the effects of which he languished until the 13th inst, when he died. The parties accused are undergoing imprisonment in the county gaol, pursuant to the sentence passed upon them at the last assizes, for the assault committed upon the deceased.

*

Rule of Court

The Tuam Herald, August 8, 1846

The following is a list of prisoners sentenced at the Summer Assizes of the county of Galway: - ... John Feeny, John Murphy, and Thomas Silk, for manslaughter, postponed.

FOIREANN PEILE SCOIL NA MBUACHAILLÍ, COR AN DOLA, 1942-43

John Murphy

Bhí mise agus mo dheartháir ar dhuine de na peileadóirí sin ar an bhfoireann [sa griangraf ar lch. 10] agus thugadar soir muid go mainistir Cumber le n-imirt in aghaidh Cumber agus bhuaíl muid an dream sin, agus thugadar, an Bráthair Uinseann, níos faide soir muid ansin, bhí scoil ag na bráithre, Annagh Hill, Annagh Cross agus bhuaíl muid iadsan agus bhuaíl muid Currandrum. Bhí an foireann go maith. Bhí sé sin géar orainn an Bráthair Uinseann, chaithfeadh muid a bheith ag cleachtadh i gcónaí agus ag rithe, ní ghlacfaidh sé le leithscéal -dhá ndearfá leis go raibh tú tuirseach, ní ghlacfaidh sé leis. Ag am lón a bhíodh muid ag cleachtadh. Bhí páirc san áit a bhfuil an sean mhainistir anois, ar cúl, áit a bhfuil an teach altranais anois, nach bhfuil tithe togtha ansin? sin an áit a bhíodh muide ag cleachtadh peil, bhí áit ansin. Bhí cosán ag dhul isteach ag an Mainistir ón ngeata agus ar chaon taobh den chosán bhí dhá gharraí, sin an áit a raibh muid ag cleachtadh peil. Go leor de na scoláirí, ní ghlacfaidh siad páirt ar chor ar bith, - na daoine a bhí ag cleachtadh - as an méid sin a phiocfaidh sé an foireann. Bheadh muid sa séú rang, na buachaillí is mó sa scoil. Ní bhfuair muid cheo ar bith, ach bhí cáil ansin ar fhoireann na scoile go raibh muid in ann Cumber, Annagh Hill agus Currandrum a bhuaileadh. Ar rothar a chuaigh muid- aimsir an chogaidh ní raibh aon charranaí ag dhul ann. Bhí Bráthair Uinseann ag rá linne go raibh fear as Corcaigh, Brother Joachim Smith agus bhí an-mheas aige ar an bhfoireann a bhí aige féin i gCumber.



Figure 8. **Corrandulla Boys' School Football Team, 1942-43.** Back row, L-R: Tom Murphy, Tommie Cahill, Paddy Moylan, Joe Burke, Micheál Faherty, Michael Forde, John Murphy. Front row, L-R: Michael Sweeney, Paddy (Ginger) Forde, Joe Duggan, Andrew Lynch, Hubert Creaven, John Qualter, James Greaney.



Figure 9. **Corrandulla Boys' National School, Senior Classes c. 1936/1937.** Back row L-R: Tommie Qualter, John Joe Lynch, Mattie Scully, Paddy Joe Sweeney, Paddy Kavanagh, Tommie Greally, Willie Killilea, Tommie Furey. 4th row L-R: Bro. Austin Dolan OSF, James Burke, Martin (Sonny) Greaney, Robert Greaney, John Shaughnessy, Tommie Brendan Greaney, Vincent Monaghan, Jackie Furey, Mark McGrath, Thomas Flaherty, Paddy Fahy, Patrick Burke, Bro. Conleth Mannion OSF. 3rd row L-R: Martin Creaven, Willie Fahy, Johnny Kelly, Paddy Moylan, John Mulrooney, Paddy Fahy, Michael Faherty, Vincent Lane, Michael Joe Greaney. 2nd row L-R: Bobbie Healy, Michael Hanley, Martin Wynne, John Joe Hardiman, Andrew Lynch, Francis Shaughnessy, Joe Burke, Paddy Hynes, James Hynes, Michael Greaney. Front row L-R: Páideen Qualter, Willie Kavanagh, John Murphy, Patrick Greally, Tommie Cahill, John Sweeney, Pa Glynn.



