

Back the Road

Recollections of Burrishoole and Newport

Newport Historcial Society Vol. 1 No. 3



Contents:

| | Page |
|--|------|
| 1. Réamhrá | 2 |
| 2. Archbishop's address from Mayo News November 1999 | 3 |
| 3. Web site update – <i>Peter Mallowney</i> | 4 |
| 4. From Myth and Magic to Mystery and Miracles – <i>Pauline McDermott</i> | 5 |
| 5. Griffith Valuation – <i>Peter Mallowney</i> | 12 |
| 6. Search for My County Mayo Roots – <i>William G. Masterson</i> | 15 |
| 7. Treating Mental Illness before the 19th century – <i>Joe McDermott</i> | 19 |
| 8. Carrowmore, Kilbride & Lecarrow - Depopulation & Repopulation – <i>Willie Sammon</i> | 21 |
| 9. Sr Consilio – <i>Nancy Hannon</i> | 23 |
| 10. Shramore in the 1940s – <i>Nancy Gallagher</i> | 24 |
| 11. Michael Staines - First Commissioner of An Garda Siochana – <i>Willie Sammon</i> | 26 |
| 12. Growing up on the street in the early thirties – <i>Gerard Bracken</i> | 28 |
| 13. The Yellow River – <i>Michael McDonnell</i> | 29 |
| 14. What on earth are they doing? – <i>Sister Consilio</i> | 30 |
| 15. Drama and Entertainment in Newport – <i>Nancy Hannon</i> | 32 |
| 16. Emails – <i>Peter Mallowney</i> | 37 |



Réamhrá

With pleasure the Newport Historical Society offers this its third edition of *Back the Road*. This edition has been a little longer in the making than the first two but we hope it will be as interesting to our readers as they were.

The society would like to thank all those who helped the project. Some people loaned photographs to be used in the text, others gave time. We decided to give those who had sponsored us so generously in previous editions a rest this time and try and produce the journal without advertising. We would ask readers to continue supporting those businesses that had so kindly assisted us in our previous endeavours.

As before we need new members, more contributions of old photographs and articles for publications in future editions. Any of the raw data of history that is loaned or donated will be gratefully received and carefully minded.

In return we hope to organise a series of lectures this winter and have an annual field trip. We had a most enjoyable outing in June 2001 to King Harmon House in Boyle, Strokestown House and Rath Croghán Interpretative Centre in Tulsk. Due to various circumstances we did not repeat the outing in 2002 but are looking forward to a further annual expedition in the Summer of 2003.

The business of history is to recreate, imaginatively and with respect for the evidence, the past of people, places and events, over specific periods of time. This we have tried to achieve in this volume of essays.

As we stated in the introduction to the second volume the society was entering the world of technology. An internet site has been created to share our collected knowledge with the world at large and will undoubtedly assist those living abroad to access their past. In the past four years we have had over 17,000 hits on the site and we have made many new friends.

We believe that history is not a dead connection to the past, but an accomplice, who infuses our lives, our culture and our community with solidity and value and makes us what we are today.

Joe McDermott,
Editor, Newport Historical Society,
Skerdagh School,
Newport, Co. Mayo, Republic of Ireland.
November 2002
Email: macdiarmada1@eircom.net

The historical society committee is as follows –

| | | | |
|--------------------|---|----------------------------|----------------------|
| President: | Rev. Fr. E. Concannon | Honorary President: | Sister Consilio |
| Chairman: | Tommy Hughes | Secretary: | Nancy Hannon Mulhern |
| Treasurers: | Nancy Gallagher and Joe McGovern | Book Editor: | Joe McDermott |
| Web Master: | Peter Mallowney | Tours Organiser: | Mary Kelly |
| Committee: | Willie Sammon, Mary Jo Guilfoyle, Peadair Kilroy, Jack Geraty, Gerard Bracken, Michael Hughes, Cecily Breen, Gerard Carmichael, Pat Gibbons, Michael Roche, Gert Venghaus | | |

Membership Fees

Individual €10.00
Family €20.00
Senior Citizens €5.00

This entitles members to three lectures and one trip per year.

[The following is the text of the *Mayo News* report of the launch of *Back the Road 2* in December 1999 by Dr. Michael Neary Archbishop of Tuam.]

Little place for local history in mass media, says Archbishop

'Local knowledge of an area is something you will never get from the mass media, where there is very little place for local history,' said Most Reverend Dr. Michael Neary, Archbishop of Tuam when he launched Newport Historical society's second edition of *Back the Road*, recollections of Newport and Burrishoole, at a function in "The Black Oak Inn" in Newport in December 1999.

Congratulating secretary, Joe McDermott, and members of the society the Archbishop said that history is a legend of pride handed down to those at home and when read by immigrants, publications like *Back the Road* instils a great deal of local pride. The book has risen majestically to that achievement, he said. Referring to the recent survey *Quo Vadimus*, conducted by Fr. Mícheál MacGréil, on parishes in the diocese of Tuam, statistics showed that the shift in populations to larger towns like Galway, Castlebar and Westport continued to drain people from parishes like Burrishoole.

Welcoming the Archbishop, who was accompanied by Very Rev. Fr. E. Concannon, P.P., Chairman of the Historical Society, Tommy Hughes, said that the new world of technology helps the Society to provide a valuable link with our emigrants. Having a special thanks for the sponsors, for whom he made a special plea for support, he also thanked Berry's Printers, Westport, Barry Murphy of Imagine, Westport, who designed the book cover, Paddy Corbett for preparing the script, all who contributed articles and photographs and Barbara and Joe Reid.

In looking to the future, Joe McDermott said the Society intended to record articles on the current Newport community to ensure that future historians can write our history. Mary Kelly, Main Street, made a presentation of a book token to Archbishop Neary. Following the launch the guests were treated to drinks, tea and sandwiches.

The book, with its attractive cover portraying the historical and scenic side of Newport, contains a number of interesting items and pictures including a contribution from Nancy Hannon-Mulhern, on St. Morcan's Loch, near Rossclave here traditional stations were once performed on August 1 of every year.

Secretary, Joe McDermott records the historic side of Newport over the past two centuries. The War of Independence and Civil War, as it affected Newport and surrounding areas, as detailed by Willie Sammon with emphasis on the Civil War, as it affected Newport and nearby areas. Proverbs and sayings of the older generation by Nancy Gallagher, as heard in her youth makes interesting reading. For parishioners and visitors who have an interest in St. Patrick's Parish Church, Newport, much light is thrown on its stained glass windows over the high Altar, depicting The Last Judgment, which were the last work of Harry Clark and were commissioned by the then Parish priest, Canon Michael McDonald. The article is embellished with a very fine photo of the High Altar and windows in the church.

Society Chairman, Tommy Hughes, unfolds the strange history of a friar named Horan who claimed to have strange powers and who is reported to have appeared on the scene nearly 400 years after the sacking of Burrishoole Abbey. Tommie also recalls the Fr. Manus Sweeney story and the rebellion of 1798. Other interesting articles include a history of Burrishoole fisheries, by Sean Nixon; headstone inscriptions in the Presbyterian graveyard, by Nancy Hannon-Mulhern; The Old Skerdagh School, on the Glenhest Road in the middle of the century, as unfolded by Joe McDermott, who now lives there; Nancy Hannon-Mulhern on Newport-born portrait and subject painter James O'Malley, who lived at Derrintaggert for a few years, also in the century.

Joe McDermott profiles the life of John King of the Argentinean Navy fame. Community worker, Cecily Breen, who asks everyone to 'Come Dance with us in Derradda' highlights the transformation of the old Derradda School into a leading Social Centre. And Peter Mallowney brings us into the modern world with his demonstration of the benefits of the computer and Web page. Rose Ann Murray, Kilbride, reminisced on the weavers of her native village of Buckagh, 50 years ago.

The book makes very interesting reading, and is available in local outlets and also in neighbouring areas.

Newport Historical Society Web Page

Peter Mullooney

The historical Society has had a presence on the World Wide Web for the last two years. The address or URL of the page is –

<http://www.geocities.com/newporthistsoc>

On the page is a full listing of the 1901 Census for the parish. Also there is a list of landholders in the parish in 1857 (Griffith's valuation of tenements) and the contents of the two volumes of our journal *Back the Road* including several full articles and pictures. Other pages include a map of the parish showing townlands, Newport Subscribers to Mathew Archdeacon's *Legends of Connaught*, A list of people in Burrishoole paid compensation following damage to property in the revolution of 1798, A list of Inhabitants of Newport from Slater's Directory 1846, Newport Poor Law Union 1859 and The Annals of Burrishoole.

There are also links to Newport and Mayo sites, links to Irish genealogy sites, links to Sources in the National Library for Newport, and links to Other Sources of Materials on Newport not yet on the Web Page. A second site of the Historical Society is devoted to genealogical information. This site is at <http://members.tripod.com/~newporthistsoc>

Family trees on the site are:

O'Donel family tree with 174 individuals.

Bole family tree with 203 individuals.

Chambers family tree with 675 individuals.

Moore family tree with 611 individuals.

Higgins family tree with 4674 individuals.

Clinton family tree with 264 individuals.

McNally family tree with 3647 individuals.

We are hoping to have several more family trees in the next few months.

There is also a page with contact email addresses for people that have visited the site and their family interests. Names include Berry, Bryce, Burke, Carey, Carolan, Chambers, Clinton, Collins, Conway, Corcoran, Coyne, Daly, Dyra, Flynn, Gavan/Gavin, Geraghty/Garrity, Gibbons, Gill, Grady, Graham, Heveran, Higgins, Horan, Hough, Ketterick, Kilroy, Loftus, Malloy, Manion, McCann, McDonald, McDonnell, McGuinn, McGuane, McHale, McHugh, McManamon, McNally, Moore, Moran, Mulchrone, Mulchrone, Murphy, Murray, Naylor, Mylett, Nealis, O'Donnell, Rochford, Rowland, Ryder, Salmon, Sammon, Smith, Spelman/Spellman, Sproule, Stanton, Sweeney, and Walsh.

Visitors to the Web site leave messages in the Guestbook.

From Myth and Magic to Mystery and Miracles

Pauline McDermott

Imagine the world without books, imagine Ireland without roads – communication with neighbours, communication further afield . . .

Imagine the last words of Fr. Manus Sweeney, sure didn't we hear them from the Rev. Hern ourselves, his personal friend! The interpretation of one person from many sources amalgamated to fit the purpose, the pageant, the myth; the force of the personality catapulting an image of the past into the future, one man's view becomes myth and legend.

That is the stuff of mythology. How do we pass on our values, our view of the world, our cosmic view, without the written word? – through sound and symbol, the poet, the priest and the artist.

Let us take a journey into the past, beyond history, which had its beginning in the Western world with the Greeks, through the Roman civilisation westwards to Ireland. Our first written word came to Ireland with Christianity. The information we have regarding prehistoric Ireland comes to us from archaeology, mythology and magic, stories and rituals passed from generation to generation. Some of these are supported by 'evidence', archaeological sites, which give life to the myth.

The purpose of myths is to relate to the universe, to relate to the cosmos, to relate to future generations. With each telling individuals grow in stature and become heroes or demons, good or bad, light or dark. Psychologists Freud and Jung pursued the theme of our shadow selves, the side that we may have unconsciously inherited from our ancestors. We "know" our ancestors through our stories.

Mayo is a sanctuary where myth and legend have intertwined into the psyche of the people, into the land itself. The language is poetic, reminiscent of a time past when we indulged in conversation. The transition from pagan to Christian was made easy by the Irish people; myth and magic became mystery and miracle. The rituals were amended, adjusted, adopted to fit the new religion. St. Patrick left his mark on Mayo's Croagh Patrick, once known as Cruachain Aigle, Eagle Mountain, the place of

worship of an earlier people – druids and perhaps of a people before the druids, for the druids represent the Celtic people who arrived from Europe around the fourth century BC.

In ancient Europe we find civilisations such as the Greeks and Romans with many gods. This idea suited a people who identified strongly with place, god of the elements, so too in Ireland. However, the idea of supporting only one god made religion portable, manageable, made people manageable. Organisation and structure followed.

Up until the time of St. Patrick in 432 AD people of Mayo lived close to the land, God was represented on earth, by the earth herself, mother earth, by the seasons, by the universe, by the cosmos. There were no boundaries, religion and life were inseparable. There was respect for and fear of the guardians of the place. These guardians were invoked, pacified, revered. They have come down to us in the form of fairies and goblins.

Do you believe in fairies? Would you disturb a ring fort or cut down a fairy tree? Many have, to their peril. Superstition and fear of the reaction of fairies has helped preserve our heritage on the landscape. Mayo has a fine display of prehistoric monuments, hill forts, stone circles, standing stones.

Belief in the supernatural seems to have been a powerful force in ancient Ireland. It would have facilitated acceptance of the new religion.¹ A pagan sense of communion with all living things runs through the ancient tales. The introduction of Christianity turned men's thoughts away from nature.² In this essay I try to weave the story of the intermingling of pagan and Christian Ireland in the early years of Christianity.

Sources

Historians in the past used the empirical method of collecting and relating history, in other words they sought out fact and proof. Only recently have they begun to use the interpretative method where one relies on evidence rather than proof.

History is not a science. It may not always be possible to gather "proof". Should this prevent us from trying to reconstruct the past from a variety of sources which, when taken together, provide ample evidence? This is the method I have chosen to use, where one is dealing with mythology there is no proof, however, there are many collaborating stories, which suggest that these events took place at some time in the past. The same stories are related in different books and annals, not just in Ireland but in Scotland also.

The earliest documents are from the Christian era, written for men by men, men who supported a particular viewpoint, so they may be edited. We can cross-reference some stories that were written down by two or more sources. These stories were written down in Books and Annals, some in Old Irish, some in Latin, between the 7th and 12th centuries. Some source books and annals are: *The Book of Dun Cow*; *The Book of Leinster*; *Book of Invasions*; *The Book of Rights*; *The Yellow Book of Lecan*; *The Book of Lecan*; *The Book of Ballymote*; *The Annals of Tigernach*; *The Annals of Ulster*; *The Annals of the Four Masters* and various Manuscripts, e.g. Rawlinson B502. *The Book of Leinster*, written in 12th century, contains the *Book of Invasions*. In this book the following is recorded: Mythical history of Ireland; Creation to invasion by Caesar; Before the deluge; Invasion of Partholon, Nemed, Firbolg, Tuatha De Danann and Milesians; Genealogy to High King Malachai Mor, 980-1002 AD.

These have been translated by eminent scholars such as O'Curry, Myers, Whitley Stokes and others. It is on these translations that the vast majority of those wishing to reconstruct the past must rely, unless they have knowledge of Old Irish and Latin. These and other secondary sources are used in this text. According to Daibhi O'Croinin for the early mediaeval period: 'it is not lack of source material that is the problem but that there is too much material available to historians . . . almost too much for any one scholar to draw together, knowledge of the period remains a closed book to all but a few. The reason for this state of affairs has been attributed to the failure of archaeologists, historians and linguists to combine in the writing of early Irish history.'³

Myths and Legends

Mythological tales such as the Ultonian Cycle and the Ossianic Cycle have been passed down to us mainly through storytelling. As the tales of the Ultonian Cycle cluster round the heroic figure of the Hound of Cullan, so do those of the Ossianic Cycle

round that of Finn Mac Cumhal, whose son, Oisín, was a poet as well as a warrior. The events of the Ultonian Cycle are supposed to have taken place about the time of the birth of Christ. Those of the Ossianic Cycle fell mostly in the reign of Cormac mac Art, who lived in the third century AD. The Fianna were devoted to the service of the High King and to the repelling of foreign invaders. They were in touch with the Fairyland, which was populated by supernatural beings, beautiful and terrible.⁴

Táin Bó Cuailgne, epic comparable to Homer's Iliad, in *Book of Dun Cow*, records the quarrel between Medb and Ailill over who had the greatest possessions. They discovered their possessions were equal except that Ailill owned the famous White-Horned Bull of Connacht. Medb decided to lead a cattle-raid into Ulaid to steal the even more famous Brown Bull of Cooley. When the men of Ulaid were struck down with a mysterious illness, said to be caused by the curse of Macha, Cuchulainn came to their rescue. However, the defeated Connacht men took the bull while retreating. The Tain ends with the mighty fight between the two bulls both of which were mortally wounded.

