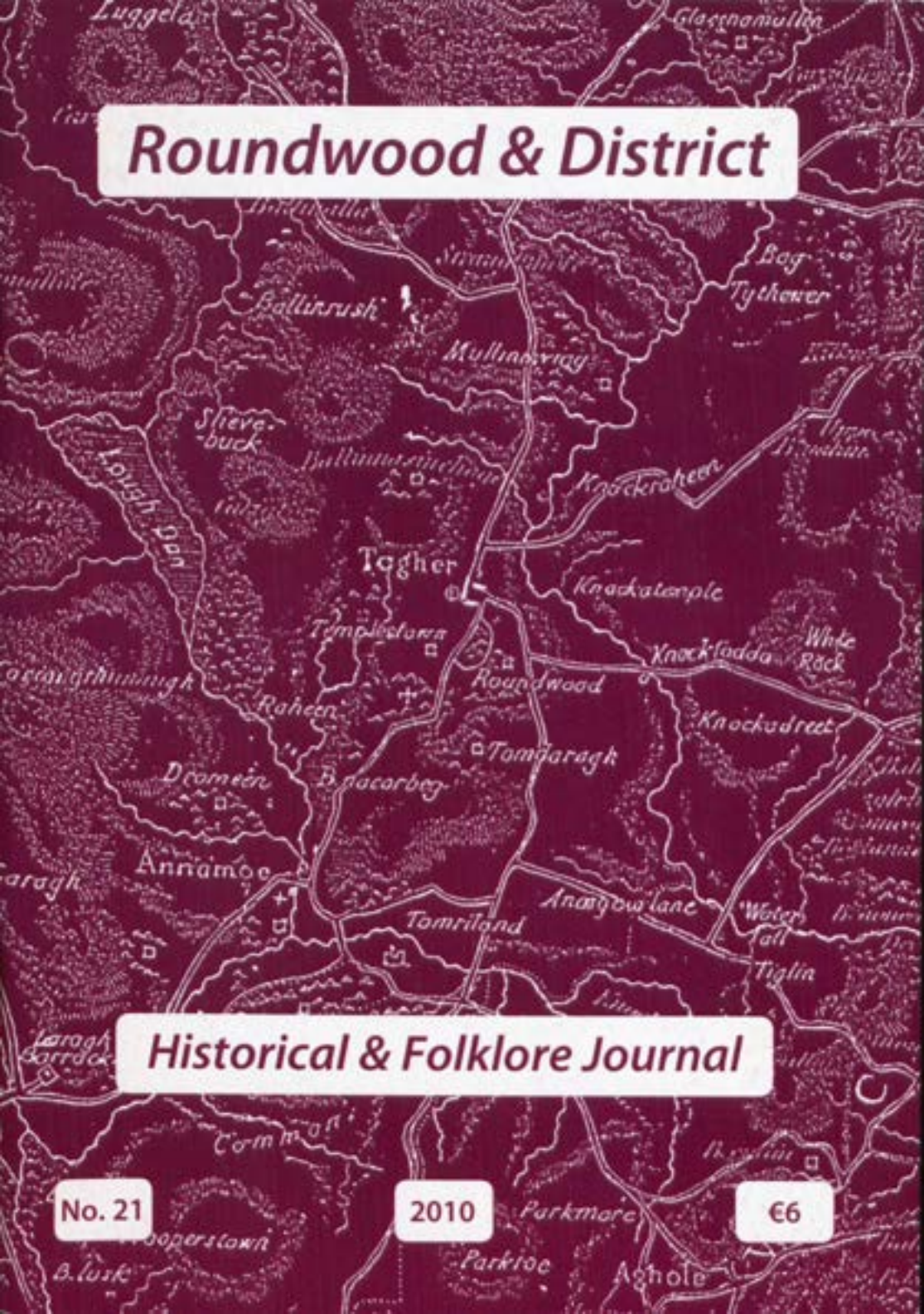
Roundwood & District



Historical & Folklore Journal

No. 21 2010 €6

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Roundwood and District Historical and Folklore Society

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From the Chair

Elinor Medlycott

The Roundwood and District Historical and Folklore Society continues to thrive and we are pleased to publish this our 21st journal. It has been a privilege to have acted as chairman of a society where so many members contribute to activities and the organization of events.

We held a successful exhibition in the Parish Centre on 1st August, which was well-attended both by locals and visitors to the village. This was ably organized thanks to the hardwork of a small subcommittee of Monica Farrell, Joan Hatton, Christy Plunkett and Joe Timmons. The exhibition focused on domestic and farm articles from bygone days, with special sections given to the history of the Vartry Waterworks and the ploughing championships. The 1915 Overland car parked outside acted as a good advertisement for the event.

In January Chris Corlett showed for the first time in public a wonderful selection of photographs taken by Jane Shackleton over 100 years ago,

These were unusual in showing the development of industry in Ireland and lives of working people. In March we had an interesting lecture by Jim Rees on Robert Halpin, the Wicklow man who laid the first cable across the Atlantic.

Mary Kelly of the OPW in Glendalough gave us a fascinating tour of Reefert Church one beautiful evening in April. This gave us an insight into the antiquarians who brought these ancient places back to light, with indeed the help of miners who were working in the nearby lead mines. The May trip was to the Pearse Museum at St Enda's in Rathfarnham. In June we had a lunch and guided tour of Avondale House and the interesting museum of the Parnell family. We were fortunate to be able to pay a special visit to the Assay Office, beside Dublin Castle, where we saw the work of the Goldsmiths Guild, which goes back to the 17th century. There is also a fine display of modern Irish silver.

We had a day trip to Trim in September with a tour of the splendid castle, which has been partly restored, also a tour of the town. We went on to the cathedral at Newtown Trim and to Bective Abbey. Later that month we visited Dunlavin and had a talk in the fine market house by Chris Lawler. We commemorated the 1798 massacre on the Fair green with 45 little crosses and a wreath, a lament on the bagpipes by Patrick Farrell and an address by Andrew Doyle T.D.

In December our annual dinner in the Roundwood Inn was, as usual, a very enjoyable occasion.

We hold our AGM on the last Monday in February in the Old School and really hope that new members will join us. We always welcome contributions to the next Journal.

The Society is particularly grateful to our editors for the enormous amount of work they have put in producing this journal. We are also most grateful to our sponsors, listed at the back, for their continued support and encouragement.

It was with much regret that we learned of the recent death of Kathleen Murphy, who was the oldest person in the district. Some of her memories are included in this Journal. We extend our heartfelt sympathy to her family.

Kathleen Murphy's Memories

Monica Farrell and Joan Hatton

On a beautiful, sunny spring morning (16th April, 2010), we visited Mrs Kathleen Murphy at her home overlooking the Vartry Lakes at Slemaine. She shared her memories with us.

Q. *What do you remember of your school days?*

A. I remember them very well. I went to school at Annacarter and like most other children we walked to school. I enjoyed my school days.

Q. *Do you remember your First Communion and your Confirmation Day?*

A. First Communion Day in St. Laurence O'Toole Church was a lovely day to remember. Confirmation time was more worrying as we were terrified that we would not know the answer to the question the Bishop might ask us. Father Butler, or as he was known Doctor Butler was the Parish Priest at the time. Lent was also a very strict time. I remember getting into trouble in school for taking a drink of milk during the mid-morning in school.

Q. *Tell us about your young life and what you did for recreation?*

A. Most of the entertainment was dancing. Dances were held in the Hall. There were also house dances where I met my late husband Bill, who was born in Barnadarrig and came to live in Roundwood. We were married in Roundwood Church when I was 22 - that's a long time ago.

Our best man was Mick Darcy (Betty Cullen's father). There was no such thing as bridesmaids in those days. We had a lovely wedding breakfast in Keenans Hotel. Most social occasions were held in Keenans at that time.

There was no such thing as going away on honeymoon at that time.

Q. *What was life in general like in those days.*

A. Well, there was not a whole lot of work in the area. Bartons of Glendalough gave employment and so did the Corporation. My husband Bill worked for the Corporation. We grew our own

vegetables, reared turkeys, geese and always had chicken. We brought their eggs to the shops in Roundwood. Byrnes shop was a great business at that time.

Q. *Did you sell your turkeys locally?*

A. The turkeys were sold mainly in the Dublin market at Smithfield and sometimes we got a very good price. I remember one year we got a half-crown per pound - which was a very good price. Cartons in Dublin were the people who bought the turkeys.