Figure 10. **Corrandulla Boys' National School, c. 1937.** Back row, L-R: Paddy Foley, Paddy Canavan, ? O'Toole, Miko Hynes, Paddy Joe Monaghan, Michael Cahill, James Fahy, Martin Forde, Michael Forde, Bro. Austin Dolan OSF. Middle row, L-R: Billy Cahill, Michael Kavanagh, James Greaney, Martin Hynes, John Hynes, Tom Murphy, Paddy Kavanagh, Bernie Sweeney, Frank Collins, Eddie Healy, James Lynch, James Qualter, Michael Moylan. Front row, L-R: John Cahill, Tom Shaughnessy, John Qualter, Vincent Lynch, Francis Melia, John Burke, Hubert Creaven, Martin Moylan, Michael Burke, Mattie Cahill, P.J. Greaney, Joe Forde.

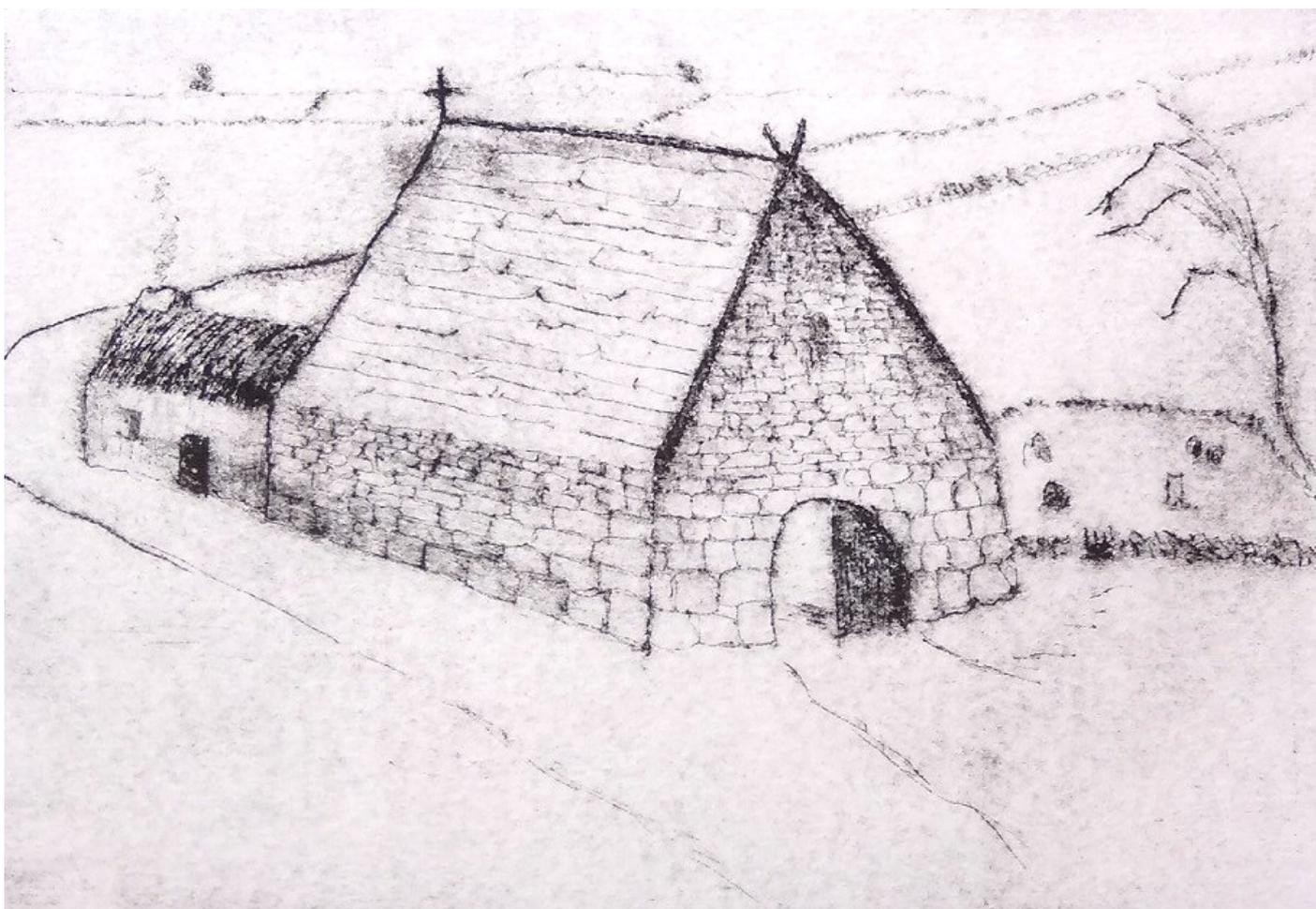


Figure 11. **Artist's Impression of Teampall Chathail, Kilcahill.** Etching of St Cathal's Church, by Martina Passman, Ardgaineen. Contact: godscards@yahoo.com. For information on the church, see Joe McDermott's article in Issue 5.



Figure 12. **Corrandulla Girls' School, c. 1926.** Back Row, L-R: Teresa Canavan, Bolisheen; Julia Melia, Shanbally; Eileen Regan, Cloonboo; Tessie Creaven, Tomnahulla; Katie Curran, Ballybeg; Mary Melia, Shanbally; Nonie Scully, Tonagarraun; Julia Scahill, Castlecreevy; Katie Flaherty, Grange; Brigid Melia, Shanbally. Third Row, L-R: Della Wynne, Corrandulla; Bina Canavan, Bolisheen; Nellie Creaven, Aughclogheen; Bridgie Lardner, Tonagarraun; Nonie Shaughnessy, Caherlea; Katie Greaney, Glenrevagh; Nora King, Shanbally; Julia Greaney?, Glenrevagh; Julia Commins, Tomnahulla; Ciss Keane; Nora Keaney, Mace; Mrs Mary Ellen Patterson, NT (née Comer, Williamstown). Second Row, L-R: Mary