Táin Bó Fraoch, second most popular táin, Fraoch, who sets out to win the hand of Findbhair, daughter of Medb and Ailill, could not pay the bridal price. Medb and Ailill plot his death and suggest he swim in a lake, inhabited by a monster. He was saved by Findbhair. Medb and Ailill agree to marriage. Findbhair and her three children are taken in a cattle raid, rescued by Fraoch. These tales have kept us in touch with our ancient past and have grown in the telling.

Ancient Beliefs

The beliefs of the megalithic people who came to Ireland may be summed up in the one term 'magic'.⁵ The fundamental conception of magic is that of the spiritual vitality of all nature. This spiritual vitality was not, as in polytheism, conceived as separated from nature in distinct divine personalities. It was implicit in nature and was associated with the cult of the dead, for death was looked upon as the resumption into nature. The magicians were those who attained a special knowledge of healing or poisonous herbs, identifying magic with medicine. Pliny considered the magic of the ancients to be so important that it should be discussed at some length.⁶

In Letters relating to Co. Mayo, 1838, John O'Donovan relates "The generality of peasantry

however, especially those who know nothing of Theology or Theogony, look upon the fairies in the same light as the Mohammedans do upon their genii, and this was probably the pure pagan Irish belief before Christianity introduced the idea of fallen angels and human souls wandering in this earth.’

Pagans and Heathens

Two terms were used to describe people who were not Christians, pagans and heathens. Pagans referred to those who worshipped the gods of pagus – Latin for locality.⁷ Of German origin, heathens are those who worship Northern European gods, gods of the heath, gods of the land. Paganism teaches knowledge is within; we have a species memory, collective unconscious. This is where the Shaman / Shamanka travelled to learn his/her skills. The pagan religion/tradition is all around us in the landscape, sacred hill, standing stone, burial ground, holy mountain. In Mayo there are many standing stones, the best known of which is the Breastagh Ogham Stone, in north Mayo, which bears the inscription ‘The son of Cobra the son of Amolgaid’.

Remnants of religious celebrations of our ancestors are preserved in folk song, dance, seasonal customs and ritual. Tradition differs in different countries, according to deity, there is no one pagan tradition. In some areas Mother Goddess is worshipped, in others the gods, Odin or Cernunnos are worshipped.

Druids and Shamans

The Druids paid particular veneration to the OAK, the Golden Bough that gave access to Hades, according to Pliny in his Natural History. The mistletoe, the parasite upon the oak, was prominent among their ‘herbs of power’ and played a part in their ritual. The Druids did not allow their doctrines to be written down. According to Caesar they believed that the soul passes from one person to another. Cúchulainn was urged to marry because they knew his rebirth would be of himself (Wooing of Emer). Finn Mac Cumhall was reborn after 200 years as Mongan, Ulster King (Book of Dun Cow).

Shamanism is a spiritual discipline, represented on the landscape by rock paintings, ancient carved stones, painted shells. It is not an organised religion but rather a spiritual practice, which cuts across faiths and creeds, reaching deep levels of ancestral memory.⁸ Practices such as scrying, second sight, spiritual healing, prophecy,

poetic invocation and communication with the otherworld have been recorded in most Celtic countries. Shamans, through trance and ecstasy, enter other states of being to that in which they normally live, returning with news from which all of humanity can benefit.⁹ Accounts of shape shifting, changes into animal, bird, fish or insect and well recorded in the early literature, e.g. The Children of Lir. *The Book of Dun Cow* contains the story of the Táin Bó Cualgne. In this book reference is made to the fact that the full story of the Táin had been lost and the chief bard sought permission from the saint to make contact with Fergus, foster father of Cúchulann, to seek out the true story. This permission was granted. From this story we can surmise that the Táin had taken place many centuries prior to the 7th century and also that the bard had knowledge and skills to enter into contact with the ‘otherworld’, the spirit world. This is a shamanic tradition, which was, and is, widespread. The shamanic tradition is associated with many countries, such as Australia, America, Scotland, France and Siberia.¹⁰

The Druids were held in high esteem. They were considered to be priests, physicians, wizards, diviners, theologians, scientists and historians of their tribe. All spiritual power, all human knowledge was vested in them. Ranked second to kings, the Druids were free from contribution to the state, their decision was final. The Gaulic Druids sent their theological students to Britain to learn its doctrines at their purest source (Caesar). Pliny confirms that the same applies to Ireland, adding that it was they who taught magic to the Persians rather than the other way round.¹¹

They conducted human sacrifice to honour divinities – individuals and in groups. Wickerwork baskets containing their victims were set on fire. A tale recounted in the Dinnsenchas give a heartrending account of this dastardly deed. The ‘firstlings of every issue’ were offered to Cromm Cruaich and ‘chief scions’ of every clan. This poem (part of below) is recorded in *The Book of Leinster*, *The Book of Ballymote*, *The Book of Lecan* and in a document called the Rennes MS.

Mag Slecht – The Plain of Adoration at Ballymagouran, Co. Cavan, is the site of the slaughter of many healthy children – sacrifice to Cromm Cruaich.

*He was their god,
The withered Cromm with many mists,
The people whom he shook over every host,
The everlasting kingdom they shall not have.*

*To him without glory
They would kill their piteous, wretched
offspring
With much wailing and peril,
To pour their blood around Cromm Cruaich.*

*Milk and corn
They would ask from him speedily
In return for one-third of their healthy issue:
Great was the horror and the scare of him.*

*In their ranks (stood)
Four times three stone idols;
To bitterly beguile the hosts,
The figure of the Cromm was made of gold.*

*Since the rule
Of Herimon (first king of the Milesians), the
noble man of grace,
There was worshipping of stones
Until the coming of Patrick of Macha.*

'Crom Cruaich' means the 'Bowed One of the Mound' and was evidently applied to him only after his fall from godhead. It relates to the tradition that, at the approach of St. Patrick the 'demon' fled from his golden image, which sank into the earth to pay homage to the power that came to supersede it.¹² (A comparative story exists in present day Tunisia. At Carthage, the ancient city, from which Hannibal set out with his elephants to capture Rome, the first born of the Phoenicians were sacrificed to the gods.)

From modern day paganism we learn some of the beliefs of their ancestors:

1. Divine is manifest through many deities in different places and different times. No one deity can express the totality of the divine – Polytheism.
2. The divine is present in nature and in each one of us – Pantheism.
3. The divine is beyond the limitations of gender, both male and female.
4. Pagan ethic – if it harms no one do what you will.

Most pagans believe in reincarnation, druids taught the transmigration of souls, variations on this belief. Etain reincarnates as the wife of Eochy, High King of Ireland. Today, the terms Native Spirituality, European Traditional Religion, the Elder Faith and the Old Religion are also used to describe the Pagan religions.¹³

Rather than a notion of a creation god as architect of the universe with the masculine being

the primary force and the female arising out of it, the goddess is seen as the dynamic force which gives birth to the universe either by a process by which she calls the god to her or by parthogenesis – giving birth from within herself alone – a virgin birth. Goddesses ruled battles, war, wisdom and learning, hearth, home, childbirth and motherhood.

The triple goddess is a feature of paganism. Represented by Brigit, this triple goddess has come down to us as St. Bridget. She is said to have had two sisters, also called Brigit. Goddess of fire, she is the daughter of Dagda, principle god of Tuatha De Danann and Dana, mother goddess. Her chief shrine is in Kildare where the vigil fire was tended by Inghean an Doiche, daughters of fire.

Roman Church

Before looking at the development of Christianity in Ireland it is worth noting the state of affairs in the Roman Empire during the early Christian period. During the first century AD war broke out between the Jews and Romans. Many Jews were murdered/crucified. As the first Christians were Jews they were seen as the enemy of the Empire. They met in secret at first but grew rapidly into organised communities where they would choose a leader, the bishop. Meetings became more formal. Christians were not popular with the ordinary Roman people who suspected them of cannibalism (they ate the body and drank the blood of their God). They buried their dead, unlike the Romans. They no longer worshipped the Roman gods, saying they were evil spirits or demons. The Romans thought that each people honoured the same gods, under different names. Non-Christians began to believe that their own gods would punish them for allowing these 'god-less' men to go on worshipping as they pleased. Earthquakes, famines and even bad weather were blamed on the Christians. Some persecutions were ordered by the Emperor but others were local affairs. This led to public persecutions in amphitheatres for the purpose of entertainment. The worst of the persecutions came in the middle of the third century. The Empire was attacked by Germans and other enemies. The Christians were blamed for this. The gods were punishing the Romans for allowing these god-less men to live and spread their religion. In the late third century the Roman Emperor Constantine the Great became the first Christian Emperor. He built churches, one of which was a church built over the tomb of Peter in Rome.

The first council or meeting took place at Nicea, in Asia Minor, in the imperial palace.

Questions of Church ceremony, Christian belief, how bishops should be chosen and how the date of Easter should be worked out were agreed. The Emperor tried to establish the bishop of Rome as the head of the Church.

Men and women who wished to avoid sin preferred to spend all their time praying quietly and became hermits. In the fourth century a hermit called Pachomius decided it would be better if all these hermits could live together. He founded the first monastery at Tabenna in Egypt. It was difficult to control the tens of thousands of monks throughout Europe. The answer to the problem was the monastic rule. Among the Greeks it was the Rule of St. Basil that was followed. Among the Latins in the West it was the Rule of St. Benedict that was followed. From 'The Confessions' of St. Augustine, who became bishop of Hippo, in North Africa in 395 AD, we have an insight into the daily life of a bishop around 400 AD.

The first churchmen who went outside the 'civilised' world of the Roman Empire did not go to convert the barbarians. They went to act as bishops among the Christians who were living under barbarian rule, most of whom were probably Roman captives, now slaves. From the life of St. Patrick we can see that this was a practice in Ireland. In 431 AD Pope Celestine sent Palladius to Ireland. However, we do not have any records of the achievements of Palladius. St. Patrick came to Ireland around 432 AD and is said to have made his presence known at the Hill of Slane, where he lit the Pascal fire, an honour saved for the High King of Ireland. Laoghaire, High King at Tara, was not pleased and sent for the man who would dare to light the fire.

The Church set up by Patrick and others was divided into dioceses, like the Church in the Roman Empire. Parts of Ireland did not accept Christianity for many years. In 560 King Diarmuid mac Cearbaill of Tara was cursed by the Church for celebrating a pagan feast at Tara.

Quotation from Pope Gregory the Great (from Bede's History. Bede was an Anglo-Saxon monk [673-735] who wrote twenty-five books on scripture and ecclesiastical history) advising missionaries:

'Do not after all pull down the temples. Destroy the idols, purify the buildings with holy water, set relics there and let them become temples of the true God. So the people will have no need to change their places of concourse, and whereof they

were wont to sacrifice cattle to demons, thither let them come on the day of the saint to whom the church is dedicated, and slay the beasts no longer as a sacrifice but for a social meal in honour of Him whom they now worship.'¹⁴

In this way the sites of paganism passed into Christianity. Christians absorbed the ancient gods and elemental forces which they were believed to control. Two powerful forces in paganism were controlled, healing wells and high places. Well worshipping is universal among early people, Indians, Egyptians, Persians and Greeks all had deities of fountains and streams. The Church adopted them into its ritual; the guardians of the wells became saints. Mayo is well endowed with Holy/healing Wells. One such well is St. Dearbhail's Well on the Mullet, which is renowned for the healing of eyesight. Croagh Patrick, a place of pagan worship, is an example of a high place, which was adopted into Christianity.

Penitentials

Many saints, including St. Finian and St. Columbanus, wrote down lists of possible ways in which a monk might fail to live up to the monastic ideal. Each was listed with its appropriate fine, just as in the laws drawn up for laymen, although the fine was not money or cattle, but a certain period of penance, during which the monk could eat nothing but bread and water. These were adopted in the rest of Europe.

An early book on Church doctrine and ceremony, *Theodore's Penitential*, banned the following:

1. Idolatry and worship of demons.
2. Cult of the dead.
3. Worship of nature (trees, wells, stones, fires, etc.).
4. Pagan calendar customs and festivals.
5. Witchcraft and sorcery.
6. Augury and divination.
7. Astrology.

'No one shall go to trees or wells or stones or enclosures (circles) or anywhere else except Christ's church.'¹⁵ Thus the tradition of visiting ancient places of worship was severed but not entirely broken; some pagan traditions, albeit under another name, live on to the present day. The pagan Goddess, Brigit, became St Brigid (or Bridget) whose feast day commemorates a pagan festival on February 1st. The historical Brigid was the Abbess of Kildare, a place whose name indicates that she had her church in an

oak grove. A ritual fire was tended by nuns for a thousand years until it was banned by the church as a pagan tradition.

Synod of St. Patrick

St. Patrick, in a meeting with other bishops, drew up the following in a circular letter:

1. Christians who had committed adultery – 1 years penance, to be witnessed.
2. Any virgin vowed to chastity who takes a lover shall be excommunicated until she is converted.
3. Any woman who commits adultery is excommunicated.
4. Any man who receives a dowry (coibche) for his daughter, who subsequently marries another, both father and daughter shut out from the church.
5. Any cleric (ostiary to priest) seen without tunic, naked, hair not barbered in Roman manner, whose wife walks about with head uncovered, shall be despised by laity and separated from church. (Only monks and nuns were celibate).
6. Monks and virgins may not travel together, stay in same hostelry or carry on a continuous conversation.

When Christianity came to Ireland, it was, as a prominent historian put it, 'at least in the early centuries of its mission . . . wholly revolutionary – a sort of seventh century Red China, with all the fervour of the newest and rawest revolution of its time.'¹⁶

Brehon Law

With the advent of the Christian Church people were exposed to a system of ecclesiastical law based on Roman legal system. There was conflict between Brehon and European, Brehon and Church law. Brehon Law has been preserved and recorded in the Law Tracts. Both laws co-existed in areas concerning marriage and sex up to the time of Normans, or later as in the case of Gráinne Uaile's divorce. In ancient Ireland there were seven orders of filid, (fochloc, macfuirmid, doss, cano, cli, anrith, ollam), so too, were their seven orders of churchmen, (lector, usher, exorcist, subdeacon, deacon, priest and bishop). Seven is a number associated with the Brehon Laws.

It has been stated by Prof. Eoin MacNeill that the status of women in early Ireland was especially high when compared with the status of Roman women. He thinks that this was due to the influence

of the peoples who ruled Ireland before the Gaelic folk came, the folk who brought with them the basis of the brehon laws.¹⁷ Invading forces would consist of men without wives, to whom the wives of those they conquered fell as part of the booty. One can subdue a man by threats of death or servitude, but one must come to terms with a woman, with whom one wishes to have a close relationship. No man can live forever on rape, especially with a free-minded and spirited woman.

Example of Brehon Law

Under Brehon Law grounds for 'no fault divorce' were:¹⁸

1. Illness
2. Pilgrimage by one
3. Physical blemish / injury
4. Absence to seek friend / avenge
5. Loss of sanity
6. Barren
7. Death

A second category of those who may separate, with full compensation, i.e. could take their 'coibche' with them, are the following seven types of women:

1. A woman whose husband circulates a false story about her
2. A woman whose husband circulates a satire about her
3. A woman who had been struck a blow, which blemishes her
4. A woman who is repudiated for another
5. A woman who is deprived of sexual intercourse, where the husband prefers the company of servant boys
6. A woman who is given a charm (philtre) to induce her to sleep with husband
7. A woman who is not given what she desires in food and drink

It is also worth noting that 'A woman who flees from her marital contract without sufficient cause is classed with such people as a wandering thief, a fugitive, or a common murderer and has no protection under the law.'

Under Brehon Law an 'honour price' had to be paid to the victim. The status of the person determined the honour price. A king (Rí) was valued at 7 cumals (female slaves), a woman was valued at half that of a man. A cumal was the highest unit in law = 6 sets = 3 milch cows = 6 summer heifers.