Q. *Did you cut and save turf?*

A. We did indeed. We had turf behind us on the hill but the best turf was out on the Sally Gap.

Mrs Murphy (on the right), her husband Bill and some of the family on the occasion of her daughter Mary's wedding to Richie Pierce in 1971

Q. *Who ran the Post Office in your young days?*

A. Annie and Willie Gilbert. I remember one bad winter when the post van could not get to Roundwood. The postman came from Greystones on his horse to deliver the post.

In those days we didn't like to get a telegram - it usually meant bad news. Annie and Willie were very nice people. There was also an Eddie Heatley who worked on the post.

Q. *Do you remember many bad winters, in particular the 1947 snow?*

A. We had so many bad winters it would be hard for me to recall one in particular but we also had some lovely summer days.

Q. *When election time came around were you involved?*

A. No. I was very busy looking after my family.

Q. *Did you go to any of the ploughing matches?*

A. I did go to some of the matches and that would have been before tractors were used.

Q. *Do you know the Mass rock near to where you live. Do you ever remember Mass being said on it?*

A. I know the Mass rock well but I don't ever remember Mass being said there.

Q. *Who provided the music for the entertainment in the old days?*

A. Mostly the music was played in houses and on special occasions the Roundwood Brass and Reed Band would play - especially on a Christmas morning the band would march up the street to the Church. Father Butler or Doctor Butler was the Parish Priest.

Q. *Do you remember a Father Lavelle whose house was at Oldtown?*

A. I remember Father Lavelle and I also remember a Mrs Fitzpatrick who lived at Roundwood Park and who gave great parties for the children in the area.

Q. *Were there many visitors to Roundwood when you were young?*

A. There were always people on their way to Glendalough, sometimes they would stop off. They travelled by charabanc.

Q. *Did you travel far from Roundwood?*

A. Not in my young days. When my family got older I visited my son in England and I liked it when he was there but, as you know, there is no place like home!

We said goodbye to Mrs Murphy and to her lovely grandaughter Maria.

Mrs Murphy passed away in October. Mrs Murphy would have celebrated her 97th birthday this year and had an excellent memory. She raised a family of 9 boys and 2 girls. We will never see the likes of her again. May she rest in peace.

Editor's Note

Doctor Butler was the Parish Priest in Roundwood from 1908-1937. Father Lavelle was the curate in Dr Butler's early days in Roundwood.

A half-crown was two shillings and sixpence. The half-crown Kathleen mentioned depicted a fine horse. It was in circulation from 1928 -1969.

A Happening

Tuesday 27th July, 2010: I am looking out of an upstairs window towards the distant sea. The deer with fawn has been around for some days - a rich light chestnut, speckled. This morning they are in the Hollow, just across the marsh from here. The fawn and a fox are playing 'chase me', it seems. The fox looks young, bright red and healthy. The hind is standing with her back to the fawn unconcerned by the shenanigans. And then there is a magpie perched on the head of the hind and apparently watching the game.

The fawn would gallop after the fox towards the edge of the field, about twenty-five yards, and then they would stop, turn around and the fox would be chasing the fawn back to where they started. They would stop together for a minute, and then start again, one or other in the lead. This went on for some minutes.

I wrote it down straight away, lest I would think it was all fantasy or a dream. Well …….. the facts are here ….. interpretation?

DC

Launching the Twentieth Roundwood & District Historical and Folklore Journal

Imelda Duffy

Roundwood Parish Hall, Roundwood, Co. Wicklow
28 November 2009

Ladies and Gentlemen, it is an honour and a privilege to be here tonight to launch the twentieth edition of the Roundwood & District Historical Journal. I have just been told that it is the first historical journal in Ireland to have colour plates!

There's an article in the new journal with the eye-catching title, 'No Jitterbugging Here!' It's an account of Elinor Medlycott's survey of Roundwood, for a college assignment, in 1957.

1957 was a little bit before my time, but I am pleased to say that I did my fair share of jitterbugging on this site - in the old hall - in the 1960s!

In the 1980s, when my sons were in their early teens, jitterbugging had gone out of vogue and I was considered 'pre-historic'. I got used to 'terms of endearment' like 'fossil'! And then, as a mature student, my youngest was doing some research in the library in University College Dublin. I got a phone call. He said, 'Mum, you're in UCD library!' Not quite a fossil, but I was among a list of names in a little book entitled Roundwood & District History & Folklore Journal. Suddenly I had gone from being a 'fossil' to being famous!

The Journal he'd found was the very first published by the Roundwood & District Historical & Folklore Society, back in December 1988. Little did I know then that I would be standing here tonight, unbelievably launching the 20th!

We were a small group with a keen interest in history; something that wasn't such a popular interest, in the 1980s. Since then, however, glossy publications such as pictorial histories of Glendalough and Rathdrum have been published and just like the Roundwood Journal, have sold out. Nowadays, tracing family history is no longer just for Americans; Television programmes such as Who Do You Think You Are, featuring media celebrities, have awakened the interest of the general public and

triggered an avalanche of visits to heritage sites on the internet and to the national archives.

History has grown in popularity and I am delighted that the Roundwood and District Historical Society has grown, and that support for its efforts has grown - as have their activities, with field trips and lectures - as well as the publication of a journal now on the agenda.

I would like to take this opportunity to extend my personal thanks. Producing any kind of publication involves a lot of effort. The launch tonight, of the Roundwood & District Historical & Folklore Society's 20th Journal, is testimony to the dedication of the people who have captured and preserved the history and folklore of Roundwood and its environs, over the last twenty-two years.

This work would not have been possible without the enduring support of the patrons, most of whom have supported the publication of the Journal, year after year, since the very beginning.

Since then, funding has also come from other sources, such as the National Millennium Committee and Wicklow County Council and I am sure the Committee has worked very hard to secure this funding.

Thanks too to the contributors to the Journal, whose research, memories, photographs and personal archive material have provided the interesting and entertaining content that makes up the Journal each year.

All of this has to be collated, edited and prepared for submission, which is the work of the editorial team.

Finally, thanks to all those who buy the Journal, to the retail outlets who stock it and to everyone who has supported the Society in many ways, within the local community.

The Journal

The Journal is an invaluable source of information: covering anthropology geography and culture, as well as history, and is a great reference for students and indeed anyone interested in Wicklow - and Roundwood in particular. In Volume No 14, 2002-2003, Ian Cantwell's article, 'Wicklow Through the Millennia' is a fine example, tracing the influences that have changed society and the landscape, and how our society has adapted to these changes.

What strikes me, reading through each year's Journal is the richness of narrative and folklore, the cultural heritage, and especially the values of the community that have endured through change.

Volume 20 is an engaging mix of statistics, with extensive coverage of the Great Famine in Wicklow, the rise and fall of poverty-related crime, and deportation of prisoners to Australia - and again, the changing landscape, depicted in the history of the construction of the Military Road.

Commercial activity is covered in accounts of fair days and wool trading, and a fascinating article on the history of wool and Wicklow Fleece Wool particularly interesting to me, as I come from a sheep-farming background, and at one time in my chequered career, I used to knit Aran sweaters! Even today, I prefer to wear a real wool garment, rather than a synthetic version, regardless of fashion!

Sport is part and parcel of the social culture and in this volume, there's something too for followers of Gaelic Football. On this occasion, it evoked poignant memories for me. When I was growing up, I envied my younger brother* going off to play football. There always seemed to be a match, or training going on, and the house was always filled with the smell of 'Wintergreen' and several acres of various fields around the county found their way home on football boots! The football would also arrive home and seemed to need endless mending. A 'bladder' would be pulled out from inside a leather pouch and a bicycle patch would be stuck on to mend a hole, and then the bicycle pump would come into play, to re-inflate the whole contraption and it would be laced up, ready for the next outing. The odd medal appeared at home too, but win, lose or draw, football seemed to be great 'craic'.

By the time my eldest lad was old enough to play, the old leather and bladder had disappeared into history, but the 'craic' endured.

The new edition of the Journal covers the 125-year history of the GAA and names, dates and scores of the Football Firsts of Roundwood GAA, and Ballinastoe's Day of Glory in 1975, concluding in a celebration in verse by the inimitable Mick Bolger of Tomriland. Later, of course, they

* My younger brother, Jimmy Conway, who played Gaelic football with Ballinastoe for a time, passed away on November 19th 2009.

joined forces and have become An Tochar and I have many fond memories of fund-raising for An Tochar and the Sports complex, just up the road.