Greaney, Glenrevagh; Katie Killilea, Shanbally; Maureen Creaven, Grange; Julia Small, Park; Baby Kavanagh, Balroobuck; ? Creaven, Auclogheen; Winnie Melia, Shanbally; Delia Skerritt, Tomnahulla; ? Creaven, Auclogheen. Front Row, L-R: Bridget Dooley, Park; Delia Newell, Balroobuckmore; Nellie Newell?, Balroobuckmore; Josie Heaney (lived at Hardiman's, Mace); Maureen Patch ?, Corrandulla; Nora Devaney, Balroobuck; Celia Fahy, Castlecreevy; Josephine McHugh, Cahermorris; Freddie Scahill, Castlecreevy.

CHARLIE

Joe McDermott

I wrote this dedication to Charlie Donnelly when I visited Jarama outside Madrid in May 2015.

It is spring in Spain.
It is cold. Men die
harder when it's cold.
Exhausted soldiers rest
in the olive groves but
there's no respite from the
Fascist onslaught.

Charlie kneels under an
olive tree and plucks
an olive from a branch.
Olives in spring are
juice-filled, red and
Charlie thinks:
even these have bled!

This poet and soldier,
Dungannon cattleman's son
who came ill-equipped and

ill-trained to fight this
foreign war
is squeezing an olive and
wondering how
he had come this far.
As the juices filter through
his fingers, his thoughts linger
for a moment
on his beloved Dungannon valleys.

Three bullets come with his name
fate-etched on their sides.

Lying for ten days in
the scorching Spanish sun, until
an unmarked grave received
its latest victim son.
Twenty two summers have come
and gone, and Franco marches on.
And although in limited memory
Charlie Donnelly will live -
for his greatest sacrifice of all,
his only lithic bounty
is stones from thirty-two counties!