Conclusion

The Celtic mind readily absorbed pagan deities into the Christian framework as saints; even animalistic deities – e.g. Horned God. In some branches of Christianity he became the Devil, in others St. Cornally, patron saint of horned animals. The feast day of Mithras, the sun god, worshipped by the Romans, was December 25th. The Emperor Constantine, who was baptised on his deathbed, was responsible for the regularisation of the church. He worshipped the sun god, thinking it was the same as the Christian god. Thus came about the most significant Christian feast day of all, Christmas Day. Myth and magic gave way to mystery and miracles.

There is ample evidence of our deep connections with paganism in Co. Mayo. Croagh Patrick, originally called Cruachain Aigle, now a place of Christian pilgrimage was once a place of pagan worship. Togher Pádraig, an ancient causeway, extended from Rathcroaghan in Co. Roscommon, the dwelling place of Queen Medb (Maeve) of Connacht. Along the way are many wells, which have been Christianised and are still a place of Christian ritual.

Theologian, John O'Donoghue, in his work *Anam Cara, Spiritual wisdom from the Celtic World*, states that 'When St. Patrick came to Ireland in the fifth century he encountered the Celtic people and a flourishing spiritual tradition that had already existed for thousands of years. He discovered that where the Christians worshipped one god, the Celts had many and found divinity all around them, in the rivers and hills, the sea and sky and in every

kind of animal. The ancient Celtic reverence for the spirit in all things survives to this day – a vibrant legacy of mystical wisdom that is unique in the Western world.'

[This article was initially presented as a lecture to the Newport Historical Society at their AGM in 1999]

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2. *Ibid.*, p 68-9.
3. O'Croinin, D., *Early Mediaeval Ireland*, p 8.
4. Rolleston, T.W., *Myths and Legends of the Celtic Race*, p 252.
5. Rolleston, T.W., *Myths and Legends of the Celtic Race*, p 59.
6. *Ibid.*, p 61.
7. Crowley, V., *Principles of Paganism*, 1996, p 2.
8. *Ibid.*, Introduction.
9. *Ibid.*, p 2.
10. Matthews, J., *The Celtic Shaman*, 1991, Element Books.
11. Squire, C., *Celtic Myths and Legends*, p 35.
12. Told in the *Tripartite Life of St. Patrick*.
13. Crowley, V., p 2.
14. Steward, R.J., *Celtic Gods Celtic Goddesses*, p 21.
15. Hitching, F., *Earth Magic*, p 136.
16. Kelleher, J., *Early Irish History and Pseudo-history*, *Studia Hibernica* 3, 1963: 112-27, 118, quoted in Condren, M., *The Serpent and the Goddess*, p 48.
17. MacNeill, E., *Early Irish Law Institutions*, p 64f.
18. Power, P., p 52.



Taken 8th August 2000 at St. Dominick's Well, Kiltarnet. Reviving devotion to Holy Places.

Griffith Valuation

Peter Mullooney

[This is the final part of the Burrishoole parish Valuation]

In order to value property and land for the Poor Law rate in the nineteenth century Sir Richard Griffith carried out a massive programme of valuation over a period of years. It was a success and still forms the basis for rating today.

It gives a useful indicator of landowners and lessees in post famine Ireland. Below is a completion of the list, (commenced in the first and second edition of this journal) of Townlands and the persons leasing land therein, in the Newport area in 1857.

| | | | | | |
|-------------------|----------|---------------------------|------------|------------------------------|-----------|
| Ardagh | | Patrick | Malley | Sabina | Molony |
| John S | Buchanan | Edward | Malley | Thomas | Reilly |
| | | Sabina | Malley | Catherine(Ned) | Reilly |
| Cloonfoher | | Cibby | Malley | Catherine(Thomas) | Reilly |
| John | Casey | Peter | McLoughlin | | |
| Michael | Doherty | Joseph | Moore | Derrycoontort West | |
| Dominick | Filbin | Thomas | Moran | Charles | Malley |
| Edward | Filbin | Patrick | Regan | John | Malley |
| Peter | Joyce | Patrick | Regan | Sabina | Mulvoy |
| William | Kelly | Peter | Walsh | | |
| John | Malley | Owen | Ward | Derrygarve | |
| Peter | Malley | | | Roger | Loughney |
| James | Malley | Cullentragh | | James | Murray |
| Thady | Moran | Martin | Campbell | | |
| Andrew | Moran | John | Cusack | Derryhillagh | |
| | | Anthony | Flannery | Patrick | Caine |
| Corragauin | | Thomas | Reilly | Michael | Horan |
| Patrick | Burke | Catherine(ned) | Reilly | John | O'Donnell |
| Anthony | Davet | Catherine(Thos) | Reilly | John | Walsh |
| Patrick | Duffy | James | Reilly | | |
| John | Malley | Derrintaggart | | Derrykill East | |
| Edward | McNally | James | Costello | Richard | Joyce |
| | | Mark | McDonnell | John | Kane |
| Corraunboy | | Thomas | Moran | Edward | Lavelle |
| Capt Alex W. | Wyndham | Bridget | Moran | John | Lunn |
| | | Michael | Mulroony | Edward | Malley |
| Cuilmore | | Dominick | Nelson | John | Malley |
| Patrick | Caine | Patrick | Sweeny | Miles | Malley |
| James | Caine | | | Thomas | McNally |
| Martin | Caine | Derryleetagh | | Derrykill West | |
| Patrick | Campbell | Patrick | Ronan | Michael | Barrett |
| John | Campbell | | | Patrick | Dwyer |
| Rose | Doherty | Derrycoontort East | | Edward | Horan |
| Mary | Doherty | Martin | Campbell | Patrick | McHale |
| Owen | Duffy | John | Cusack | | |
| Michael | Duffy | Rose | Doherty | Derryloughanbeg | |
| Patrick | Duffy | Mary | Doherty | Michael | Hannan |
| John | Holleran | Anthony | Flannery | Sir Richard | O'Donnell |
| Michael | Kelly | Thomas | Lardle | The Guardians of the Poor of | |
| Thomas | Lavelle | Charles | Malley | Newport Union | |
| Thomas | Lavelle | Patrick | Malley | | |
| Thomas | Lavelle | Edward | Malley | | |
| Catherine | Lavelle | | | | |

Derryloughanmore

John Johnston

Dooghbeg

Darby Carey
 Anne Carty
 John Gallagher
 Michael Loftus
 Michael Malley
 Michael jun Malley
 Anne McGinty
 Thomas Moran
 Manus O'Donnell
 Neill O'Donnell
 Bryan Paten
 Patrick Paten

Dooghill

Martin Moran

Drumbrastle West

William Clinton
 Patrick Fergus
 John Flynn
 Patrick Horan
 Richard Horan
 Michael Kelly
 Anthony Magan
 Patrick McDonnell
 George Moore
 Thomas Salmon

Drumlong

Daniel Carey
 Patrick Collins
 Mary Conlon
 Mary Kelly
 Susan O'Donnell
 Nathaniel Simes

Furnace

Bridget Geraghty
 Mary Geraghty
 Alice Gorman
 Francis Gorman
 Patrick Lavelle
 Michael Lavelle
 Michael Loftus
 Thomas Mullens

Graffy

Owen Gibbons
 Patrick McManomon
 Michael Moran
 James Reilly

Inishower

William Nixon

Inishtubbrid

Thomas Caine
 Philip McHale
 Martin McHale
 Myles McHale

Kilbride

James Gibbons
 William Little
 Claudius Nixon

Knockalegan

Patrick Moran

Knockatinnyweel

Vere Essex Belcher
 Francis Dowd
 Francis Dowd
 Patrick Jeffers
 Daniel Murray
 Owen O'Donnell
 Thomas Rowland

Knockboy

Michael Cunningham
 John Garvy

Knockeeragh

William Berry
 James (Junior) Browne
 James (Senior) Browne
 Michael Moran
 James Moran

Knockglass

Patrick Barrett
 Gilbert Clarke
 William Hoban
 Michael Kain
 James Kain
 John Mackay
 John Molloy

Knockloughra

Patrick Grehan

Knockmanus

James Caine
 John Finnery
 Patrick McLoughlin
 Michael McLoughlin
 Anthony McNulty
 Robert Mullins
 Henry J. (jun) Smith

Knockmoyle

Thomas (Pat) Mullowney
 Thomas (Michael) Mullowney

Lecarrow

Martin Caine
 Patrick (sen) Caine
 Patrick(jun) Caine
 George Hildibrand
 Patrick O'Donnell
 Michael Robin
 Henry Rose

Letterlough

Michael Joyce
 Patrick Lunn
 Thomas Lunn
 John Lunn
 Patrick Malley
 Patrick McNally
 Thomas McNally
 John Mollowney
 Mary Stanton

Lettermaghera

Thomas Berry
 James (jun) Brown
 Dominick Cleary
 Patrick Gavan
 Mary Higgins
 John Kilroy
 Michael Kilroy
 Patrick Moran

Lettermaghera South

Michael Berry
 Terence Divers
 Michael Doherty
 James Doherty
 Thomas Fadeen
 William Maginnis
 John Malley
 Manus O'Boyle
 Patrick O'Boyle
 Michael O'Boyle
 Anthony O'Neill
 John O'Neill
 Patrick Sweeny
 Patrick Sweeny

Lisduff

Patrick Burke
 John Burke
 Alexander Clinton
 John Fadeen
 Michael McFadeen
 Thomas Stanton

Mallaranny

Daniel Carey
 James Cleary
 Thomas Connor
 Bridget Conway

| | | | | | |
|------------------------|------------|---------------------|------------|------------------------|--------------|
| John | Conway | John (Pat) | Carolin | Rossyvera | |
| Philip | Cusack | Patrick | Cleary | William B. | Stony |
| John | Faney | Patrick | Connor | | |
| Mary | Faney | Michael | Farrey | Rusheens | |
| Michael | Faney | John | Flynn | Anne | Geraghty |
| Anne | Farrey | Michael | Gallagher | | |
| James | Kilcoyne | Bridget | Grehan | Sandhill | |
| James | Malley | Luke | Herran | Martin | Corcoran |
| Peter | Malley | Thomas | Kilcoyne | Patrick | McAnee |
| Bridget | Masterson | John | Kilcoyne | Patrick | McAnee (jnr) |
| Bryan | Masterson | John | Kilcoyne | Patrick | Reilly |
| Catherine | Masterson | Thomas | Loftus | | |
| Francis | Masterson | Bridget | Malley | Shanvallyhugh | |
| James | Masterson | Thomas | Malley | Alice | Clinton |
| John | Masterson | John | Masterson | Joseph | Clinton |
| John (James) | Masterson | Bridget | Masterson | John | Doogan |
| Mary | Masterson | John (Anthony) | Masterson | Eliza | Duffy |
| Owen | Masterson | Michael | McLoughlin | Daniel | Garvan |
| Owen (Frank) | Masterson | Daniel | Molloy | John | Kilcoyne |
| Owen(Anthony) | Masterson | Michael | Molloy | Hugh | Kilty |
| Patrick | Masterson | James | Molloy | Michael | Lavelle |
| Patrick | Masterson | John | Moran | Roger | Loughney |
| Thomas | Masterson | Bryan | Mulgrew | | |
| John (Frank) | Masterson | Austin | Needham | Tawnagrania | |
| John | McLoughlin | | | Michael | Kilroy |
| Patrick | McLoughlin | Newfield | | James | Kilroy |
| Anne | Molloy | Henry J. | Smith | Patrick | King |
| James | Molloy | Denis | Sweeny | Maude | Kiroy |
| Martin | Molloy | | | John | McLoughlin |
| Thomas | Mullens | Raigh | | Michael | McNamara |
| Francis | Murtagh | Hugh | Moran | | |
| Patrick | Murtagh | Nathaniel | Simes | Tawnanmeeltogue | |
| Mary | O'Heare | | | Patrick | McAvela |
| Constabulary Force | | | | | |
| | | Rockfleet | | Tawnawoggaun | |
| Meenacloghfinny | | John | Curran | Michael | Barrett |
| Thomas | Caine | William | Stony | John | Burke |
| Dominick | Callaghan | | | Thady | Caine |
| Owen | Cormick | Rosbarnagh | | Miles | Gibbons |
| Peter | Glynn | Thomas | Berry | Michael | Grimes |
| Thomas | Hoban | James | Gorman | Thomas | Hamilton |
| John | Moran | Michael | Lavelle | John | Herran |
| Patrick | Spelman | Patrick | Stanton | Martin | Hoban |
| | | | | Patrick | Horan |
| Mullaun | | Rosmore | | Patrick | Machrone |
| Patrick | Carr | James | Stanton | Francis | Neilis |
| James | Dick | Capt Alex W. | Wyndham | Catherine | O'Donnell |
| John | Kilroy | | | | |
| | | Rossanrubble | | Tawnmartola | |
| Murreveragh | | Patrick | Gibbons | John | Bryce |
| Patrick | Armstrong | James | Gibbons | Patrick | Bryce |
| Thomas | Caine | John | Joyce | Edward | Fergus |
| Michael | Caine | Michael(jun) | Malley | Bridget | Geraghty |
| Thomas | Carey | Austin | Malley | Anne | Geraghty |
| Patrick | Carolin | John | Malley | Thomas | Caine |
| Martin | Carolin | Michael | Malley | | |
| Michael | Carolin | Michael | Nolan | Wilford | |
| John (Thady) | Carolin | Patrick | O'Donnell | Charles | Pridham |
| Patrick (John) | Carolin | Patrick | Ryder | | |

Search for My County Mayo Roots

William G. Masterson

I am a third generation Irish-American on my mother's side and second generation on my father's side. My mother's people came from Counties Cavan and Donegal around 1842 and 1852, respectively, my father's from Burrishoole Parish, County Mayo, around 1877. It is this latter parish that I am discussing relative to my research on the Chambers' and Mastersons. My interest began in 1976 with my mother's stories of her life in Philadelphia.

My mother was only eight years old when she moved with her parents to Cleveland, Ohio, in 1901, but with her remarkable memory she was able to tell us about her early years. Her great aunt Jane would often visit the family for tea after attending Mass in the morning. The day the family left town by streetcar for the railroad station, Aunt Jane did not come to say good-bye and my mother wondered ever after, *Whatever happened to Aunt Jane? I think the curiosity about Aunt Jane was what started me in my search for information about my ancestors.*

About 1976, I decided that I should review and record my mother's stories before she grew too old and her memory deteriorated. Unfortunately she did not know what part of Ireland her family came from. Her family name was Tully and my investigation later proved that the family was from Killeshandra Parish, Co. Cavan. As the result of finding the Tully family in the surviving 1841 Census for Killeshandra Parish (about 1989), I decided that I would transcribe all the census records for that parish in order to make it available to other researchers. This was the first of my projects of transcribing and indexing Irish records.

My father knew the names of the townlands in Burrishoole Parish where his ancestors were from, Mulrany (Mallaranny) for the Mastersons and Roskeen for the Chambers'. My grandfather, Patrick Masterson, died in Cleveland, Ohio, in 1899, when my father was only six years old and as a result my father had a limited knowledge of the Masterson family, although his aunt, Kate Masterson of Mulrany, had also emigrated to Cleveland. Patrick Masterson's Petition for Citizenship was found at the Cuyahoga Co. Archives, Cleveland. He stated he had arrived in the U.S. on 3 April 1877 and that he was born 1 December 1862 at the town of (blank) in Ireland. His address was 16 Mulberry St., Cleveland.

My grandfather married Mary Chambers in

1890 in St. Malachi's Church, which is located on the west side of Cleveland in an area called "The Angle". She took in boarders and had a saloon. The story goes that a beer company set her up in business, but because she was a woman, the saloon had to be in her husband's name, therefore Patrick Masterson was listed in the city directory as a saloon keeper. However, he worked on the docks unloading ships. Grandmother Chambers married Michael O'Grady, a Westport man, after my grandfather Patrick died in 1899. Other Chambers families had settled on the west side in the 1860s before my Chambers' and Mastersons arrived. Fourteen Patrick Mastersons are listed in the 1898 city directory.

One of the offspring of an earlier Chambers family had married into our family. At the time of my birth my mother's parents were both dead as well as my grandfather Pat. I feel fortunate in that I had one grandparent who survived after my birth, Mary Chambers Masterson O'Grady, the daughter of William Chambers (Tyler Mor) and Bridget McGlynn of Roskeen. Grandmother Chambers died in Cleveland in 1937.