Reading through the new Journal, I am particularly happy to see that the Roundwood & District Historical Society Committee now has a photographer on board. A photographer is a vital asset in providing a pictorial record of people, places and events, which greatly enhances the content and value of the publication. Maybe some day soon, Agatha de Valera Mansfield will venture into movie-making, and future editions will include a DVD!

Conclusion

As I have already said, the Journal is a very valuable reference and indeed I am sure Elinor Medlycott would have been delighted if it had existed when she was writing her thesis, in 1957. Instead, she had to consult a local resident, Mrs George Timmons, which just goes to show how important local knowledge is to someone like Elinor and to students like her, today.

Being a member of the Historical Society afforded me some great privileges in the past, and I met some interesting people, like the late Bobby Childers of Annamoe who gave me a document written by his cousin Robert Barton, in which Mr Barton paid tribute to the knowledge of the local people who worked on the estate.

It is vitally important to record as much of this knowledge as possible, before it dies out, and the task of the people involved in the production of the Journal each year is a noble one.

To quote Elinor Medlycott: 'Would it be a good idea if some young student was to undertake a study of the Roundwood district today and then, like me, he or she could publish it in the Roundwood & District Historical Journal of 2060?'

Happily, I can report that the first and subsequent three volumes of the Roundwood & District History & Folklore Journal were of immense help to my son in college. And while I may indeed be a fossil in 2060, it is thanks to the Roundwood & District Historical & Folklore Society, my name, like my fellow members, former members and subscribers, will be alive and well in many households, here and abroad - and in the library in UCD - for a long time to come!

There are nuggets of fascinating information in every journal and congratulations to the Committee and to everyone concerned on another fine publication. I wish you all continued success - and for your perseverance and dedication, thank you.

Footnote

Imelda was the Secretary of the founding Executive Committee. Her presentation at the launch was brilliant, continuing undaunted by a power outage, lightening and the noise of thunder and monsoon rain!

God is Good

One of the first lessons I learned as a little child is that God in His goodness planted docks near nettles, so that if I stung myself as often I did, I should find the remedy to ease the smart close to hand.

It struck me that the same thing happens with many of the ills of life. When we are in the greatest trouble the remedy is to hand, only often we don't know where to look for it.

Local Sawmills Remembered

John Medlycott

In conversation with Pat Rourke, Jim Rourke, Jim Kennedy, Alec Wolohan, Bob Carter, Ned Rochford, Frank Nuttall and Kevin Byrne.

The story of Wicklow's trees over the last four hundred years is the subject of Michael Carey's interesting book *If Trees Could Talk* in which he gives a very detailed account of the story of the woodlands of Wicklow. The woodland resource has been of major economic importance to the county for generations. In the Roundwood area timber has played a very significant role in the local economy, especially during the twentieth century and many families were dependant on the work connected with growing and harvesting wood. Today this is no longer the case and the numbers working locally with timber have declined.

In Glendalough the Wynne family, who developed many aspects of the area, had a major sawmill all through the twentieth century till it gradually closed down in the 1970s. This was driven by a powerful water turbine, which generated 45kw of direct current. This turbine supplied electricity to both the Royal and Lake hotels as well as fifteen private houses and the Wynne estate, which covered 3500 acres. Initially this mill made pit props for the lead mines and latterly supplied a lot of west Wicklow with roofing timber, fencing posts etc. Wynne's mill was renowned for its Kilagola larch timber. The Kilagola larch wood was at the western end of the Upper Lake where it is understood it was used to make charcoal. Two men and horses were employed to pull out the timber and according to Bob Carter the horses preferred to pull the floating trees through the upper end of the lake and they automatically entered the lake to do this! Another source of timber was the huge plantation of Scots pine on Camaderry. In the 1840s the Mining Company of Ireland planted an enormous number of Scots there and this timber was a form of pitch pine. About 100 years later those on the Glendalough side of the mountain were felled and carted out by horses. Always a couple of loose horses used to accompany the loaded carts as they travelled to Deans mill in Glenealy and a second horse could be harnessed to pull the cart up the steeper hills and especially up around the

mill turn in lower Rathdrum. Skids were attached to the cart wheels when going downhill to prevent the load going forward. In the 1950s, the Glendasan side was harvested by the Delany timber merchants. Delany's foreman was Larry McGann and his big Norton 500 motorbike was the envy of the local youths like Bob!

William McCoy of Glendasan was 'a terrific sawyer' who ran the Wynne mill in the 1940s and was succeeded by Jack 'the Gilly' Byrne of Glendalough. Bob's father Robert was also sawyer at this mill. Bob and Jimmy Richardson worked the mill from 1963 to 1968. J B Wynne who was approaching 100 was still the boss and very much in charge of operations there!

Roger Mary Sweetman established a turbine-driven mill in Derrybawn in 1918. Phelim Byrne was the sawyer and his son, Kevin, has the American Waltham pocket-watch presented to him in 1943 when he retired after 25 years. The timber worked here was top quality oak and other hardwoods. The Derrybawn estate was acquired by Franz Waldburg in the 1950s. From 1953, the mill was rented by Roger Miley and worked by his brother, Bill and Jim Kennedy. The Mileys already had a mill at Knockfinn, below the Chapel Lane in Laragh. In the 1950s, Mileys had the supply of timber for the construction of the Turlough Hill power station. Pat Rourke and Jim Kennedy recalled also how every Friday a lorry load of railway sleepers left for CIE. Kevin Byrne drove Miley's lorry. He worked for 'Roge' for most of his life and remembered drawing the sleepers to Rathdrum, where they were loaded on to the goods train. Kevin would often take timber to Dublin and Athy.

About a mile and a half from Laragh on the Rathdrum road John and Jim Kennedy had a sawmill, which employed about 2-3 men, including Kevin Byrne, in the 1980s and they supplied timber to Kellys of Glenealy. Duffys of Rathnew drew Scots pine and larch for sleepers from Lord Meath's wood, which is in the Vale of Clara.

The Archers had a mill, until the 1920s at the Goatbridge near Avonmore House. George Ievers ran a private mill at Avonmore itself, which was worked off a turbine. He was a skilled wood turner and carpenter; among other items he is reputed to have created his own coffin! The seven Lawler brothers with axes and crosscuts had a mill at Walshe's ground between Annamoe and Laragh in the late 40s and early 50s.

Jim and Pat Rourke recall how at Glendalough House the Bartons also powered a sawmill with a water-driven turbine. This was very economical to run as all that was required, according to Jim, was a drop of oil, a belt, lots of water and away it went! Tommy Leonard and Johnny MacDonald were employed to work this and were the estate carpenters. Local people were able to bring their timber here to have it cut. The charge for a horse load was 5/- and a load would be dealt with in an hour. This mill was one of the many aspects of agricultural industry encouraged by Robert Barton and for nearly fifty years a load of commercial, in the round, left that mill most day for Byrnes of Arklow. A lot of the big larch trees were supplied by Byrnes to the Tyrrell boatyard in Arklow. Pulpwood from here went to Athy.

Jim remembered how Robert Barton never liked to see a big tree being felled; in fact he only allowed trees to be cut to keep men employed during the winter period. He supervised work on the Glendalough Estate very closely and was very particular about the woods. Robert Barton was, it appears, much more thorough than people are today; minimum damage was done as timber was always carefully removed. Perfection was his policy and he did not allow any serious damage to the fields or ditches when timber was being taken out. Once an area was cleared it was replanted and the young forest was always kept clear of undergrowth. He had small groves of trees in many places on the estate. Jim recalls how his word was 'law' and also what a good employer he was. Ned Rochford worked on the estate for a while and his wage in 1946 was £1 16s 6d per week. The Glendalough House mill closed in the 1980s as it was by then too old-fashioned and was probably considered unsafe for insurance purposes.

The Rourke family set up their first mill in the 1980s just near where their present mill is today in Annamoe. Of all the mills mentioned in this article it is the only one still in daily use. Whenever one goes to it there are always other people coming and going for all sorts of timber related business buying planks, fencing posts, feeding troughs, logs and even timber for sculpting. However it is becoming increasingly difficult for Pat to get a satisfactory and regular supply of timber, it may be that the mill is not sufficiently big for today's economic order!