There were two Masterson girls that "came out" from Ireland in the mid 1920s, these were Ann and Sarah Masterson, the daughters of my father's uncle, James (Salter) Masterson, who lived in Mulrany until his death in 1937. These ladies gave my father some information about the remaining Mastersons of Mulrany. One important piece of information was the address of their sister, Mary Masterson, which my father sent me while I was serving overseas with the U.S. Army in WWII, in England, France, Belgium, and Germany. My dad thought that just maybe, I would be able to visit Ireland while overseas. However, I never got the opportunity to visit but I did use the address to write to Mary during the war. After the war I continued to write to her until her death in 1984. We didn't touch on genealogy very much and I probably didn't show much interest in it at the time. My wife and I visited with her and her sister-in-law, Maggie Burke Masterson, in 1965, but because we were constrained by my vacation schedule we didn't have time to explore the area.

On this our first trip, I didn't have any idea where Mulrany or Roskeen were located in County Mayo and I remember hunting for the area in

northeast Mayo. A kind soul directed me to the Clew Bay area west of Newport. I knew that some day I would have to return and explore the area. Our next trip in 1978 wasn't much more productive than the first because my vacation time was again limited, but at least I knew which direction to take.

After my retirement from General Motors in 1989, we bought our first computer and started to use it to build a database for our various families. We only had spotty information for my Chambers and Masterson families. It became apparent that we should rent films from the Church of Jesus Christ of Latter-day Saints (hereafter referred to as LDS), for Newport Chapel, Burrishoole Parish, County Mayo, and extract the various Chambers and Masterson families from it. The objective was to formulate a family structure using the birth and/or baptismal dates indicated. Fortunately the parish register had both the father's name and usually, but not always, the mother's maiden name. From these family structures we had hoped to determine which of the families were ours and furthermore we thought an indexed transcription in book form would be useful to other researchers who do not have access to the LDS films.

My wife and I decided to transcribe the religious records for Burrishoole Parish for the years 1872-1890 because after 1890 there were only sporadic listings for my families, particularly for baptisms. Apparently our Chambers' and Mastersons were using another chapel, possibly the one at Tiranaur, because Tony Donohue, of the North Mayo Historical Society, sent me listings for Masterson family baptisms, which were not in the Newport Chapel registers.

Our next phase was to obtain the LDS films, which contained the civil birth records for Burrishoole Parish for the available years of 1864 to 1881. There is a break in films between 1881 and 1900. They have filmed more recent birth records, which begin in March of 1900 and end in 1955. Ireland, at the time, made quarterly reports by the year, therefore it was necessary to rent four films for each year. (The more recent records were registered on a monthly basis.)

These were useful for the Chambers family but the Masterson family was tougher to trace because most of my grandfather's brothers and sisters were born before the start of the Newport Chapel record keeping and they were not on the civil birth records, which date from 1864. However I found my grandfather's brother's marriage (James Masterson) in 1890 in the Newport Chapel records. We had to rely on U.S. census and death records for some birth dates of persons born in Ireland.

In my efforts to trace the Mastersons, I had to be satisfied initially with Griffith's Valuation of 1864 for Mulrany. Having this data only forced me to ask more questions and as result, the 1832 Tithe records were consulted and also transcribed into another book for my use and for the use of other researchers. As I looked at these tithes recently I have to conclude that the John Masterson (Red), listed as paying a tithe while he lived in Murrevagh, was actually my great grandfather. His land, at these early dates, straddled the line separating Mulrany from Murrevagh. Thus far we have some records, which list Mulrany and are not found at the Registration Office in 1991. The record they sent me has her death as 1893 at age 70. Both these records pointed to John (Red) in the Tithes.

Darby Masterson started his family in Mulrany with two children by his wife, Margaret Gibbons; no marriage record found to date. Three more children were born in Cleveland. My father never mentioned this man's name but he and his family lived in the same neighborhood in Cleveland as my grandfather Pat. I obtained his death record from the Ohio Historical Society located at the state capital of Columbus, Ohio. His death record states that his father was John Masterson and his mother Sarah Farrie of Ireland (same as my grandfather's), that he was born 17 March 1851 and he died on 1 July 1911 in Cleveland.

On our trip to Ireland in 1991, we spent a day in Dublin searching records at the Registration Office where we found the death record of my great-great-grandfather, Thomas Chambers of Roskeen, who died at age 76 in 1886 at Roskeen, also that of my great-grandparents, William Chambers, who died at age 74 (should be 83) in 1921 and his wife Bridget McGlynn, who died at age 85 in 1923. (Ages shown on death records and censuses are not reliable.)

At the National Archives in Dublin we reviewed the 1911 Census for Mulrany and Roskeen and obtained additional data on our Chambers and Masterson families. Probably the most important piece of information was found in the estate papers of Sir Richard O'Donnell, the original of which is held in the Manuscript Room of the National Library. I found a lease dated 1800 which was let to William Chambers and his two sons, Thomas and John (John was reported dead in a later lease). The same William Chambers had a lease with a man named "King". My father said we had Kings in our family who later settled in New York. I was able to identify William and Thomas as ancestors of mine from this and other family information. William was probably born about 1775, in or around Carrowbeg North. The data outlined above are typical of what can be found in

Ireland and not in the U.S., that I know of.

My wife and I visited the National School in Mulrany and reviewed the school registers for the 1870s. We were able to get a better picture of the family members who had remained in Mulrany. My great-uncle James was registered in 1871.

However we did not find a birth record for him nor for my grandfather, Patrick, in the government records, which begin in 1864. It was on this same trip that we were finally able to do some sightseeing in the adjacent parish of Achill. In Burrishoole Parish, while visiting the cemeteries at Murrevagh, St. Brendan's Well, and Burrishoole Abbey we encountered rainstorms most of the time, particularly when we stopped to inspect the Burrishoole Abbey graveyard. The driving rains made it very difficult to manage the umbrella and record grave stone inscriptions at the same time. The growth on some of the tombstones has eroded the stone to the extent that they are unreadable. I hope local researchers will record the information from them before it is too late. We managed to record some of the Chambers and Masterson data from the cemeteries, although not all of the deceased were my relatives. I found out recently that some of these belong to other Chambers families who lived in the mountains.

We had an interview one evening with the late Thomas Chambers, the retired policeman, who gave us much Chambers family information and related that our Chambers had emigrated from County Tyrone to Burrishoole Parish just before Cromwell had arrived in Co. Mayo. Thomas said that our surname Chambers was originally MacAmbrose and MacCambridge in Argyle, Scotland, before their coming to Co. Tyrone. While in the area we visited with Mary Alice Conway Chambers the widow of my cousin Francis Chambers, and her son John George, in Roskeen. We also visited my other cousin, Annie Chambers O'Malley, in Treanbeg. Mary Alice related to me in a letter that during her early years in Ardagh she had heard that the Chambers' had come to County Mayo from County Tyrone, which checks with Thomas's story.

My sister's son, William Gone, married Maureen Masterson of Cleveland. Maureen's ancestors were also from Mulrany and she was curious as to whether her husband was a close cousin. My investigation of her family of Mastersons led me to Maureen's ancestor, Anthony Masterson, who died in Mulrany at age 80 on 30 Dec 1864, which means Anthony was born about 1784. I was able to trace her family to the present day and did not find a relationship. We had better luck with her family

Masterson than with my own because we lacked a death record such as the one for Anthony. I told her that her husband was probably a cousin but the relationship would go back to 1784 or before. Years ago, as a young student, Maureen had spent a summer in Mulrany working at the former Great Southern Hotel.

There were three Patrick Mastersons listed in Griffith's for 1856, two of them listed as Patrick Masterson (White) and Patrick Masterson (Black). A third Patrick was listed without a nickname living next to James Masterson, who I think was my great-great-grandfather. I believe Patrick was James's father but I have not proved it. James apparently had at least two sons, one James (Red) and the other John (Red), John being my great-grandfather.

As in Ireland, nicknames were used by the first generation Irish-Americans in Cleveland. Some that I knew of were: my father Willie known as "Chesty", my uncle John Masterson was called "Luther", my mother's brother-in-law, James Kelly, born in Rosturk, was "Teapot Kelly" or "Rockport Kelly", another John Masterson from Achill was called "John the Dude", still another John was "Coal Oil John". Then there were "Dolly Cleary", Bernard "Fairplay" Masterson (great-grandfather of Maureen Masterson mentioned above), "Brick" Masterson, a Cleveland politician, and "Skid" Stanton. Katie "Nipper" Masterson had lived in Cleveland but returned to Mulrany; she had visited with my grandmother, Mary Chambers Masterson O'Grady, from time to time.

I didn't know that Grandmother spoke another language until I was sitting alongside of her at her home at the wake for one of her boarders. She had offered me fifty cents if I could sit still for half an hour. She was conversing with an Irish friend of hers and they were talking about preparing the bodies for burial when Grandma saw that I was listening. All of a sudden she smoothly went into Gaelic without me hardly realising it. This was also the first time I had heard the "keeners" wailing in front of the coffin. Half an hour later the two of them were in the basement where the food and drink was to be had and they were joking and having a grand time.

I have tried to give the reader some idea of the resources I have used to date in tracing my families' roots. There are many branches of my family that I have not made any progress on, namely my mother's Peter Murray and Mary Devanny families of County Donegal, and the Gannons, supposedly from County Mayo but in the U.S. about 1838. Some of the information I was able to acquire in the U.S. would not be available in Ireland. Much of the material my wife and I have transcribed and indexed for the

Burrishoole Parish area from LDS films is in books in various libraries (such as the County Mayo Library in Castlebar), which may be of some help for people who can trace their ancestors to this western part of County Mayo.

For starters it is difficult to do Irish family research if one doesn't have an idea of the geographical location of the family and the time frame. If the location of direct ancestors is not known, one should consider tracing relatives such as brothers and sisters or even sponsors on baptismal records and witnesses on marriage records. I would especially recommend the perusal of the land valuations, which I found for Co. Mayo on films dating from the 1860's to 1966 (LDS films 0857742 and 0857743). The records show the leases and transfer of property, usually through the male line, but sometimes there are females shown.

Sources

Interviews: with Thomas Chambers (R.I.P.), Nea Fioun, Newport, Anthony Masterson and Thomas Masterson of Ballycroy; with my cousins, Thomas Chambers (R.I.P.), Fairview Park, Ohio, and Michael Chambers, Cleveland, Ohio, both formerly of Roskeen, Mary Masterson Jennings, formerly of Mulrany, now of Galway City; Mary Masterson (R.I.P.), Mulrany.

Libraries

Family History Library of LDS (the Church of Jesus Christ of Latter-day Saints), Salt Lake City, Utah, British and U.S. sections, and local Family History Centres for reading and rental of films: (1) 1832 Tithes for Burrishoole Parish (their film 0256576); (2) Griffith's Valuation for Burrishoole Parish (film 0844988) and rate valuations from 1860 to 1966 (films 0857742 and 0857743); (3) Civil records registered in Newport, some dating from 1864 to 1881; (4) Religious records for Newport Chapel (film 1279207); (5) Westport Chapel records (1854-1880 film 1279210; 1862-1905 film 1279211); (6) 1901 Census for Burrishoole Parish (films 0846259 and 0846260); (7) Social Security Death Index for U.S.A.

Indiana State Library, Genealogy Division, Indianapolis, Indiana: films and indexes for U.S. Federal censuses for the years 1860, 1870, 1880, 1900, 1910, 1920; Cleveland Necrology files (obituaries from Cleveland newspapers which begin after 1911); St. Malachi's Catholic Church marriages and baptisms on film (also available at the Cleveland Public Library).

Allen County Public Library, Fort Wayne, Indiana: Irish journals; U.S. census films and indexes; films of Tithes; microfiche of Griffith's Valuation and Ordnance Survey maps.

Cleveland Public Library: newspapers, city directories, Cleveland necrology files on film (also available at the Indiana State Library, Indianapolis).

Ohio State Historical Society, Columbus, Ohio: Marriage and death records to 1937; city directories, National Library of Ireland, Dublin (1991 visit): Originals of the O'Donnell estate records held at the adjacent Genealogical Office Manuscript Room; back issues of the Mayo News.

Mayo County Library, Castlebar, Co. Mayo: maps and Ordnance Survey Books for 1832 and other miscellaneous material.

Civil records

Civil records registered in Newport, held at the Registration Office, Lombard St., Dublin.

Cleveland City Hall records for births, deaths and wills (some but not all.)

Cuyahoga Co. Archives, Franklin Blvd., Cleveland, Ohio, civil marriages, deaths, immigration and citizenship information (some but not all).

Cemeteries: Calvary Cemetery, Cleveland, Ohio; Burrishoole Abbey Cemetery, Killeen Cemetery/St. Brendan's Well, and Mulrany/Murrevagh Cemetery.

Schools: Mulrany National School attendance rolls for the 1870s.

U.S. Federal Records

Immigration and Naturalisation Service Office, Cleveland, Ohio.

Publications of William Masterson.

Anybody interested in the history of the parish of Burrishoole will find a mine of information in five publications by William G. Masterson.

The publications are:

County Mayo, Ireland, Newport Area Families 1864 - 1880 by William G. Masterson, April 1994, 144 pages indexed, no permission required by General Register Office. Price \$18.

Newport Chapel, Co. Mayo, Ireland, Baptisms 1872-1891 by William G. Masterson May 1996, 128 pages, indexed, permission granted by the parish priest. Price \$16

A Collection of Newport/Westport Co Mayo Marriages 1821 - 1911, by William G. Masterson, March 1999, 206 pages, indexed, permission to publish from Archbishop of Tuam. Price \$23

Burrishoole Parish, Co Mayo, Ireland, Tithe applotment Book Transcription (1832) by William G. Masterson June 1992, approximately 60 pages, self indexed, with permission to publish from the National Archives, Dublin. Price \$13

1901 Census, Burrishoole Parish, Co Mayo, Ireland, by William G. Masterson Dec 1990, 171 pages, transcription and index, with permission to publish from the National Archives, Dublin. Price \$20.

There are also four publications on Achill parish and two on Ballycroy parish. Spiral bound xeroxed copies are available as a service at cost from William G. Masterson, 829 Fernwood Court, Indianapolis, IN 46234-2102. Tel (317)-271-5736.

The following is the first chapter from St Mary's Hospital Castlebar, serving Mayo Mental Health from 1866 by Joe McDermott. This chapter sets the scene for the study of St. Mary's hospital by reviewing the history of mental illness as it was treated in early Irish society and subsequently until the 18th century. The Western Health Board published the book in December 1999 as a millennium project.

Treating Mental Illness Before the Nineteenth Century

*He gave what little wealth he had
To build a house for fools and mad
and showed with one satiric touch
No nation wanted it so much.*

Dean Swift

Where does one begin to examine the history of the mental health of a people in a place such as County Mayo? The consideration of such a question is relatively new to historians. The archaeological evidence is more favourably disposed to tell us how people lived, where they farmed and how they treated their dead, for it is these monuments that have survived in some state of preservation. One can only guess at the mental health of the great civilisation that existed at Ceide on the North Mayo sea coast and in other places about the county. The scattered nature of the house sites, the multitude of farm walls so far uncovered and others, as yet only suspected, suggest a peaceful society, free from stress and strife. Perhaps it is too much to speculate about their mental health but, if one did, it would appear to have been first rate, as witnessed by the remaining evidence of a harmonious society.

More evidence for the state of mental health emerges in Gaelic Irish Society. Generally, that society appears to have been unsympathetic to those with mental health problems. The Brehon Laws afforded some modicum of protection in a society where mental illness was believed to be of supernatural origin. Early hospitals did exist and the chieftains of the various kin groups were obliged to provide some facilities for the sick, undoubtedly this included those who suffered from various forms of mental illness. A view of mental health as something affected by the supernatural led to a shunning of those so afflicted and this, more or less, was the attitude to mental illness throughout history until late mediaeval times.

Plagues, pestilences and fevers were extensive in Europe and Ireland and were much more threatening to society than the nuisance fringe of those mentally ill. There were no institutions, no places of respite or care for the mentally unwell. They

hovered on the edge of communities, living off whatever scraps they could beg or steal. Depending on the severity of their illness, they might be useful to the community for menial repetitive tasks. No distinctions were made between those who were mentally handicapped and those who suffered from depression or some other form of mental disability. This situation would continue long into the nineteenth century. Yet, it may well be that the great religious houses of the thirteenth to the sixteenth centuries cared for the insane along with the other kinds of illnesses that were visited upon mediaeval society. In County Mayo there were numerous such establishments ranging across the various religious orders, such as Dominicans, Augustinians, and Franciscans. They were situated the length and breadth of the county and offered their local communities a wealth of services which most likely included some advice or care for the insane.

As the age of reason dawned, toward the end of the seventeenth century, mental illness was seen as 'unreason' and often treated as a crime. The mentally ill might find themselves in gaol or in a House of Industry. These houses of industry had been set up by Government in the early years of the eighteenth century and were seen as places to incarcerate the homeless, the retarded, the imbecilic and any others who would be a burden on society. However, for the moment, the insane, the debtor, the homeless were together in the House of Industry, a weird mixture of simpletons and prostitutes, where the gaolers, called Keepers, sold alcohol to those who could pay; murder and mayhem was a regular occurrence.

Changes were about to take place. In this age of reason and enlightenment there were men and women who believed that they could improve the lot of those who suffered insanity. The recognition of

mental illness as a distinct and separate state of ill health would slowly emerge during this century.

In France, Philip Pinel was actively researching insanity at the Bicentre Asylum in Paris. William Halloran was removing chains from patients in Cork and attempting to treat insanity with kindness and compassion. It is to Jonathan Swift, Dean of St. Patrick's Cathedral in Dublin, writer, satirist and himself a sufferer from mental illness, that one must turn to, to see the first Irish asylum. Swift had long studied the question of insanity and often in his writings he exposed the madness that permeated human society and institutions. Swift was influenced in his thinking by the great Scottish philosopher, John Locke, who thought that people could fall into madness by the fallacious exercise of reason, in other words, madness was not caused by the absence of reason but by the misuse of reason, the yoking together of ideas which would be clearly untenable. Other people had sought to suggest that insanity was the result of physical malfunction. Both these views did influence research into mental health, yet they were not fundamental to the well being of patients in the eighteenth century. Swift, and those who came after him, saw that the place of detention, and those who would be detained there, must be the paramount consideration. Treatments within a suitable environment would follow.

So, in 1757, after Swift's death and some years of fund raising to supplement his bequest of £10,000, St. Patrick's opened its doors in Dublin's south side, near the city workhouse. It would be over 100 years before Castlebar Lunatic Asylum would open its doors to its first inmates.

The economics of the eighteenth century propounded the view that Governments should not interfere in the affairs of men. In this view of society, minimalist in its supply of social services to the population, mental health was low on the agenda, hence, only a few private institutions such as Swift's in Dublin, and Halloran's in Cork, served the mentally ill.

Early in the nineteenth century, parliament, in London as a result of the Act of Union in 1800, sought to examine the question of mental health. This was done by setting up parliamentary committees to report on the needs of the insane. The first report was available in 1804 and a further report emerged in 1817. From the first report it followed that the government would provide four asylums that would fulfill the needs of the Irish people. These asylums would be the first state run mental institutions and would be situated in Dublin, Armagh, Derry and Limerick. It was not until the year 1814 that the Richmond in Dublin was opened (Armagh, 1824;

Derry, 1827, and Limerick, 1827). By this time a further parliamentary report determined the need for four or five extra asylums providing 120 to 150 places each, so, there followed in 1829, Belfast, Carlow (1832), Maryborough i.e. Portlaoise (1833) and Clonmel (1834). It is worth noting that the population was surging toward an eight million high by the 1840ís and that the need for extra asylums undoubtedly related to this increase and the attendant stresses and strains that it brought on the mental health of the nation.

The great famine of the 1840ís would exacerbate the situation. The physical needs of people would dominate the decade; finances would strain toward providing workhouses and outdoor relief. There would be nine workhouses in County Mayo before the end of the 1850ís. Into these flowed the poor, the destitute, the down and out, and often, the insane. The landlords and ratepayers who controlled the county Grand Juries, which were the local government of the nineteenth century, were long opposed to the enactment of a poor law, their view was that such a law would further encourage an already accelerating Irish population to further idleness. On the question of insanity they were to be more generous, believing that there were only limited numbers to avail of such services as would be provided by lunatic asylums. How wrong they were was proved in the century that followed, as more and more asylums were established about the country.

It is within this framework of thought and action that the lunatic asylum at Castlebar would be opened in 1866. The mentally handicapped, the depressed, the melancholic, could be removed from the locked rooms, the holes under cabin floors, the outhouses of remote farmsteads, and confined within these new institutions. This quickly became the reality as hundreds poured into the new asylum. As the nineteenth century progressed the asylum became a part of county life, an institution for the Lunatic insane, many who would be committed to its care would never again walk the roads of Mayo as free people. The era of the mental asylum was about to dawn on the country and on the county.

A note on the sources:

A full and comprehensive listing of sources exists in the published text. Many of the primary sources are in the hospital archive and are confidential to the Health Board. One very important publication to appear since St. Mary's history is *Medicine, Disease and the State in Ireland, 1650 - 1940*, edited by Elizabeth Malcolm and Greta Jones and published by Cork University Press in 1999.

[Joe McDermott's book is available locally in bookshops and from The Administrator, St. Mary's Hospital, Castlebar.]

Carrowmore, Kilbride & Lecarrow – Depopulation & Repopulation

Willie Sammon

The population of Ireland started to show a marked increase towards the end of the 18th century and the beginning of the 19th century. The first fairly reliable figures we have are in the census of 1821, which showed a population of 6.8 million. This reached 7.767 million in 1831 and by 1841 the numbers had grown to 8.175 million with an average of 5.9 persons per house.

In 1841 there were 32 houses in the village of Carrowmore, with 158 inhabitants. Kilbride had 24 houses with 138 people while the number of people in Lecarrow was 232.

The people in these villages lived in the most wretched conditions. The houses or cabins seldom offered protection against the weather; a bed or blanket was a rare luxury; their only food was the potato; their only beverage was water, and sometimes milk. A good crop of potatoes was critical to their survival and disaster seemed inevitable when we look at the crowded conditions in some of the villages.

In 1845 the potato crop failed and the awful famine years followed. The winter of 1846 - 47 was the most severe in living memory and the longest. The snow fell early in November, frost was continuous and icy gales blew hurricanes of snow, hail and sleet.

Many harrowing stories are told of people lying dead on the roadside on their way to the "Colony", a soup kitchen on the Westport Road. The plight of the people necessitated the start of a Relief Committee, which was chaired by Sir Richard O'Donnell. £159 was contributed locally, and records show Sir Richard O'Donnell thanking the Lord Lieutenant for a further £200. With this money, Sir Richard intended to purchase 180 tonnes of Indian corn, for distribution to the poor. However, his efforts had little effect and the poor continued to die in their hundreds.

In 1847, when the worst of the famine was over, Carrowmore had lost 106 people, Kilbride 117 and Lecarrow 113. The graveyards were full with

the old and the very young. The many ridges in the fields were evidence of tillage left untouched at harvest time. The heart had been torn out of the villages, though it still miraculously beat, even though the survivors lot remained wretched.

Paying the rent was the most pressing necessity and eviction was the terrible weapon they constantly feared. In early 1859, Sir Richard O'Donnell, the landlord, decided on a new policy of wholesale eviction. The entire villages of Carrowmore, Kilbride, Rossow and Lecarrow were totally cleaned out and made into one large farm. This farm was leased out to a Scottish farmer, named Aitken, who lived at Carrowbeg House.

The eviction tore both families and community apart. We can only imagine the fear of parents, the hopelessness of the aged and the very young. They faced the workhouse, and the family bonds were split apart. Parents lost the props they hoped to have as they grew old. The sons and daughters left, knowing they would never again return.

There was no house left between Rossow Bridge and Newport, except a herds house in Carrowmore, and another in Kilbride. Sir Richard O'Donnell had cleared the land; the tenants would trouble him no more, and he died at his house in Dorset Square in London, on November 9th 1878, aged 70 years.

The year before O'Donnell died, Michael Davitt, the son of an evicted Mayo farmer, was released from prison in England, having served seven and a half years for Fenian activities. He returned to Ireland to a heroes welcome. Michael Davitt was to play a key role in bringing together the various factions, which had never before coalesced in Irish politics. He saw the advantage of linking the land question with that of National Freedom.

Davitt was in Mayo when the threat of eviction hung over a number of farmers in Irishtown. Joining with James Daly of Castlebar, and others, he held a protest meeting in Irishtown and the evictions did

not take place. Davitt and his friends founded the Land League in Castlebar on August the 16th 1879.

The Land League quickly spread to every parish in the county, but its most important date was June the 7th 1880, when Davitt, with Parnell at his side, addressed a monster meeting in Westport. The people were told to keep a firm grip on their homesteads, and for the first time was heard the call "The Land for the People".

There was no stopping the flood of agitation, and the government, quickly realizing that the people had risen, passed the various Land Acts. The purchase and division of the large estates began.

The O'Donnell estate was purchased and the Congested District Board started the process of dividing it into holdings. Carrowmore became 6 holdings, Kilbride 5 and Lecarrow 6. The Board built a house and stable for 8 cows on each holding. The

stones for the houses and stables came from the workhouse in Newport, then being demolished.

The new families in Carrowmore came from Derryloughan, Derrykell, Kilmeena and Cuilmore. The families in Kilbride came from Mullinacreevy, Cuilmore and Derryloughan, while in Lecarrow the houses were allotted to families from Cuilmore and Glenisland.

The new arrivals quickly settled into their homes. Although some were strangers to each other, they quickly formed themselves into very close communities, sharing the joys and the sorrows of life. The land that had been wrenched from their kin many years before was well appreciated. The O'Donnell family, who had inflicted so much misery many years before, was now but a memory.

Sources:

The Great Hunger – Cecil Woodham-Smith
The Population of Ireland 1750-1845 – K.H. Connell



Knockloughra 1923

Back row (l. to r.): Nora Joyce, Paddy McNea, Pat Calvey, Ned McLoughlin, Willie Spicer, Tony Moran, Mossy Gibbons, Alice McLoughlin, Baby Cusack.

Mary (Martin Johnny) Moran, Ciss O'Boyle, Rosanna Mulgrew, Katie Mulchrone, Bridgie McNea, Nellie McNea, Mary Carey, Nora Calvey.

Nellie O'Boyle, Marcella Brown, Anne Chambers, Mary B. Chambers, Mary Grady, Kathleen (Thos. Ned) Moran, Mary Moran (Master) Mary Ann (Thos. Ned) Moran, Bridgie (Martin Johnny) Moran.

Sister Consilio

Nancy Hannon Mulhern

Prior to Newport Historical Society starting out, Sister Consilio a Nun attached to the Mercy Order here in Newport was a role model in history and heritage by involving the youth of the area in community development.

With the help of Sr. Immaculata they organised the Foróige Club previously known as Macra Na Tuaithe. Of the many projects Sister organised one of them was having the placenames of townlands erected on the approach roads to the villages in the area.

Sr. Consilio crafted a vision and made it a reality when with the help of the late Canon Killeen using some of his research, produced a booklet entitled *Newport Our Own Place*, it was a best seller for the club.

Last summer I talked to a lady from Tipperary who travelled to Newport to see the Fr. Manus Sweeney mural painted by members of the club, this lady is involved with the youth in her area and was made aware of the illustration.

Mentioned here are just three of the many projects Sister was involved in. It was fitting, that she be acknowledged for all her work and endeavors, therefore, at the Annual General Meeting in December, the Newport Historical Society made Sister Consilio Honorary President of the Society.

Presenting her with the scroll of her investiture, Tommy Hughes paid tribute for her dedication in recording the historical side of Newport. Included in Sisters reply was her appreciation and thanks to all her workers and leaders over the years, as without them the projects would not have been completed. Even though, now retired from Holy Family National School, her days are not idle, as she still involves herself in many aspects of Parish life.



*Sister M. Consilio, awarded
as Honorary President of the
Newport Historical Society.
Presentation by
Tommy Hughes,
Society Chairman.*

Shramore in the 1940

Nancy Gallagher

Shramore in the 1940s was a very different what it is today. It was made up of approximately 28 houses and would have changed little since the start of the century. The families living in the village had been there, for generations and it was a very close knit community where people supported and helped each other.

A relatively self-sufficient living was mainly derived from small mixed farms. Each household would have had some sheep, cattle and poultry. They also had a horse or a donkey for transport and heavy work. They had their own milk and butter and made their own bread. Usually each house grew vegetables for the table and oats for the poultry and animals. Potatoes, cabbage, carrots, onions and turnips were grown in gardens close to the house. A pig would also be fattened for slaughter so that there would be meat in the winter. After slaughter it was hung for 2 or 3 days, then it was cut up and what was not eaten immediately was preserved by salting. The meat was immersed in a salt barrel for 21 days and then it was taken out and hung up to dry in the house rafters, for use as needed. Cattle were killed and sometimes shared among a number of houses, if there was not a big family. Beef was also salted in the same manner as pig in order to preserve the meat.

Typically sheep were killed in the summer after feeding on the mountain heather. Mutton fed in this way was more flavoursome. Hens, ducks and geese were raised for eggs and meat. Occasionally some families kept a couple of turkeys.

Life moved in pace with the seasons. In spring the lambing occurred and the land was fertilised with stable manure from the cattle which were housed during the winter. Then as the weather improved the turf cutting commenced. A new bank of bog was opened up by taking the top layer off with a spade and then the turf was cut with a 'slean' which is somewhat like a spade with a right angle wing/edge that allows discrete sods of turf to be cut away from the face of the bog. The side of the wing was dependent on whether it was to be used by a left handed or right handed person. Usually there was a 'Metheal' for the turf cutting, that is, a group of people would work together and help each other out. Subsequent to cutting, the turf was spread out to dry. After about two weeks weather permitting it was then footed, i.e. made into little pyramid shaped stacks consisting of five or six sods capped with one or two sods on top. The turf dried out further in this way,

when fully dried it was made into bigger stacks which it would season more before being brought home on horse or donkey and pardoges (cleaves which open at the bottom) or cart. Typically the turf was cut by the adults and saved by the family as a whole.

In the summer the sheep were dipped, clipped and the women of the house would clean the fleeces and pick the best ones for making tweeds and blankets, the bulk was then sold off to wool buyers, usually to Barretts of Ballina or Joyce's Leenaune. Then the hay was mainly cut with a scythe as a lot of the land was not suitable for horse drawn machines. After cutting, the hay was shaken with forks, and left to dry, it was then turned and once it had started to season it was raked in rows, from which lap cocks were made, after further drying these were put together to make hand cocks, later still tramp cocks and finally reeks in which the hay was stored for the winter. The bringing in of the hay was the culmination of the summer's effort in preparation for the autumn. Again it was a great effort with neighbours giving a helping hand. The reeks were usually two horses used to pull in the tramp cocks, these would be broken down and forked onto the reek, which had a number of people tramping down the hay to compact it. The form and shape of the reek was very important to its survival during the winter months. The reeks were made on a base of cut branches to allow circulation of air through the hay to prevent moulding and rotting of the base. When the reek was made it was thatched and tied. The houses were thatched with rushes cut on the side of Buckagh or Thamnagraine where the best rushes grew. In the early forties only five houses were slated in the village. Each house usually grew some willows for cleaves, baskets and pardogs, and that was the time of year that they were made. This was the era of the home made tweeds and blankets and some trips to the hills to collect moss off the rocks for dyeing the wool to make the tweed. Moss off the rocks was the main ingredient used to get a beautiful brown colour. A bright yellow colour was got from the yellow blooms of the whins (furze bushes) and onion peels were used for getting a blue colour. Alum and other ingredients were added to make the colours fast.