During the Second World War a sawmill was set up on the Castlekevin Estate and it only operated until the timber was cleared from quite a large area. This provided an essential supply of fuel during the 'Emergency' as there was very little coal available at that time. Near Croneybyrne the Byrne family had a mill at Glencawyra from the 1960s until the 1990s, which employed 10-15 men. Another mill was established at the Vartry Waterworks during the time Mr Fitzsimons was Engineer and the late Bill Hatton was the sawyer there. The main supplier of timber for the construction of the dam and the upper reservoir in the early 20th century was Clarkes of Rathnew. Many men learned the trade in that mill and as a result a number of sawmills were set up in the Rathnew area. Another big timber business was Dean's of Glenealy and as a reliable informant explained, 'they made boxes and specialised in butter-boxes but corrugated cardboard came along and that did for them!' Frank Nuttall remembers visiting Dean's in the 1960s and observed that not one of the twelve men working there had a complete set of fingers!

Alec Wolohan established a sawmill at Raheen in 1983-84. His grandfather, Edward, earned his living by felling trees on different estates around the country before he came to manage the timber on the Glendalough Estate in the 1920s. Alec's father, Ned, and his uncle, Din, also were employed by Robert Barton on the timber and in 1950 earned £1 9s 4d a week. Alec started to work there when he left school at fourteen and when he left in 1963 his weekly wages were £6 7s 6d (and he was able to earn £10 as a building worker in Dublin). Alec returned to tree-felling and by the 1980s he realised that to set up a sawmill at Raheen would provide employment for himself and his sons. This was because he knew that timber felling was becoming mechanised and was no longer feasible by hand. This mill at Raheen has been superseded by the Wolohan Timber Homes business since 2002.

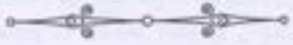
When Henry Keogh lived in Knockraheen in the late nineteenth century he had a sawmill there which is marked on the 1910 Ordnance Survey map but this had ceased to operate by the early 20th century. Travers Nuttall had a small private sawmill at Tittour and Peter Molloy also had one at Ballinastoe. There was one at Glendarragh where a small reservoir was built for it and to provide electricity. The remains of the mill were there in 1949, hearsay says it was not reliable or powerful enough, and the reservoir

leaked. There was another at Altidore in the early 1900s.

Another mill in the area was at Powerscourt and as Michael Carey writes in his book:

> Powerscourt, like other estates in Wicklow and elsewhere, had its own sawmill going back to the mid nineteenth century. The seventh Viscount employed Thomas Parnell in the 1840s to lay out the Paddock Ponds and to construct a water-driven sawmill. (He was an uncle of Charles Stewart Parnell.) The mill was unique in that it relied for its energy source on the water stored in the ponds through the building of a dam. Apparently the dam was initially made of friable stone and gravel, and a very short time after its completion, when the water accumulated and rose to the top of the dam the whole thing collapsed. The dam was restored in 1858-9 with a wall of marl and not raised as high as the original. It was still operational in the 1940s .... but the dam burst again during heavy rains associated with Hurricane Charley in September 1986. It has never been restored.

In talking with the men who have been deeply involved in the local timber business for many years it became obvious that unfortunately this is another traditional occupation that has been overtaken by what some regard as progress and the economics of large scale enterprise.



Coughs and Colds

One of the best remedies for cough, or for hoarseness, of which I know is made from turnip. To make this cough and throat remedy, get a good sized one; do not peel, but wash it well, then cut off a piece from the bottom so that it will stand upright, and after that cut it into three or four fairly thick slices. Place it in a large soup plate, putting the slices back in place one upon the other till there as if it had never been cut. Between each of the slices place a layer of demerara sugar or better honey. Leave it stand for an hour or two when you will find that the juice of the turnip has melted the sugar and blended with it and the soup plate contains several spoonfuls of thick syrup. Give it to the sufferer, a teaspoonful at a time, when the cough is troublesome. Take my word for it, this is one of the best remedies in the world for a cough.

Tree Planting in Roundwood, 1901

Elinor Medlycott

In his very interesting and well-researched book *If Trees Could Talk: Wicklow's trees and woodlands over four centuries* by Michael Carey, published by COFORD (2009), there is a very relevant quotation from Augustine Henry about Roundwood. Henry (1857-1930), writing in 1924 on 'Co-operation of State and Citizen in Irish Forestry' gave great praise to Roundwood's local forestry initiative thus :

> Of all the non-official efforts that I know, the most promising is the planting scheme instituted at Roundwood in Co Wicklow by the Togher Agricultural Association, a local and unsubsidised society, which annually gives prizes in the shape of artistic certificates that are hung in the homes of those who have made plantations during the year. The farmers' daughters in the neighbourhood, which is bleak and at a high elevation, have enthusiastically taken up the movement. It was inaugurated in1901 by the planting of a screen of trees around the parish church by Canon Fagan, PP. The next step was to establish a shelterbelt on the exposed side of the twenty farm houses, all of which have been provided with shelterbelts properly fenced and taken care of. In 1914, in one week in Roundwood, 8,400 trees were planted by fifty people in the district, and 5,500 trees were planted by twenty-one persons in the adjoining district. In 1915, 1916 and 1917, an average of 9,000 forest trees were planted annually in the neighbourhood of Roundwood. In addition ornamental shrubs and hedges were planted in great quantity…..

Henry goes on to describe the inscriptions on the planting certificate of the Secretary hung in a conspicuous place in his best room:

1891 - Planted one hundred trees on taking possession of his farm.
1906 - Another set planted on his marriage.
1907 - Fifty trees planted when the new Vartry reservoir was commenced.
1910 - One hundred trees planted when the National University was founded.
1911 - Fifty trees again planted.

The Historical Society would be fascinated to know how many of these certificates can be traced. We know of one relating to planting in the 20s at Knockraheen. Can anyone help?

COFORD'S permission to publish this extract is gratefully acknowledged.

Only for the foolhardy! Vartry Reservoir Jan 2010

Book Review

Maria Spilsbury and the Wicklow Connection

Mary Davies

Maria Spilsbury Taylor (she added the last name on her marriage to John Taylor) was an English painter working in the late 1700s and early 1800s with a strong link to County Wicklow. While here she painted portraits of notable Wicklow residents, such as landlord Francis Synge of Glanmore Castle and the statesman Henry Grattan of Tinnahinch, and she is also remembered for her large oil paintings of Glendalough. One of these is 'Pattern at Glendalough', done in about 1816 and now in the National Folklore Collection, University College Dublin, which shows groups of country people and gentry, with refreshment tents and horses, and traditional games in progress. Two other paintings, one of which is in the National Gallery of Ireland, are versions of 'Patron's day at the Seven Churches, Glendalough', and show the religious side of the pattern, with groups of pilgrims praying and processing through the monastic site. Another famous painting is 'John Wesley preaching in the open air at Willybank, on the estate of William Tighe', i.e. at Rossana.

Charlotte Yeldham wrote about Maria Spilsbury's Wicklow connection in

Irish Architectural & Decorative Studies VIII (2005). Now she has written a full biography of the artist's life, with Maria's pencil self-portrait, a simply dressed figure contemplating one of her sketches, on the dust jacket. (This sketch, too, is now in the National Gallery of Ireland.) Born in London in 1776, Maria Spilsbury first came to Ireland at the age of twelve when her parents acted as tutors to the family of Mrs Sarah Tighe, moving between the Tighe houses at Woodstock in County Kilkenny and Rossana in Ashford.

Both families were members of the Moravian church, an evangelical body with claims to be the oldest Protestant church, that had originated in Bohemia and Moravia, and had become active in Britain in the early 1700s - John Wesley was influenced by its teachings and there was a strong link between the Moravians and Methodism. According to Yeldham, the Spilsburys hoped to live in nearby Mount Usher. But after a year they returned to London, where Maria, now a member of the Church of England, began exhibiting paintings at the Royal Academy while still in her teens and became notable for her large religious paintings. Eventually in 1814 she and her husband moved with their two children to Ireland at the invitation of Sarah Tighe, and spent most of their next three years at Rossana where two more children were born.