During the winter women held 'camps' in their houses and made thread from the raw wool fleeces. The best of the wool fleeces were selected and the cheviot fleeces were considered to be the best for making finer lighter yarns. Black fleeces were also

sought after for making a flecked yarn. As every house did not have cheviot or black sheep fleeces were swapped in order to get the required type of wool. The selected fleeces were washed and broken down by hand into small pieces. Then wool oil was added. Yarn was made by first 'carding' the tufts of raw wool, that is teasing it between a set of cards, which were two wire brushes made of timber and faced with wire set in leather. They measured about 4 inches by 8 inches, and were operated by drawing the wool through them in opposite directions. The first carding, known as 'breaking the wool', took out any particles that were in the wool. Then the carding proper began, the wool was teased into light rolls about one foot long, these rolls were subsequently spun on the spinning wheel into the yarn. Colour and flecks were added by introducing dyed wool into the rolls as they were being made. Heavy (weft) and light (warp) yarns were used in the making of tweed and blankets. Two light yarns were usually used for sweaters and socks, this was twisted on the spinning wheel. Some of the women knitted socks, and made tweed and flannel for sale.

This way of life could not support a young adult population, and with the exception of those that remained at home to run the farm and be there for their ageing parents the others emigrated to either England or America. In the early years of the forties however there was little emigration from the village due to the Second World War, the existing population was also increased during the war years by the families of the village exiles, who were evacuated from London and its suburbs during the blitz. Travel from England at this time was curtailed and return visits were only allowed in cases where a family member was about to die. To prove this a certificate from the doctor, and verification by the local Garda Sergeant was required, before they were allowed home. Despite all the certifications not all illnesses were life threatening!

During the War years the main consumables tea, sugar, flour and other foods and clothes were rationed. Up to £1/lb was paid for tea on the black market, this was a lot of money in those days and usually only the older people who had small old age pensions could afford this luxury. While those in America and England always had a tradition of sending home money and parcels of clothes, the number of parcels from America increased during the war years as there was no rationing in America. Tea, sugar, flour and occasionally chocolate was sent from America in addition to the usual clothes parcels. It must be said that the gifts received from those away from home kept the life blood in the village as without them times would have been much more difficult.

To do this for their family, great sacrifices were often made by those away from home.

Due to limited transport entertainment was usually based in the village and consisted mainly of card games and visiting, however trips would be made to neighbouring villages and halls for dances. The main social events in the village would have been the 'camp dance', that is the dance associated with the carding and spinning sessions and there would be three or four of these in the winter. So if visitors came to the village there would be a dance for them. Music would be provided by the village musicians, there were many fine singers and musicians in the village at that time.

In earlier times, people walked to Mass in Newport, but by the 1940s Mass was celebrated every Sunday in the Village National school. The people of Shramore and Treanbeg paid for the Priests transport to the village to say Mass. On Friday evening the school was prepared for Mass and the altar set for mass on Sunday. At this time the requirement for overnight fasting before receiving Holy Communion still stood. Prior to Mass there was Christian doctrine examination for the children as due to the petrol rationing there was no Priests visit during the week. It was still a number of years before the Church was built in Shramore in 1964.

After the War was over, emigration commenced again and the population continued to fall to the level it is today. Currently there is more work available in the environs than there has been for a considerable time, which may in time help to maintain a population in the village.



Michael Dever, Kilbride and Peter McGee, Sandymount, at a Macra Fleadh Ceoil in Newport, 1954.

Michael Staines - First Commissioner of An Garda Siochana

Willie Sammon

The first Commissioner of the Garda Siochana was Michael Joseph Staines, who was appointed on the 10th of March 1923.

Michael Joseph Staines was born in Newport on May 1st 1885. His father, Edward Staines, married Margaret McCann of Kiltarnet in Newport on the 9th of February in 1883.

When Michael and his brother Edward were still young the family left Newport and moved to Dublin. Michael involved himself in the Gaelic League and Sinn Féin. In 1913 he joined the Volunteers, and soon made his name as an able organizer. He attained the position of Staff Officer in the Dublin Brigade, and subsequently was made Quartermaster.

On Easter Monday 1916, he left his home at 63 Murtagh Street and was with the first Volunteers to enter the G.P.O where he again had the position of quartermaster. He fought there for the week, and during the evacuation of the G.P.O, Staines was one of the stretcher-bearers who carried the wounded James Connolly from the burning building.

The Rising was over, and the prisoners soon found themselves interred in the prison camp at Frongoch in Wales. There they organized themselves, electing their officers, and we now find Michael Staines acting as Camp Commandant. It was in Frongoch that he formed a close friendship with Michael Collins, Richard Mulcahy and other members of the I.R.B. The prisoners were released in 1916, at Christmas, and in early 1917, Staines was elected to the Supreme Council of the I.R.B.

In the general election of 1918 he was elected a T.D. for Dublin North West, also known as St Mitchan's constituency. He became an Alderman for Dublin Corporation and also at this time he became a founder and director of the New Ireland Assurance Company.

In December 1920, he was arrested at a meeting of Dublin City Council. He was released in July 1921 together with Eamonn Duggan, specifically to co-ordinate peace efforts with Archbishop Clune. The treaty was signed in December 1921 and Staines voted for the treaty.

In January 1923 Michael Collins informed the Dáil (a ghost?) that a committee was being formed to organise a new police force, as the R.I.C. was to be disbanded. The committee, under the chairman,



Michael Staines Photo courtesy of Garda Museum, Dublin.

Michael Staines, met on the 9th of February with Michael Collins, Richard Mulcahy and Eamonn Duggan present.

On the 21st of February 1923, the first recruits to the new force entered a temporary depot at the R.D.S. in Ballsbridge. The force was named the Civic Guard. Staines was appointed Commissioner on the 10th of March 1923 and moved headquarters to the Artillery Barracks in Kildare.

Trouble started in the new force in May, when some members demanded removal from high rank of former members of the RIC. When Staines tried to address his men he was shouted down. He then wrote to the Minister for Home Affairs and tendered his resignation.

A committee of inquiry followed, and after it reported that the resignation of Commissioner Staines was accepted on the 22nd of August 1923, on the grounds that his membership of Dáil Eireann and Dublin Corporation were incompatible with the responsibilities of head of the Civic Guards.

Sources:

Frongoch – Sean O'Mahony

Harry Boland – Jim Maher

Newport Parish Records



Michael Staines leading members of the gardai into Dublin Castle for the first time (17 August 1922).

Photo courtesy of Garda Museum, Dublin.

Growing up on the street in early Thirties

Gerard Bracken

Growing up in Main Street, Newport, as a schoolboy in the early thirties was as different as chalk and cheese in comparison to the lifestyle of the present day National schoolchildren. Having received my early education at the Convent school, I progressed, at the age of eight years, with other boys to the Boys school. The transfer, which entailed replying to the teachers as Yes Sir, instead of Yes Sister, was regarded as my first real step in growing up.

At a time when school transport was unheard of everyone walked to school. For me it was just a few hundred yards across the bridge, but, for the country children it meant a walk of up to three miles to and from school, often in their feet during the summer months, as I did myself.

Discipline of the classroom extended after school hours, as there was always the danger of bumping into some of the teachers, with repercussions next day for any misbehaviour.

After school entertainment was centred mostly on the street, where we played simple games from hop-scotch and marbles to wheeling old tyres. We availed of the practise of parishioners leaving their £5 Raleigh bicycles in laneways while attending second Mass on Sundays, to learn how to cycle. No £150 mountain bicycles for ten years old those years.

Our swimming was mostly done at Milcum pier to where we walked on wet days as well as fine days. The adverse weather was never a deterrent in Summer time. Some older people availed of Caulican, off the Quay road, for a dip from April to September, Costello's field, on the Mulranny road – where Newport footballers of the time togged out under a bush for their practise games – held centre stage for young boy and girls to watch their idols. A few of us 'budding' footballers were allowed to stand behind the goals to collect balls for the kick out – that time out of the hand – and having aspirations of one day wearing the Newport "Lilywhite" jersey.

The railway station and the train had always a fascination for us. Hearing the evening train coming through the town tunnel we ran to the station, where Porter Joe Malone, let us through to the platform, but we had to avoid the attention of Mr. Russell, station master. Saturdays had special interest for us,

as we watched to see the name on the Film Can being taken from the Guard's Van for showing in Paddy Joyce's Cinema – now Reid's Supermarket – and hoping it would be a "cowboy."

For the most daring of us, the practise of standing in the manholes of the tunnel as the train thundered through in the dark was regarded as a macho effort. Living on the brink of the sea, it, naturally, provided recreation of boating, and we availed of the opportunity of rowing in the estuary and often three and four miles out the Bay. At the time the Parish Priest, Canon Michael McDonnell, owned a fifteen foot punt, which he anchored under the Parochial House. The Mass servers, who at that time served up to fourteen years of age, were requested to row him and his visiting friends around the estuary.

The monthly Fair Days were welcomed by my school pals, especially because it meant a day of from school, and because of the attractions of the stalls and Street Singers as well as the tangling in making deals. Despite living in the town, most of the residents owned bogs and I spent many a day spreading turf to ensure we had a fire for the winter. As many of the town residents also had vegetable gardens, it was expected that I would help my father pitching slits and spreading manure when he set the garden in spring.

The early thirties will be remembered as a time when light was provided by oil lamps and candles. The Electricity Supply Scheme did not reach the town until 1937 and public Street Lighting not until several years later, and then only until midnight. Until a public Water Scheme was provided, water for domestic purposes had to be carried from nearby wells. As my mother operated a small shop, I probably had an advantage in one respect over my pals of having the opportunity to have a few sweets in my pocket or fruit to eat. But it also had a disadvantage of having to do some chores while my pals were at play, like having to churn by hand the cream container, surrounded by ice, to make ice cream – an operation which lasted up to an hour.

On reading this article schoolboys of to-day might well think that Newport was a primitive place in the early thirties. Nothing could be further from the truth. The lifestyle, while not having the amenities

and facilities of a booming economy, like to day, was the norm of that in other small towns of the county.

Three Banks attended . . . weekly at their Sub-Offices. Two trains passed through to Dublin and back daily. Carey's shop was one of the largest rural business premises in the Country. The sea flowing through the town centre was and is, the envy of larger towns in the West and it was no small wonder to see three ships lined up at a time from England and the Continent, discharging cargoes at the quayside. Students not attending Boarding School were cycling to the Christian Brothers secondary school in Westport.

While employment was scarce and wages were low people in the town made the best of the facilities available. There was a spirit of co-operation.

Everyone was happy, not having to endure the pressure of that of the new Millennium.

With the aid of modern technology Newport to day continues to improve on a par with other Provincial towns, and is a tourist attraction. Local schoolchildren are computer addicts — a long way from playing hopscotch on the Main Street. And the local Burrishoole G.A.A. football club caters for up to 80 under-age players as well as a senior team.

New homes are popping up all over the area without being a blot on the environment. Business premises continue to prosper and improve in a booming economy. While the trade names on some business showboards may have changed since the early thirties, growing up on the Main Street in that era will always be a memory for me.

The Yellow River

The following poem was given to the history society by Michael McDonnell. It reflects the love of their native place that so many emigrants carried with them as they left their native land, perhaps for ever.

*Down Buckagh hillside three streams downward flow
Sometimes in torrents at times very slow
In reaching the bottom all waters do meet
To form the Yellow River. Then all waters compete
Downwards it goes finding its way
Till it reaches Lough Furnace. That flows onwards towards Clew Bay
It flows neath the bridge of the road to Shramore
Two and a half miles from Newport its probably more
It winds its way down through pastures of green
Its peaceful a place as you've seen
There the cattle they graze all through the day
So the waters of the Yellow River flows on towards Clew Bay.*

*Near the mouth of the river
You plainly will see two islands
Of green standing there solidly
A breeding ground for seabirds
They nest on the ground
And many are there all the year round
The seagulls they swirl and screech
Through the day while the waters of the
Yellow River flows on towards Clew Bay.*

What on earth are they doing?

Sister Consilio

On a crisp Saturday morning in March 1982, a determined band of teenagers gathered at the gable wall of Mr. Berry's house, at the junction of Main Street and Chapel Street. Armed with small wire brushes, the youngsters launched a vigorous 'scrubbing attack' on the wall. Motorists and passers-by gazed in amazement as clouds of dust and peals of laughter wafted from the vicinity of the said wall. 'What on earth are they doing?' demanded one perplexed onlooker, in a cultivated tone! The townsfolk, however, were unperturbed. They had already been consulted by members of the local Foróige Club, who proposed to paint a mural in commemoration of Fr. Manus Sweeney, on that particular location. The aims of the young artists were threefold – to make a positive contribution to the local environment; to provide another tourist attraction; and above all to enshrine the memory of the martyred priest in the minds and hearts of all who viewed the mural.

The idea of a mural project was born the previous September, as a result of a 'brain-storming session' among club members. Help was needed for such a – then – novel undertaking. On the advice of Mr. Adrian Munnelly of the Dublin Arts Council, contact was made with one of his students, namely Miss Dervil Jordan, who was then engaged in directing the painting of an indoor mural, in a Castlebar Primary School. Miss Jordan attended a special meeting of the Club and explained, in detail, the relevant steps to be followed in painting an outdoor mural – the first of its kind in Mayo. Her advice was followed to the last detail.

Historical research was undertaken by some members. This was followed by an invitation to each member of the club to submit a drawing depicting some aspect of the selected theme. Another group was assigned the task of inspecting and selecting a suitable wall free from moss and lichen. All these tasks took time, patience and the overcoming of obstacles and disappointments, but eventually were happily completed. Then the owner of the selected wall was approached. Mr. Berry was happy to have a mural painted on his property and gladly gave his permission for use of the gable wall for the project.

Next the dimensions of this wall were carefully measured and recorded. These details, together with the members' drawings were submitted to Mr. Reg Smith, Art Teacher in Davitt College who kindly coordinated them into the final design, on a scaled drawing of the wall. The page was then lined with a scaled grid.

Club members were happy with the progress so far. The design was ideal. It was divided into three panels, which were united by trees – symbols of the Tree of Liberty, which had been planted in Main Street by Captain Boudet in 1798. The first panel depicts the scene of Fr. Manus' capture in Cahill. He had been hiding under the hay in the kitchen loft in the cottage of the old lady who sheltered him. One of the soldiers, who had unsuccessfully searched the premises, fired a parting shot into the loft. 'O, tá an sagart marbh,' (Oh! the priest is dead) was the involuntary gasp of the stricken lady. Unfortunately, the soldier understood her. The priest was captured and imprisoned in Castlebar while he awaited trial.

The second panel displays the arrival of Fr. Manus in Main Street after his condemnation in the Castlebar court. He is shown seated on his own coffin, in his father's cart, being led into the town by a military escort. Actually, the priest's hands were tied behind his back, but the painting portrays him imparting his traditional blessing to his parishioners – 'Fad saoil le sean agaibh agus Flaitheas Dé ar an lá deiridh' may you have long life and happiness, and God's Heaven on the Last Day).

The final panel shows the priest standing on a table in front of the crane (complete with noose) from which he was to be hanged in the Market Square. In keeping with tradition the painting shows a sympathetic soldier offering the parched priest some water, in the only available container – a shoe. Before he could reach the priest, another soldier, with drawn sword, knocks shoe and contents to the ground. A group of onlookers (including the priest's sister) appear at the base of the entire painting.

To make this design a reality was the daunting

task facing the potential artists, but they were determined to try. Work began the following March. The selected wall was scrubbed with wire brushes, and then completely washed down with water and detergent. Cracks were filled and holes were caulked. Treatment for rising damp was applied to the base. Next the entire wall was painted over with pale grey exterior emulsion. Through the generosity of Pádraig O'Malley, the Glebe, scaffolding was provided. This was a great help and made the marking of the scaled grid on the wall much simpler. Once the grid was in place the transfer of the design posed no problem.

The exciting part really began with the application of the paint to the wall. Research done had included the costumes of the period and the information adhered to as accurately as possible. Finally, weather glaze was applied to the entire wall. By Monday following Easter week the project was completed. Apart from the initial preparation, the actual mural had taken just seven days to complete. This was possible only through the dedication and commitment of leaders and members.

The project proved to be of considerable benefit to the members themselves and provided a

practical outlet for the Mathematics, History and Art studied in the classroom. It also helped to develop Social skills such as teamwork, self-reliance and good humour. Perched at various levels on the scaffolding, the workers were well aware of the activities below and near them. They espied the two enterprising four year olds who sold used raffle tickets to bemused onlookers for 'the privilege of looking at the Muriel!' Later on, the pair of 'business men' invested their 'capital' in 'goodies' from the supermarket. On the opposite street an elderly gentleman adjusted his pipe, and addressing the world at large, asked 'Wouldn't you think that they'd leave that good, holy man up in heaven where he belongs, besides plastering him up on a wall?' Such incidents lightened the atmosphere.

Finally, the members were happy to have achieved their aims and also happy to have qualified as All-Ireland winners of the coveted Foróige Citizenship trophy for 1981-82. The fact that, seventeen years later, six other teenagers restored the paint on the mural in preparation for the bi-centenary celebrations of Fr. Manus' death, goes to show that the memory of the patriot priest is still cherished in Newport. Go maire a chuimhne go deo.



Reeking the Hay in Carrowmore – 1945

Back: Willie Cattagan, Pat Ryce.

Front: John Joe O'Malley, Willie Sammon, Walter J. Sammon.

Right: Pat O'Malley, last survivor of the village founding Fathers.

Drama and Entertainment in Newport

Nancy Hannon-Mulhern

To be vibrant, every village and small town had to have a clamour of voices, and that's what Newport and the surrounding areas had where concerts and plays played a major part in the lives of the people. Drama groups came together and excelled themselves in the task of staging a play, and showed an area like Newport what amateur actors and actresses could do when put to the task.

The Celtic tiger wasn't even a flicker in the national economies eye, and times were depressed enough, so when the Drama groups came on the scene it changed the whole outlook of life.

As far back as 1893 entertainment was on the program for Newport and in January of that year, a successful concert and dramatic performance was held in Mr. Lunn's Hall. The concert opened with 'The Coulin' by Mr. James Connor who did the exquisite Irish air full justice. Mr P. Hoban sang the comic song 'O'Grady' in splendid style. Mr. Patrick Gorman's song 'Pat O'Hara' was equally successful. Mr. Michael Munnely danced an Irish jig, which amused the audience. Messrs P. Hoban and D. Higgins rendered a comic duet, which created roars of laughter. Mr Green contributed two recitation's 'The Progress of Madness' and 'An Election Address' in first class style. Messrs Simon, Connor and Munnely danced a lively hornpipe. Mr. Peter Davitt sang 'Darby O'Toole' and in response to a long encore gave 'The Parson and the Parrot'. Mr John McGovern gave a spirited recitation 'Erin's Flag' which was loudly applauded. The Indian Club performance of Mr. Larollin was greatly admired as the audience testified by their shouts of applause on its conclusion.

The well-known drama 'Robert Emmet' was performed in a manner that reflected the highest credit upon the talented amateurs. The dramatic personae were as follows: - John Mc Govern, Patrick Hoban, P.J. Bourke, Patrick Gorman, Patrick McLoughlin, John Moran, Simon Connor, J.M. Green, John Joyce, Michael Munnedil, Peter Davitt and Daniel Higgins. Acting all round showed dramatic taste of the highest order Mr. L. McGovern showed his fitness in the principal part as Robert Emmet, and his delivery of the full speech from the dock (as written by Dr. Madden) was a piece of very accurate and effective declamation. The performance concluded with the

National Anthem 'God Save Ireland' by the band.

Is anyone aware of Newport having a Brass Band? In July 1912 a concert in aid of the Brass Band of the Temperance Society was held in the Fr. Manus Sweeney Memorial Hall. Previous to the entertainment it played some choicest selections through the town under the baton of Professor Ryan whose ability as bandmaster was of an exceptionally high standard.

At eight o'clock before a bumper house, the performance opened with some beautiful band selections, which we are confident were very pleasing to the ears of even the most fastidious. Miss K. McGuire delivered a very nice recitation, which was highly appreciated. A chorus entitled 'Deep in Canadian Woods' was next sung with much harmony by a mixed choir of school children. Their singing of 'Ireland Boys Hurrah' showed that they were trained to love their native land. Miss Kearney, with her usual capability, treated the audience to an Irish jig for which she was heartily applauded. Mr. Joseph S. Walsh M.A. of whom the people of Newport feel justly proud owing to his marked success in the scholastic world, next sang a song which indeed was a rare treat, his highly trained voice was heard to great advantage and unstintingly applause, Mr. Walsh responded with a second song 'While Breathless Silence Chained the Lips of All' it was equal in merit to his first.

The rendering of 'Fr. Mulloy' by Mr. Mulloy was well received. Our time-honoured veteran, Mr. Michael Kearney gave a powerful exhibition of a reel for which he was applauded to the end. Miss Nora Malone sang with great sweetness and feeling 'Kathleen' and was warmly encored. 'My Mary of the Curling Hair' was very ably vocalised by Mr. M Higgins. Miss L. Maxwell gave a recitation, which proved her to be a capable elocutionist. The dancing of Mr. J. Hegerty was greatly admired. Two convent children, Miss Berry and Miss Kelly, 'Held the mirror up to nature' which with commendable success, in an interesting dramatic sketch which won for them the plaudits of the house. Last, but not by no means least, Miss B. K. McGuire recited a piece which referred to Burrishoole Abbey, its founders, and the illustrious dead that lie buried within its walls. Perhaps, there is no country in the world possessed

of so many ancient ruins as Ireland, ruins which show that our forefather's merited for our land, in those times the names of Ireland's Saints and Scholars.

In the late thirties the Priests of the parish saw the need for a hall, and had one completed and opened by 1940. Concerts flourished and in February 1941 Delia Murphy, the well-known Radio star from Claremorris received a most enthusiastic reception in Newport Parochial Hall at a concert. Delia showed her pride in been born in Mayo, and appealed for a revival of the old Irish songs. The audience enjoyed a treat of the ballads, which had won her such widespread renown. The 'Spinning Wheel' was perhaps the most beautiful. Her repertoire included 'Three Lovely Lassies from Dangan', 'Courting in the Kitchen', 'Moonshine', 'The Humour is on me now', 'The Blackbird' and 'Galway City'. Certainly the enthusiasm with which each was received justified the artists claim that they were far preferable to the imported 'ditties' which the country is all too familiar with.

The supporting program included items by Misses B. Cusack, M. McCormack, Mrs L. Mc Govern, A. Chambers and J. Bracken. Miss M. Quinn 'Recitation'. Mrs M. Bracken, R. Flynn and L. Ainsworth gave an exhibition of Stepdancing. After much applause the concert came to a conclusion with a selection of songs from the Convent School Choir. Schools played an important role in live stage performances. The Sisters of Mercy achieved tremendous success when they staged 'The Message of Fatima' in March 1949. The play was held on three nights and three afternoons packing the hall to overflowing. Transportation was by no means plentiful, but people came from all parts of Mayo to see the performance of the children. The three principal parts of Lucia, Jacinto and Francisco were played by Noreen Fergus, Ann Mullen and Donald Grady respectively. The parts of Zindo, Carmo and Rosa, the three playmates of the above mentioned children were most effectively portrayed by Maureen Callaghan, Patsy Quinn and Bernie McShane.

Ronnie McShane played the part of Our Lady. From beginning to end she portrayed this most exacting role in a manner worthy of a far more seasoned actress. Other members of the cast were Bridge O'Donnell as the Guardian Angel, Baby Cusack as the mother of Lucia, Bridget Murray as the mother of Jacinta and Francisco, Edward Fitzgerald as the Sub-Perfect, Gerard Bracken as the reporter, Patsy Lee, Loretta Caine, Maureen Chambers and Mary McNeela as neighbours. The verse speakers were all that could be desired, while

the rendering of the various hymns by St. Patrick's Church Choir was typical of the high standard always maintained in Newport. The Ave Maria was rendered by Miss Nano Walsh during the scenes, Mrs. Coughlan and Miss Lil Tobin, Stage Manager. Messrs. J. Kelly and T. Davitt, Lighting effects, J. Halloran and L. McGovern, Scenery, J.J. Corbett, Make-up.

Apart from it becoming a runaway success at Dublin's Abbey Theatre for where it ran for sixteen weeks, Frank Carney's 'The Righteous are Bold' received great acclaim from the Newport audience. Many of the more seasoned dramatic societies would not produce it, describing it as 'too difficult', that did not stop the Newport Drama Group the undaunting task of staging it, and eventually travelling the length and breadth of the county with it

This play is based on the Westport-Louisburgh area and depicts a girl who returned from England possessed by the Devil. There was nothing but praise for the performance from all sides. The player's were:- Michael Gallagher, father, Edward Fitzgerald; Mary Geraghty, mother, Baby Cusack; Patrick Geraghty, brother, Paul McLoughlin; Nora Geraghty, sister, Nan Smith; Nellie, the postmistress, Bridge Murray; Dr. Moran, Gerard Bracken; Fr. O'Malley, Martin Maguire; Anthony Costello, Patsy Lee; Mother Benedict and Sr. Mary, Mary Maguire and Peggy Flynn.

Again in March 1952 the Sisters of Mercy production of 'The Martyrdom of St. Cecilia' with the local dramatic society was most successfully entertaining. This was a three night performance with the Parochial Hall packed each night. Months prior to the performance, anyone who could sew had a needle and thread in their hands - (including the Nuns) as they made all the period costumes for the cast while the local men were busy painting and erecting the ancient Roman Catacombs used in the play. The cast were: Edward Fitzgerald, Jim Mulloy, Gerard Bracken, Jack Corbett, Paul McLoughlin, Tim Davitt, Paddy Gibbons, Mickie Walsh, Baby Bracken, Noreen Fergus, Patsy Quinn, Teresa Murray, Maureen Noone, Margaret Kelly, Mary Coughlan, Mary McManamon, Brenda McDonagh and Ita McLoughlin.

When a detailed plan was made for a particular concert, Hospitals were not excluded from this list; therefore, it was no problem for Newport Choral Society to entertain the patients in Belleek and Castlerea Sanitariums. Artists taking part were Joe Halloran, Jim Mulloy, Eamon Higgins, Michael

Hoban, Paul McLoughlin, Mickie Walsh, Paddy Gibbons, Pat Carney, Mrs L. Mc Govern, Mrs Maureen McLoughlin, Baby Bracken, Judy Davitt, Bridie Kifroy, Mary McNeela, Mary Coughlan, Patsy Quinn, Nano Walsh, Martin Maguire, Tim Davitt.

By 1953 most of the villages in the Burrishoole area had established their own drama groups. If one happened to be in Newport on any day and see two or three people in deep conversation, you could be rest assured the subject under discussion was not the weather, the cost of living, or the Government. They were discussing the upcoming Drama Festival confined to the Newport area. The organisers of this program who were mainly responsible were Frances Walsh and Jack Corbett. As the event drew near, popular subjects were replaced by playwrights, props, actors and actresses learning their lines.

Opening night came, stage settings were down to the last detail, and playing to a packed hall were four groups The Newport Players, The Srahmore Players, Grainne Uaile Players, and Newport G.A.A. Players. After much cigarette smoking and nail biting, results were announced. The first prize went to Newport G.A.A. Players for their sketch 'The Coiner' a comedy by B.Duffy with seventy-seven marks. The cast were: James Cannot – Eamonn Higgins, The Tinker – Martin Maguire, Mrs. Cannot – Bridie Kilroy, Sergeant, Dominick Kilroy, John – Donald Grady.

In second place were the Grainne Uaile Players, with 'The Last Will & Testament of Larry McGarry' who received seventy-five marks. The cast were Sally – Margaret Needham, Barney – Mick Chambers, Sol – Paddy Connelly, Larry McGarry – Dominick Grady, Fr. Luke – McGarry Fergus, Priestly boy – Jim Connelly. The third prize with seventy-two marks went to the Newport Players for their play 'Spring' by T.C. Murray. The cast were Andreesh – Jack Corbett, Sheeyaun – Mrs M. Flynn, Sheamus – Pat Chambers, Jude – Mrs. Noreen Moran, Nora – Mary McLoughlin.

The Srahmore Players received sixty-five marks for their play 'The Old Bucket' by E. Hughes. The cast were Julia Hayes, B. Chambers; James Mulloy, Tommy Conway; the tinker, Niall Chambers; Sergeant, Mike Chambers. The Producers cup was awarded to Mr. Joe Smith N.T. for his production of the prize-winning play 'The Coiner.' Individual merit awards went to Margaret Needham Ardagh and Mick Chambers Rockfleet for their performance of Sally and Barney respectively in 'The Last Will & Testament of Larry Mc Garry'.

The adjudicator, Miss Hanley, N.T. from Castlebar speaking at the close of the festival, said that the standard of acting so high and that it was such a success, she hoped it would become an annual event.

Drama by now was a serious business and in April 1954 Newport Dramatic Society scored an outstanding success with 'The Yellow Bittern' by Mr. Daniel Corkery at the Tubbercurry Drama Festival, winning the open cup for their one act play. It was produced by Mr. Joe Smith and the cast were: Nora O'Neill, Frances Walsh; Sean O'Neill, Martin Maguire; Mrs. Gallagher, Bridie Kilroy; Priest, Joe Smith; Cathal B., Joe Halloran; The Blessed Virgin was played by Phil Kearney.

An Irish night was staged in Newport to a packed hall with most of the artists coming from the locality. The program opened with the Cuilmore children's Pipe Band playing a selection of Irish airs; this was followed by Michael Lavelle singing 'Bould Tadhly Quill' and a comedy song that brought the house down. Dominick Grady played a selection of marches on the war pipes. Then came a one act comedy 'Fledged and Flown' this was full of laughs and excellently performed, taking part were Teresa Murray, Francis Walsh, Bridie Kilroy, Joe Smith and Joe Halloran. Mr. Joe McNally Westport with his excellent voice sang 'Sweet Vale of Avoca' and 'My Wild Irish Rose', followed by a four-hand reel by Bridie Kilroy, Mary McNeela, Vincent McNeela and Mickie Walsh, with music ably supplied by Martin Maguire on the accordion. Miss Mary Coughlan gave a recitation 'Ireland's Queen' and Michael Smith played a selection of hornpipes on the violin. Irish dances were performed by Mary McLoughlin, Mary Cannon, Ann Coggins and Mary McManamon, Their costumes were covered with medals, which they had won for dancing, and the young girls gave a first class display. Joe Needham in his own inimitable style gave a rendition of the 'Isle of Innisfree' and 'Irene Goodnight'! Joe McNally followed with two more songs 'Loves Old Sweet Song' and 'Western Home'.

The one act winning play 'The Yellow Bittern' was performed to great applause, after which Rev. Fr. Killeen speaking in Irish and English said 'he was proud to present the cup to the Newport players' indicating the excellent acting by the group and was not surprised that they brought home the cup which was also worthy of Newport.

October 1954 saw the Burrishoole Dramatic Society present two one act plays before a large audience. The first was a comedy 'Broken Vows' in



The Women's Committee, Newport Drama Festival

Left to right: Maura McMenamon, Josephine McGuire, Mary Nixon, Mrs Mary O'Malley, Ena Flynn, Bridie O'Grady, Bridie Kilroy.

which Mr. J. Smith N.T., Martin Maguire, Michael Lavelle, Bridie Kilroy and Margaret Needham took part. The cast of the second play 'The Bishop's Candlesticks' were Jack Corbett, Martin Maguire, J. Mc Donald, P. Gannon, Frances Walsh and M. Smith.

Patrons are unduly sceptical of new plays, but when the Newport Dramatic Society with their usual high standard associated with their productions staged 'A Stranger Came' by James Cheatley, which had a mixture of laughter and tears. If the author himself had been at the presentation, he would be first to lay a bouquet at the feet of the cast. As always the scenery was perfect down to the smallest detail. The cast were Martin Maguire, Tim Davitt, Eamonn Connelly, Dan Hoban, Mickie Walsh, Sean Bendall, D. Mc Donald, Mrs B. Bracken, Misses Frances Walsh, Bridie Kilroy, Maura Flynn and Mary McNeela.

Back The Road [Journal No. 2, Newport Historical Society] told a story written by Cecily Breen, of the old school in the village of Derrada now in the hands of the local community, In the 1940-50's a group of young men from the area were playing darts in a room next to Moran's shop, when a discussion arose as to what other entertainment they could provide for the district, they decided on staging a play and from there evolved the Derrada Dramatic Society.