Charlotte Yeldham describes Maria's sketchbooks as being full of drawings of Rossana and of the Wicklow countryside, and Maria also made many oil studies of the Tighe family. She also made a tinted ink sketch of 'John Synge's Pestalozzi school at Roundwood' (see p39) - John Hatch Synge of Glanmore was a follower of the Swiss Pestalozzi system of education, which encouraged a less mechanical and rote form of learning; his school at Nun's Cross was the first of its kind in Britain and Ireland.

Maria Spilsbury Taylor died in 1820 at the early age of forty-three. She was buried in Drumcondra, where her headstone can still be seen in the grounds of St John the Baptist's Church. She left behind in her Irish paintings an important record of people and places in County Wicklow in the early years of the nineteenth century. Charlotte Yeldham's book, with its many illustrations, is a valuable, scholarly explanation of her life and work.

Charlotte Yeldham, *Maria Spilsbury (1776-1820): artist and evangelical* is published by Ashgate, Surrey, 2010, price £55. ISBN 9780754669913.

Knocktemple from the Seventeenth Century

Colm J Galligan

Knockatemple as shown on the 1911 Ordinance Survey map

Knocktemple is among the smaller if not the smallest townland of the county. It stands about 900 ft above sea level. That situation gives it an outstanding view of the surrounding townlands. Its southern approaches are exceptional, particularly that of the Vartry reservoir. The land acreage of the townland was reduced by submerging some of it in the1860s with the development of the Vartry reservoir.

On its west side its boundary with the townland of Knockraheen marked by the rivulet called Byrnes river which flows into Vartry reservoir. The shore lines of the reservoir also serves as its southern border. Its northern border is with the townland of Knockraheen. Its eastern border is with the townland of Knockfadda.

The name Knocktemple arises from the church, which was built there in the 11th century. It was anglicised to Knockatemple later. It was one of the three churches built by the sisters of St Kevin namely, Keene, Kine and Keelagh. The churches were Derrylossory, Dergory and Villa Harpe and the Knocktemple church was the Villa Harpe. By the middle to the end of

the 17th century it fell into disrepair and coupled with the enactment of the Penal Laws it ceased to be used.

An archaeological dig was carried out on the site in 1874, which established the size of the church as being 50 ft long and 26 ft wide. During the dig, an iron bell and sculptured head in stone were recovered. The site is now completely in ruin with a scattering of large stones over a wide area.

The site is covered by a very heavy growth of blackthorn bushes, which makes it virtually impossible to view the site. However there is a very fine example of a Medieval holy water font cut into a large rock which lies about 70 ft north of the ruin site.

In 1653, an Act was passed by Parliament that confiscated all lands in Ireland. This Act had a devastating effect on the native Celtic Irish who lost all their rights to their home lands and so were cleared of their holdings to make way for a major plantation consisting mainly of soldiers of Cromwell's army. In 1690 the Williamite and Jacobite war brought complete success for the Williamites and brought about further land confiscation, the Penal Laws, the suppression of the Catholic religion. However, the Byrne family being Catholics still held onto their farm in Knocktemple and their religious beliefs.

The 17th century saw the shireing of Wicklow and the creation of townlands and naming of same with Knocktemple keeping its original Celtic name.

The new occupants of the various townlands brought in new methods of farming dividing into workable fields using dry stone walls, ditches with hedging and drainage systems and the land prospered.

The townland of Knocktemple was part of the Mount Kennedy estate which consisted of 10,000 acres. It changed ownership from a Miss Elizabeth Barber in 1769 for the sum of £19,691.00 to General Robert Cunningham, Commander in Chief of the English forces in Ireland

This estate remained with the Cunningham family until 1882 when the greater part of the estate was sold to Westminster Parliament following the passing of the Land Act of the same date.

The Land Act gave the tenants of the land an opportunity to purchase their farms over a period of given time.

The census of 1901 of Knocktemple shows that there were twenty-one persons in residence living on the three farms.

The Byrne family had been farming for about three hundred and fifty years when Sarah Byrne took up the holding in the middle of the seventeenth century.

In 1932 Peter Byrne (1908-1997) won his first All-Ireland Ploughing championship, ploughing with horses. He went on to win sixteen more all-Ireland championships making him Knocktemple and Wicklow's most famous.

The land of Knocktemple is of upland quality. In the past all farms were self-sufficient with small numbers of cattle and sheep kept. Some cereals were grown and fed to the animals. A breeding sow or two were kept and also various fowl. Turkeys were bred for the Christmas trade. There would also be a small plot for vegetable growing with a larger area for potatoes growing, of which a sufficient quantity to last the requirement for the year.

Today as I conclude my short history of Knocktemple there are still three farms working as in 1901. However the number of houses have increased from 3 to 9 and residents twenty-one in 1901 census to a present count thirty-eight residents. Despite these change Knocktemple retains its rural tranquillity.

P. Byrne, Roundwood, competing in the Enniskerry ploughing match, yesterday. Irish Independent, Thursday, January 24th 1957

A Salutary Lesson

C M Chambers

I love a good unsolved mystery. 'The Hidden Treasure' by Patrick Brennan included in the Schools Manuscript Collection, (Corcoran 2007) intrigued me. The treasure consisted of a bell, a carved stone head and a glass chalice. It was not found where Patrick said but at Knockatemple. Looking through our other *RDH&FS* Journals, I found Martin Timmons (1990) had described the dig at the old Church at Knockatemple. Now I had somewhere to start. My search for the bell failed (2008).

So next was the Knockatemple head which was described with a drawing (Frazer, 1879).

> The head carved in freestone is a work of good execution, and is very interesting from the disposition of the hair and tonsure. The front hair hangs down in quantity over the forehead, cut straight across: behind, it hangs in ample ringlets on the neck; and the tonsure would appear to have a narrow strip across the vertex, running from before backwards, not above half an inch in width. It was found at the east end of the church and to the left (north) of the altar.

The Head 1879

The Head 2010

The head was carved in the round. This suggests it was to be viewed from all angles but was it just a head or salvaged from a larger sculpture? The shape suggests someone of European origin. The nose could even be described as 'Roman'. The very striking features suggest a personage of distinction who had time and people to look after him.

My next mission - to find out where it is now. Bigger (1915) suggested that the three archaeological finds were said to have been sold by Joseph Keane, auctioneer, in March 1915 at the sale of the effects of Mr H C Hall, of Knockraheen, deceased, a local resident, and a relative of the finder of the treasure. The head was reputed to have gone to Chicago. No problem, after all Chicago is full of Irish and, better still, the Museum network always seems to 'know a man'. I was referred from 'Billy to Jack', but to no avail. I was voicing my disappointment to friends in the village, when it was suggested that maybe to look closer to home. I was pointed in the direction of a local farm and the gable end of an outbuilding. There was the head, but unduly aged since 1915.

This is a salutary lesson to us all to treat historical artefacts with respect. Ignorance is no excuse for abusing our heritage. Prior to the property coming into the hands of the current owners, it had been used for target practice.

Being more positive, is it still possible to glean some information from the sorry remains? Questions then come thick and fast.

Where was the stone from? 'Freestone' is not a true geological term. It usually refers to a soft limestone known as oolite containing few large fossils and no directional grain. It is easy to carve and unlikely to split or shatter. The closest sources of similar freestone are in Drimkeelan stone from Donegal and Dundry stone from Somerset. The first recorded use of Drimkeelan stone in Co Donegal was AD 1174 by Cistercian monks. Dundry stone has a long history of use back to Roman times. However, oolite is also found in pockets around Europe. With the Knockatemple church site being previously called Villa Harpe, was there a Roman connection? It is known there was much trade with Phoenicians bringing goods here from all over the Mediterranean.

What is the age of the carving? Though it was found in a Church, was it from an earlier and pre-Christian era? Did the interesting hairstyle

symbolise a particular clan or group of people? Distinct hairstyles mean that certain groups are instantly recognisable even today, eg Sikhs with their beards and turbans, and the Hasidic Jews with their ringlets.

What is the significance of the three lines on the forehead? Were they the remnants of paint that has worn off the rest of the head? Were they markings of woad or charcoal? Were they the Roman numerals VI crudely applied later or maybe damage during the excavation.

Still wondering but it beats counting sheep during sleepless nights.

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Martin Timmons 1990 Knockatemple Church. *RDH&FS*, J 3, 20-23

Rheumatism

One of the funniest remedies I ever came across was this one.