Their first problem was there was no place to practice other than the neighbour's house with family audiences. Eventually they approached the late Canon Killeen Parish Priest of Newport, seeking permission to use Derrada School as a base for their

rehearsals, after considering the pros and cons of the situation, he allowed the group to use the building, providing it would be properly supervised and ready for school the next morning – this was done. Text was learned at home and their first play – a comedy by Thomas King Moylan 'The Damsel from Dublin' was a rousing success. The cast of the play included Pat and Philomena Chambers. Michael and Josephine Fergus, Mary A. Conway, Johnny Philbin, John M. McNulty and John T. Needham. Frank Moran who had seen more of the Abbey Theatre, Dublin than the locals, was producer. During the intermission, the patrons had to be entertained, and what better music than that of John Patrick Keane, Joe and Tommy Keane accompanied by George Spicer and Frank Moran, Shrallogy. Step dancing was performed by Mary B. McNulty and Philomena Chambers. Mamie O'Neill and Agnes Needham did their 'party piece' followed by a parody of 'Moonlight In Mayo' by Tony O'Neill.

They played to packed halls in Tiernaur, Mulranny, Newport and Glenhest. The Derrada Players went from strength to strength. Each year they produced a new play, included in their collection was 'The Winning Maid', 'Swan Song', 'Grogan and the Ferret', 'Troubled Bachelor', 'Green Linnett' and John Millington Synge's famous controversial play 'Playboy of the Western World.' One cannot forget their incredible performance in 'Riders to the Sea', one of the greatest one act tragedy written about the cruel ways of the sea. They included this one act drama in the Newport festival in 1964, included in the cast were Margaret Needham, Bridie Kilcoyne, Willie Moran and Mary Nixon who was awarded a medal for her part as Maura. The audiences always looked forward to a comedy and when they staged 'The Big Sweep' people had first class entertainment. In the talented cast were Noreen Moran, Margaret Needham, Pat Chambers, Mary B. McNulty, Johnny Philbin, John T. Needham and Martin Hughes. Another comedy they staged was 'Wigs on the Green'. In the cast were Bertie Carmichael, Tommy Chambers, Johnny Philbin, Mary Nixon, Margaret Needham, Bridie Kilcoyne and Margaret O'Boyle.

Shramore is a sparsely populated village and yet managed to assemble a drama group. Rehearsals took place in the cottage in the grounds of Treenlaur Lodge. That cottage has long since disappeared. One of their plays was a three-act comedy called 'An Angel Without a Halo'. It was produced by Paddy Kilker and the cast was laudable applauded for their magnificent achievement. The players were Mike Chambers, Rose Conway, Nancy Chambers, Neil Chambers, John Chambers (Barrett), Betty Callaghan

and Mike Conway. Between acts, local artists gave a delightful display of step-dancing; most noticeable was John O'Malley who danced a reel in the more intricate style of Irish dancing. Others who contributed were, Mike Conway with 'A Medley of Irish Airs', Rose Conway 'Rose of Aranmore', Mary B. McManamon 'Rose of Tralee', Mary Rice 'Hornpipe', Teresa Masterson 'Mary of the Curling Hair', Mike Chambers 'Bold Robert Emmet', Mickie Kilroy 'Who Fears to Speak of '98'. Another of their productions was 'Pub With No Beer' and 'Down Express'.

Macra Na Feirme were no strangers when it came to bringing the people of the Parish together for a social night. They had many items on their agenda, one of them, drama. They staged J. B. McCarthy's 'Kinship' in a competition in Balla in 1957. A medal for the overall winner as best actress was awarded to Kathleen McNulty for her part as the widow. Macra sponsored a drama festival in Newport with a different format than normally used. In addition to the plays a panel debated the Amateur Drama Movement. It proved very entertaining and something, which should be repeated.

The Newport Drama Group had the good fortune of winning the cup at that festival for their staging of 'The Rising of the Moon'. When one mentions the late Fr. Richie Horan who served Newport for many years, most people remember the fun side of him for his conjuring tricks. He was a performer, skilled in mischievous magic. I still wonder how he gradually raised Mickie Davitt who was in a reclining position two feet off the ground without touching him, and Mickie never revealed the secret. I don't think it was a miracle.

He was very involved in the local dramatic society. One of his greatest productions was 'Thy Dear Father' which won the cup at the Ballinrobe festival and for which he got the producers medal. Members of the cast were – Martin Maguire, Frances Walsh, Bridie Kilroy, Tim Davitt, Baby Bracken, Mary O'Malley, Paul McLoughlin, Ann Quinn, Dickie Mears, and Eamon Connelly. Medals for the best actor and actress went to Mickie Walsh and Bridie Kilroy. In 1963 with Fr. Horan as Producer, Newport again won the cup at Ballinrobe for 'The Workhouse Ward.' In Loughrea, Newport came second with Fr. Horan winning the producer's prize.

Medals for the best actor and actress for their success in 'The Lord Mayor' were awarded to Eamon Connelly and Breda Mullarkey. Medals for their part in 'The Rugged Path' went to Martin Maguire and Mary Connelly. At the Glenamaddy festival Margaret Needham was awarded a medal for the best actress. Other plays for the Newport Dramatic Society which will recall memories for many a person that saw or even took part in them 'The Later Days are Cold', 'Today and Yesterday', 'Spreading the News', 'Dark Brown', 'Boyd's Shop'. Many groups and plays have been omitted and many players have gone to their eternal reward. With emigration a major problem in the sixties it wrecked the towns and villages, back then we had no appreciation for what we had. Many of the local halls are standing idly by, with only the odd game of bingo and an occasional Céilí, mostly due to the high cost of insurance. The world has become a smaller place due to the age of technology. Affluence has replaced the power of man, but for all progress there is a price.

Sources: *Mayo News*; M. B Fergus; J. M. McNulty.



Derradda Players Details

Left to right: Martin Hughes, John Thomas Needham, Willie Moran, Kathleen McNulty, Seán Nixon, and Margaret Needham.

Newport web site correspondence

The following is a sample of just some of the email received by the society. The web master is Peter Mullooney.

Richard R. Bole – 03/05/00 20:55:30 My Email: abaxion21@hotmail.com Surnames you are interested in: BOLE Country of residence.: Canada Comments: I am looking for the family tree of the BOLE name. I have been looking for a long time and I stumbled onto this site. If anyone can help me I would be greatly appreciative.

Christopher L. Davis – 03/08/00 22:30:59 My Email: daviscl@peoplepc.com Surnames you are interested in: Flynn Comments: Looking for Flynn in the Castlebar area. If I'm not mistaken it's in the next parish to the east. Found lots of interesting items here. Thanks!

Jocelyn Harvey – 02/18/00 17:49:15 My Email: harvey@cyberus.ca Surnames you are interested in: Loughney (Lognane, Loghney), Darcy (D'Arcy) Country of residence.: Canada Comments: My great-great-great grandfather was Patrick Loughney, who married Ann Darcy ca. 1780 in Co. Mayo. Though some of their children emigrated (Canada and US), apparently they did not; they lived in Burrishoole Parish, town of Shanvallyhugh. The 1832 Tithe Applotment Book for Burrishoole lists a "Pat Lognane" and a "Roger Loghney", who may be Patrick's son. Patrick and Ann's son Patrick emigrated to Canada (1846) and then to the US (1864, Wisconsin), and was my great grandfather. Son Roger emigrated to Wisconsin as well. Any further information about Patrick and Ann Darcy Loughney or heirs/ancestors will be gratefully received.

John W. Murray – 01/06/00 22:26:44 My Email: Jwmrry@aol.com First cousin to the Quinns, Murrays of Upper Skerdagh, Dominick Murray (donor of the lights on the bridge), etc. Regards

Nora Fox – 12/18/99 16:36:43 My Email: honorah@worldnet.att.net Surnames you are interested in: King, McManamon Country of residence.: US

Roy Thomas – 12/13/99 21:11:18 My Email: roy@thomasr98.fsnet.co.uk Surnames you are interested in: Kilroy, Ketterick, Conway Country of residence.: UK
Comments: This is an excellent site. I was thrilled to find my grandparents and great-grandparents listed in the 1901 Census Returns. Many thanks to everyone who worked on this project

Mary Jane Lisansky – 12/03/99 00:44:07 My Email: MLisansky@aol.com Surnames you are interested in: Gill Country of residence.: USA Comments: Searching Gills of Island More, Thornhill, Lecanvey and Glospatrick. Enjoy your site very much. Look forward to more .

John Carolan – 11/25/99 00:36:39 My Email: www.Carolen@prodigy.net Surnames you are interested in: Chambers, Mulchrone, Mcmanamon, Walsh, Carolan Country of residence.: Newport Co. Mayo
Comments: Am seeking information on my grandmother Nora Chambers from Treanbeg, her mother was Mary Tom Chambers and her father was Billy Chambers from Buckagh. I am also interested in Nora's husband Michael Walsh who came from the town of Lena. He was born in 1865. I would love to hear more about the Chambers of Treanbeg and the Walsh's of Lena.

Beverly Buck – 11/23/99 05:01:05 My Email: buckfam@thegrid.net Surnames you are interested in: Collins, Daly, Higgins, Rochford, Gavin Country of residence.: USA

Margaret M. Shinn – 11/21/99 17:04:31 My Email: mshinn@unm.edu Surnames you are interested in: Higgins Country of residence.: USA Comments: I am researching my great-grandfather, Patrick Higgins, who was born in County Mayo in March 1857 (parents: Patrick and Mary McDonald). The frustrating part of the search is that Patrick's parish/townland is unknown. He eventually emigrated to Leeds, England; married, and emigrated to the United States in 1880 to Philadelphia. My grandfather worked for John B. Kelly Bricklaying Company in Philadelphia, and I have been told that John B. Kelly's father was born in Newport, County Mayo. My wishful thinking is that John and Patrick knew each other while living in County Mayo. Thank you for your very

informative web site - you are to be congratulated

Robert M. Gerrity – 11/20/99 17:04:02 My Email: yankeancestry@hotmail.com Surnames you are interested in: Geraghty, Loftus, Corley Country of residence.: USA

Mike McHale – 11/20/99 04:01:28 My Email: mmc9040@aol.com Surnames you are interested in: McHale, Murphy, McDonald Country of residence.: USA

Phyllis Thompson – 11/10/99 05:50:36 My Email: alphi@silk.net Surnames you are interested in: Chambers, Bryce, Walsh, Murray, Moran, McManamon Country of residence.: Canada
Comments: This is wonderful, thank you to all the kind dedicated souls that have put this all together

Debbie Van Der Werff – 10/16/99 13:27:10 My Email: caspa@rocknet.net.au Surnames you are interested in: Sproule, Smith Country of residence.: Australia Comments: I think the site is a wealth of information. I will be back to check it out again when I have more time. I found the 1901 census very informative.

Mary Jane Lisansky – 09/27/99 01:08:01 My Email: MLisansky@aol.com Surnames you are interested in: Gill, Hough, Country of residence.: United States Comments: Great Site. Will visit frequently. Will be very interested in the Historical Society's new journal when it is available. Have volumes 1 & 2.

Mary Ann Bell – 09/04/99 22:21:27 My Email: MBell37505@aol.com Surnames you are interested in: Higgins, Walsh, Malloy Country of residence.: U.S.A.

Robert L. Ryan – 08/18/99 05:19:00 My Email: Hurleylane@msn.com Surnames you are interested in: Coyne Country of residence.: USA
Comments: Good start to a web site. My Great, great grandparents—Luke Coyne and Ann Spellman lived in Sandhill on Clew Bay. Looking for information on the parents of Luke and Ann—and their offspring

Angus Storar – 08/16/99 22:52:32 My Email: storars@compuserve.com
Country of residence.: U.K.
Comments: What a fantastic find. For the past 30+ years I have holidayed in Newport and miss it when I don't get out. It is wonderful to see old names who must be ancestors of many friends. Any prospect of a more recent history?

P. Frank McManamon – 08/15/99 02:38:03 My Email: Pfm1304@aol.com Surnames you are interested in: Mc Manamon's Country of residence.: U.S.A. Illinois Comments: I'm related to the Srahrevagh, Srahmore Mc Manamon's. Intention is to have a reunion next July 21-23, 2000. in Newport-Westport.

Pat Pallas – 07/17/99 23:16:15 My Email: Patris1234@aol.com Surnames you are interested in: Pallas/McNally/Manning/O'Toole/Holden/Kirk Country of residence.: USA
Comments: My grandfather James Pallas reported his birthplace as County Mayo on his marriage certificate in Australia in 1858. We have been unable to find a trace of him or his family in Ireland yet. His parents were given as: Thomas Pallas and Catherine MacNally

Dorothy A. MacGregor – 07/11/99 06:23:01 My Email: Dofoz@AOL.COM Surnames you are interested in: Clinton, Naylor, Moore Country of residence.: U.S.A.

Vincent Ketterick – 07/06/99 15:59:56 My Email: vketterick@aol.com Surnames you are interested in: Ketterick, Conway Country of residence.: USA Comments: I am really impressed with the Newport Historical Society Web Page. Thanks to everyone who worked hard to make this web site a reality. As a native of Newport I am always scanning the Internet for articles about my home town. Congratulations and keep up the great work. Vincent Ketterick ps it was great seeing everyone at home this summer and I hope to see everyone again next year.

Maureen Mylett Torres – 06/29/99 05:25:04 My Email: momtorres@aol.com My URL: <http://geocities.com/>

Heartland/Pines/9496/

Comments: Thanks for the web site. Keep up the good work. Both my parents are from Newport. Cuilmore (Mylett) and Glenhest (Chambers). Look forward to see who else is visiting and searching for their family.

Edward Rowland – 06/28/99 22:02:29 My Email: erowland@tinet.ie Surnames you are interested in: rowland, gibbons Country of residence.: ireland

Winston S. Marshal – 06/19/99 20:22:11 My Email: wsmgreen@aol.com Surnames you are interested in: Clinton, Naylor, Moore Country of residence.: USA Comments:Super info.

Mary Berry Leinenbach – 04/07/99 23:02:25 My Email: tmlein@fullnet.com Surnames you are interested in: Berry, Graham of small island of Innishturk, in Clew Bay, halfway between Newport and Westport, McGinty, McCafrey of Ballycroy

Comments: Sure do like your pages, Thanks, Mary Berry, a descendant of the Island Berry's of Inishturk and the coastal areas north and east of Clew Bay. Thanks, Mary Berry

Ray Gavan – 03/18/99 20:37:33 My Email: dannyg@rpi.net.au Surnames you are interested in: Gavan/Gavin/Sweeney/McHugh/McCann/McGuinn/McGuane Country of residence.: Australia

Comments:What a fantastic site!!! many thanks to the unselfish people of the Society who put together the site for the benefit of all of us who had origins in Burrishoole, pooling our collective knowledge, to help others, in their research, is what genealogy is all about. I would like other regional sites to take notice of the great efforts shown here. Best wishes for a great future. Ray Gavan. Sydney. Australia.

Bill Heveran – 03/16/99 02:12:11 My URL: <http://hsnp.com> My Email: trimhvrn@hsnp.com Surnames you are interested in: Heveran, Spelman/Spellman Country of residence.: USA

Comments:Fantastic! Believe me, we will be in contact with you frequently, I'm sure. My Heveran ancestor, Anthony, came to U.S. around 1850-57. A brother or father, Patrick, came around the same time. Married Bridget Spelman in Cleveland, Ohio Jan. 1859, ended up in Ontario, Canada before first child born 1861. Anthony's tombstone read : "A Native of County Mayo". Trying to find further info. More later, and will be checking this site frequently.



Derradda School npt 15 a

Back row (l. to r.): Gerald Flynn (headmaster), Alice Marsden, Sara Needham, Ellie Carolan, Katie Gorman, Sarah Duffy, Annie Gorman, Peggy O'Donnell, Bridie O'Grady, Babs O'Malley, Margaret O'Malley, Bella Cunningham (Teacher).

Middle row (l. to r.): Molly Burke, Baby Walsh, Lizzy Marsden, Molly Needham, Sarah O'Donnell, Mary Agnes Grady, Biney Philbin, Cinnie Philbin, Bridgie Conway, Norah Needham, Annie Murray, Bridie O Malley.

Front row (l. to r.): Annie O'Malley, Puddy Walsh, Annie Ainswoth, Rose Chambers, Bridie O'Malley, Mary Moran, Maggie Duffy, Margaret Murray, Emily Fergus, Annie Burke, Agnes Needham.