Take a raw potato, wash it well, then sew in a little bag, and carry it fastened to your clothing. It is very important to carry it always.

In time the potato will shrivel up, but that does not matter; while you carry it your rheumatism will grow less and less. (I never tried it.)

Times Past

Monica Farrell

On Sunday the 1st of August in the splendid new Parish Centre, the Historical Society held an exhibition with the theme: Times Past.

The work commenced early that morning with members arriving with items - large and small and with much enthusiasm the exhibition was assembled.

The exhibition opened at 2.00 pm and there was a steady stream of visitors all afternoon.

The achievements of the ploughing men of Roundwood were proudly displayed and included memorabilia of Willie Murphy, All Ireland champion plough man who competed three times in the World ploughing championship. Jack Halpin, winner of twelve All Ireland Championships spanning forty years from 1946-1986 was also remembered.

The family of Hugh Pierce also lent us his many trophies in the form of beautiful silver cups won by Hugh over the years and thanks also to Tom Mulligan of the Paddocks, another ploughing champion for coming along.

In another section - Mrs Joan Hatton, together with her devoted 'daughter-in-law' Betty were busy with their household chores, including making butter, at which visitors were invited to 'take a turn at churning', a long lost tradition! The children who attended were fascinated watching the process and while Joan and Betty were busy churning the 'baby' slept soundly in Joan's 200 year old cradle, made from iron. How comfortable for the baby? But a truly rare heirloom.

Joan and Betty also showed how bread was baked on the open fire, how the dusting of the house was done with a goose wing,

how the old fashioned iron worked - no electricity and answered the numerous questions put to them by people who attended.

In addition there were household items on view - old jelly moulds, a moustache cup, lanterns and many other interesting artefacts.

Also part of the exhibition consisted of a wonderful collection of wrought iron implements supplied by Joe Timmons, together with an extensive selection of all types of old bottles. The 'Togher Agricultural and Industries Committee' Minute book - going back to 1947 is a treasured item and the old photograph albums brought back memories to many.

Another part of the exhibition consisted of an excellent display on the Vartry Waterworks, kindly supplied by Ned Fleming, Engineer with Dublin City Council. The display chronicled the beginning of the reservoir in 1863, from the small Vartry river, resulting in the excellent reservoir which supplies water to a large population of south county Dublin. This part of the exhibition was held in the front hall of the Centre.

Thanks to Ian Cantwell who was on hand to deal with all genealogical queries.

The day proved a great success and our thanks to everyone who contributed in any way. A special word of thanks to the Parish Centre Committee.

Calf Legs up Wicklow Chimneys and Blackleg

Chris Corlett

For a number of years I have been examining the old farm houses around Wicklow, and I have always had a particular interest in the old style kitchen fireplaces. As a matter of course, I always take a number of photographs, and before I go I always take a quick peek up the chimney and photograph its construction. In October 2006 I photographed a large stone flue above the kitchen hearth in a house at Merginstown, near Donard. Not surprisingly, the chimney flues are always in darkness, so it is only with the flash of the camera that it becomes more clearly visible. In this instance I noticed something out of the corner of my eye, clinging tightly to the side of the stone flue. Taking a closer look I noticed that the 'something' was a pair of animal legs held by string to an iron nail in the wall of the flue.

In many kitchen fireplaces it was not uncommon to put flitches of meat up the chimney for smoking and curing, as a way of preserving meat in the absence of refrigeration. Immediately, however, I realised that this was different, and I instantly recalled having heard of the tradition of placing calf legs up chimneys to ward off blackleg in cattle. Blackleg is a particularly fatal disease in cattle. In more recent years vaccinations have been developed that have dramatically reduced the incidences of the disease. However, before modern medicine, farmers were at the mercy of this and other diseases in their stock, and developed their own ways to prevent them.

Pl. 1 Calf legs hanging in the chimney flue at Merginstown, west Wicklow.

In 1939, during the Poulaphuca Survey, Françoise Henry visited a house in Baltiboys where she was shown the hind leg of a cow that had died from black leg, and had been hanging in the chimney for sixty years or more. It was not recorded specifically what the purpose of this was but it was suggested

that it 'hung there as a preventative against the other cattle being affected' (Corlett 2008). Also in the late 1930s it was recorded that people living in Templelyon near Redcross hung the hind legs of a calf which died from 'black-leg' in the chimney:

> 'These were said and believed to prevent other cattle on the farm from getting the disease. This custom was observed up till 1932' (UCD National Folklore Collection 926/40).

Some older people still recall this tradition, and I have come across accounts of calf legs similarly hung up chimneys in Johnstown near Arklow and Knockraheen near Roundwood. In the Johnstown example the father of the owner was advised in the 1920s by a man from Arklow to hang up the legs of a calf that had died of blackleg up the chimney in order to ward off the disease in the rest of the stock. Unfortunately, the chimney was blocked and it was not possible to see the calf legs which reportedly still hang there. Similarly, the Hatton's of Knockraheen blocked their old chimney up, but left the calf legs still hanging in the flue. Clearly the tradition of placing these blackleg calf legs up chimneys was widespread throughout Wicklow. Similar traditions are well documented in Co Mayo, where the calf legs were usually hung from the rafters in the kitchen. What is not clear is how old this tradition could be, though there is no reason to think that it might not be thousands of years old. It would be interesting to learn if the readers of this Journal know of any other examples of this tradition in the county.

Reference

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Fresh Air

The greatest necessity for good health is good fresh air and plenty of exercise.

Blackleg in Cattle

John Moriarty

Blackleg is a very common disease in cattle in Ireland. While the course of the disease is twelve to thirty-six hours, generally animals are found dead by herdowners without any premonitory signs. Where a sick animal is observed it is very depressed, lame and has a very high temperature.

The causative agent of this rapid and fatal disease is the bacteria Clostridia that produce potent toxins. Blackleg is specifically an animal disease, caused by *Clostridium chauvoi*. However on some farms other clostridia may cause what is known as pseudo-blackleg, which is similar and equally as devastating.

Clostridial bacteria are found in soil virtually everywhere that livestock have been kept. These bacteria are found in soils, surviving as extremely robust spores which may persist for years. On some farms, risk to animals may be limited to a particular field or even a part of a field. While not contagious between cattle, outbreaks do occur in groups of animals that have been directly exposed to the bacterium through ingestion of soil. In general animals between six months and two years of age are affected. Other devastating diseases caused by different Clostridia are botulism, 'lockjaw' (tetanus), malignant oedema and bacillary haemoglobinuria.

Once the spore is ingested, it may reside in muscles until an event such as bruising causes it to germinate and produce its toxin. This toxin destroys muscle, producing a blackish colour and hence the derivation of the term 'blackleg'. Leg and heart muscle and sometimes the diaphragm and tongue are affected. Gas is often produced and may be felt as crepitation on palpation. Veterinary pathologists often describe the butyric smell of rancid butter being very evident in the post mortem room where a blackleg animal is present.

Blackleg is almost entirely preventable by vaccination. Clostridial vaccines are very effective if given to young, susceptible animals in time for them to raise their resistance before being challenged by disease.

The finding of calf legs in chimneys in Wicklow as reported here by Corlett may be an attempt by the original herd-owners to develop an autogenous

vaccine. An autogenous vaccine is a crude vaccine prepared from tissues of diseased animals, which is then administered back to animals. In the Wicklow area, hearsay was that running a needle and thread through the infected leg in the chimney and then sewing it into the skin of healthy cattle gave protection, though no one remembers doing it themselves. Doherty (Doherty 2001) describes the tradition of placing calf legs in chimneys where scrapings from the dried muscle were spread on tape and inserted as a seton in the skin of a live animal. He suggests that a very crude immune response may be elicited. However, one could argue that only the spore would be available and this in itself would not produce a sufficient immune response, at worst it would risk actual disease in the animal.

Nevertheless, regardless of queries regarding efficacy, association of 'smoking' of affected tissues and injection into an animal does indicate some level of sophistication in this folk tradition.

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Warts

To cure a wart, gather either a flower or leaf of the ordinary dandelion and squeeze the stem. A drop of the milky juice will appear, touch the wart with that and leave it to dry on. Repeat as often as convenient. The wart will turn black, and after a time will drop off.

The woolly lining of the pods of broad beans may be rubbed on the wart often cures the wart but dandelion are best.

Killruddery

A glimpse of North-East Wicklow in the early 1800s

Mary Davies

Two large watercolours of the Military Road by Thomas Sautelle Roberts (1760-1826) were featured in this journal last year. Roberts painted many Wicklow views - when he had an exhibition in the old Irish Parliament House in January 1802 most of the paintings shown were of County Wicklow. The paintings were intended for an ambitious project, never completed, 'Illustrations of the chief sites, rivers and picturesque scenery of the kingdom of Ireland'. The two of his Wicklow watercolours reproduced here are of north-east Wicklow with south County Dublin in the distance: one shows Windgates in the foreground and looks northwards towards the Dublin Mountains, the other looks across to Bray and Killiney Bay from the west. Both include the Little Sugar Loaf as a prominent feature.

The paintings date from about 1802, and show the prosperous countryside of this part of Wicklow just after the 1798 rebellion and nearly half a century before the Famine. Powerscourt and Killruddery were, of course, among the largest and best-known estates and one of Roberts's paintings of the Military Road showed a glimpse of Powerscourt House. Here the first painting, a view of Killruddery and the Little Sugar Loaf, has a tantalizing view of Killruddery House in the middle distance at the right-hand side.

Killruddery in 1802 was the home of the newly-married 10th Earl of Meath, he had succeeded to the title not long before when his older brother was killed in a duel. The house shown is not the present Tudor-Revival mansion, designed for him by Sir Richard Morrison in 1820; it is the previous house, built in the 1600s. Its gables are just visible, and there is smoke rising from several chimneys. The famous garden with its twin canals is hidden in the trees and another feature that does not show up clearly on Roberts's painting is the large enclosed seventeenth-century deer park to the south of the house, extending right onto the slopes of the Little Sugar Loaf and southwards nearly to Templecarrig.

All the land in the foreground would be part of the Killruddery estate, and the thatched cottages are those at Windgates, alongside the road from Bray

Bray

to Wicklow. The cottages seem substantial; the most southerly one has an impressive chimney with smoke rising from it, one further back has a window in the gable end, which suggests it may be two-storey. Thatch, rather than a tiled roof, would have been normal at that time. The hay ricks behind the houses are large, suggesting prosperity, and there are sheep in the nearby field.

The Little Sugar Loaf, or Giltspur Hill as it was once called, takes up the left-hand side of the painting. There are boundaries with low trees or hedges on its lower slopes, and a noticeable road or track running up towards the summit. Beyond is a distant panorama of the mountains and hills of south County Dublin under a blue sky lightly brushed with clouds.

The second painting shows the western side of the Little Sugar Loaf, again with noticable paths or trackways on its slopes. The viewpoint of the artist is somewhere south of Enniskerry and Tinnahinch, and the fields between there and the Little Sugar Loaf look well tended, with rows of trees along the boundaries. There are no animals on view other than a picturesque group of deer on a rocky knoll in the foreground - it is an empty landscape, with only one small house to catch attention high up on the right hand side. Instead the eye is led towards the Irish Sea in the distance, with a few sailing ships almost invisible on the water, and the curve of Killiney Bay beyond.

Down at the seashore, almost in the centre of the picture, there is a hint of the presence of the town of Bray. At this time Bray was a growing community, with a population of about 2,000. It was already an up-and-coming seaside resort, with visitors in summer flocking there for 'sea-bathing and goat's whey', both supposed to be good for invalids. The Earl of Meath was the lord of the manor of Bray, and ground landlord of much of the town, so this painting matches well with the one that shows Killruddery itself. Both give an impression of a well-treed scenic landscape, one that was already popular with the many visitors who came in horse-drawn vehicles to admire the 'Garden of Ireland'.

Schooling in the Locality in the 1800s

Ian Cantwell

Up to the end of the 18th century formal schools in Ireland were private and confined to well-off gentry and merchant classes with the exception of scholarships made by wealthy patrons to bright students. For the vast majority basic learning came from within the community and paid schoolmasters, sometimes itinerant, who ran 'hedge' schools, mostly from their homes, and were paid in pennies. An alternative was the Church of Ireland who sponsored educational schemes through the Charter School system, education societies via local landlords and parochial schools, which tended to be limited to Protestant children. There were also Catholic parochial schools, though they are mostly unrecorded, but it is likely that urban-based lay sodality organizations played a role from the 1830s when they spread to rural areas.

The first organized school known in the area was the Charter School of Raheen, 1737 to c1776. This was founded by the Incorporated Society for Promoting Protestant Schools in Ireland, founded three years earlier. Their ideal was to educate and convert the rural poor and create self-sufficiency with modern agricultural and manufacturing skills in the farm, and home husbandry. It appears to have had limited success.

By the 1820s education in Co Wicklow was well established through locally funded schools that received grants from a variety of church and auxiliary organizations. One of the most important was the Wicklow Education Society who sponsored teacher-training, school buildings and books, etc. In 1819, according to their reports, there were six schools all of which were Catholic. Rev Johnson PP of Roundwood said 'That the increase of the number of scholars in attendance in this parish is greatly owing to the encouragement given by distributing books gratuitously'.

Rev Hepenstal, Church of Ireland Rector, reported that a new school had been built in Roundwood for 30 and religion is taught in all with currently 300-400 pupils in the other six, as well as two Catholic and Protestant Sunday schools. Scripture reading was approved but catechisms and books of religious controversy were excluded. There were also Church of Ireland parochial schools in Ballinastoe, founded c1815, and Calary, founded

c1826 with the formation of the parish. In the latter, William Smith aged nineteen, who had attended teacher training at the Model School in Dublin was the teacher. One school in Roundwood was reported as being open three days a week in summer and one in winter, which was probably typical.

John Synge's school in Roundwood was perhaps the most interesting since he introduced the methods and philosophy of Pestalozzi, an Italian educationalist, who was the forerunner of the child-centered philosophy of Montessori. In 1819, it had seventy-eight children but declined thereafter as, by the 1821 census, it had only nine. Its subsequent closure may have been due to the Synge's move from Roundwood to Glanmore Castle.

John Synge's Pestalozzi School at Roundwood, c. 1814-19 (Maria Spilsbury)

In addition there were various private teachers who ran schools at home, though their numbers fluctuated. For instance, in 1819 there were nine schools in Derrylossary Parish with new ones at Tomriland, Castlekevin and Knockfin. Others had been in Annamoe, Glenmacnass and Ballinastoe but had closed by 1822; the last was run by Philip McKeon with four students. Around the same time Christopher Byrne had a school house in Carrigeenshinnagh, Mr Redmond had 50 pupils in Knockraheen and James Nangle 24 pupils in Knockadreet.

According to the 2nd report on Irish Education, 1826-7, private teachers were: John and Elizabeth Bates, Raheen, Christopher Byrne, Annamoe, Michael Byrne, Carrigeenasheena, James Fanall, Togher, John O'Brien, Roundwood, Thomas Prendergast, Moneystown, Pierce Ryan, Brocha (Brockagh), Stephen Stretch, Glasnamullen, Catherine Clark, Castlekevin, Patrick McMullen, Balinastoe, William Johnston, Trooperstown, and Mary Kerfoot, Ballard. Of these the Bates and John O'Brien were Protestant and the rest Catholic. The 1821 census recorded c 250 children of school age in Derrylossary and Glendalough Parishes, which gives one teacher for every 23 children. In the county there were 284 teachers for 8,705 pupils, a ratio of one to thirty.

An 1835 Inquiry on Education in the parish stated that the Parochial School had 15 males and 15 females with an average attendance of 17 and increasing. The curriculum was mainly the 3Rs. It received a grant of £8 per annum from the Society for Discounting Vice and the students paid 1½d to 3d per quarter. Mary Byrne's school had six males and seventeen females with an average attendance of fifteen, but was diminishing. She taught mainly spelling and reading; fees were 1s 6d per quarter. Thomas Prendergast's school had an average attendance of between 15 and 70. He taught the 3Rs and fees were 2s to 4s per quarter. There were also two schools patronized by the Catholic clergy in Glendalough around 1830.

In the early 1830s the government introduced the National School system to Ireland. This scheme was innovative, as nothing similar existed elsewhere in the kingdom, mostly served by parochial schools. In its early days it was intended to be non-denominational but this failed due to the insistence of religions for denominational education. The Board of National Education bowed to this pressure and single denominational schools became standard, a situation that has only begun to change in the last thirty years. The two earliest National Schools were St Kevin's, Glendalough, 1832, and Trooperstown, 1833. Many subsequent National Schools had been private.

The general procedure was that a school was built from local resources and that building, furnishing grants and school supplies were then applied for on the basis of receipts. This was followed by a grant for a teacher's salary but the manager was responsible, as

the employer, for the hiring. The Board would ensure that the teacher was trained. In the latter part of the century this involved serving four years as a monitor followed by training in a Model School that specialised in teacher training complimented by in-school training under a principal. In earlier years, experience was the most important factor. The Board kept an eye on the schools through annual visits by inspectors. They would assess both the proficiency of the students and accuracy of the school accounts. A teacher could be penalised for inefficiency or inaccurate accounts. The latter was important as student numbers determined the number of teachers and salary grants.

While the manager employed the teachers the Board had the right to punish them. These were graded in order of severity, to admonish, to reprimand, severely reprimand, fine (usually £2), or depress (demote). The Board never dismissed teachers but could withdraw the salary grant forcing the manager to do it, though he had the right to do this anyway without reference to the Board. The usual reasons for dismissal were bad relationships between the manager and teacher or if the teaching was poor or there was a loss of confidence among the parents who would send their children elsewhere. Sometimes the manager was reluctant to dismiss a teacher, especially if there was a dependent family, until actually forced to do so. Of course teachers could also resign and many did, with a high turnover in some schools at certain times. The reasons ranged from a dislike of the area or manager, lack of proper accommodation, a badly run school, or chance of promotion. While religious friction was mostly non-existent, political differences were sometimes significant; for instance, some schools were caught up in the fallout relating to Charles Stewart Parnell and Katherine O'Shea, which became public knowledge in the late 1880s.

St Kevin's National School

St Kevin's National School was the earliest in the area. It serves as a good example of the trials and tribulations of education system of the time. It was founded in 1831 in Brockagh and built with donations from the poor of the

area plus £1 10s from Henry Grattan and £1 each from Laurence Byrne, Cronybyrne and Richard Purdy of the Mining Company of Ireland (MCI).

Its dimensions were 40 feet by 16 feet with three windows; it was entirely roofed but thatching was not complete as the walls needed plastering. A tender by E C O'Connor to complete the construction was £19 8s 6d, though a proper job was estimated at £45. An application for a building grant was also made for £50, consisting of fitting up £12, requisites £5 8s; local contributions were £46 14s 7d to building and £7 18s 6d to fitting up. In 1835 an application was made for new windows at £7 16s.

Thomas Hanlon was the 'underpaid' master. Elementary books with Catholic and Protestant catechisms were supplied by the parents. The hours were 9 am-4 pm, six days a week. Attendance was 40 boys and 40 girls in the winter and 30 boys and 20 girls in the summer, 90 could be accommodated. Two other schools 'patronized by Catholic Clergy' were nearby.

Signatories from Church of Ireland parishioners to the June 1832 application were: James Dolan, Henry Harding, John Richardson, Thomas Miller, Samuel Dolan, Abraham McCan, William Mahan, Richard Mahan, George Mahan, Roger Mahan, Owen Byrne, Robert Mahan, Michael Byrne, William Richardson, Henry Byrne, John Moorehead, Abraham Halman, John Andrewartha, Ralph Woodward, Christopher Coulter, William McGinn, Richard Mahon, Richard Dolan, Widow Mahon and George Dolan. Catholic signatories were Rev George O'Connor, Andrew Lyons, John Byrne, John Kavanagh, Patrick Doyle, Richard Kavanagh, James Moran, James Flin, John Fitzwilliam, James Ke..., Denis Kavanagh, Phelim Toole, Peter Redmond, James Byrne, John Byrne, James Jones, Hugh Keev..., Peter Byrne, Christopher ..., Patrick Byrne, Thomas Byrne, Roger Ma..., James Da..., and Edward Y... (page obscured by binding).

A second application for £20 for desks and seats was signed by Church of Ireland Henry Harding, Samuel Dolan, William Richardson, John Richardson, Roger Mahon, James Dolan, Ogy Byrne and Catholics Rev George O'Connor, Andrew Lyons, James Byrne (the trustees) Thomas Byrne, Patrick Byrne, Phelim Toole, Denis Kavanagh, James Redmond and Robert Harmon. This stated the school is 40 ft by 26 ft but had no

desks or chairs. There are 80 boys and 50 girls in the winter and 60 boys and 40 girls in the summer, paying 1s and 2s per quarter; the teacher was Christopher Byrne.

A teacher's salary application, August 1840, for Michael Byrne aged 21. No local funds but children paid between1s to1s 5d per week. There were 19 boys and 21 girls but was expected to increase now that schoolroom was made more comfortable. The Board granted £8pa. An 1858 application for salary of workmistress, Eliza O'Rourke aged 25, made by Rev Coleman. The nearest school was Rathdrum and 'a very large number of young females can get no instruction'. There were 40 boys and 28 girls allowed.

An assistant teacher's salary application, October 1862, for Patrick Farrell 17 years; he was monitor at the school 1858-62. The question arose as to whether the extra teacher was justified but O'Rourke was of long service, diligent, and desired any legitimate help, so it was allowed. Attendance was 78 boys and 57 girls, averaging 32.8 boys and 24.1 girls over the previous six months. Inspector's report had 80 boys and 58 girls, averaging 41 boys and 29 girls, on the day there were 31 boys and 21 girls.

An assistant teacher's salary application, January 1881 for Edward Balfe, aged 21, by Rev O'Donnell. This was his first engagement; he had been monitor at Carnew NS but was untrained. Average attendance was 80 students so an assistant was allowed.

During 1835-37 James and Mary Ellis were teachers at £16pa. They were succeeded by Mathew and Mary Ryan. In November 1837 Rev Hepenstall preferred a charge of drunkenness against Mathew Ryan and called for his dismissal. According to the inspector, Rev Spencer (curate) taxed the teacher for improper conduct and while he admitted it he claimed that Spencer forgave him. Spencer denied this and said he feared for his safety and enclosed a certificate from the RIC as to Ryan's conduct. The Board fired him but Spencer asked for his reinstatement as he did not think Ryan would be dismissed and said he was an excellent teacher, but the Board refused. A similar memorial from Ryan is refused but Mary Ryan continued teaching at £6pa.

She was replaced in April 1840 by Christopher Byrne (at £8pa) but the Board cancelled the salary for two years to 31st March 1842 as it was closed. In 1842 Christopher Byrne was dismissed and replaced by Terence Keegan who died soon after. The school was again closed and described as 'out of repair', till Daniel Folis was hired at the end of 1843. He resigned in early 1847 and was followed by John Johnston, 1847-51 and Christopher O'Rourke, 1851-70.

In 1854 trustee, James Byrne, wrote that co-trustees, Rev O'Connor and Andrew Lyons, were dead and nominated Rev Coleman. In 1856 Board recommended that a new lease be made rather than new trustees appointed; accepted. It became a male only school from 1866.

O'Rourke was admonished for the low proficiency of pupils in grammar, geography, arithmetic, writing and for neglecting to instruct the monitor, Michael Healy, in 1855. Patrick Farrell was appointed senior monitor 1856, and Eliza O'Rourke workmistress in 1857. O'Rourke was granted £12 as good service salary (a further £6 in 1865), a premium of £1, and 30s for instructing Farrell in 1861. In 1863 an application for a salary for evening school was rejected because 19 students were not enough. John Farrell was appointed junior monitor 1863, promoted to senior in 1864 and became assistant teacher in 1865. Numbers of students were increasing so in March 1866 Rev Rowan made a salary and book grant application for a new school for females, St Kevin's Female national school. The school had been built in the previous 12 months costing over £200 but up to 'to the most approved models'. It was a large building with two rooms 28 x 20 feet and 12 x 20 feet. The school was on a slope and part of the building had two storeys; the teachers lived underneath.

The two schools continued in parallel, with the original St Kevin's becoming a male only school.

In the Male school, James Gaffney was senior monitor in 1866 and replaced by Michael Cullen for 1868-72 but his exam results were 'so discreditable' he was then replaced by John Ruth in 1871.

O'Rourke the long serving master left in 1870 and was replaced by Pat Butler, 1870-1, then Malachy Barry 1871-3. In 1872, there was a Board query regarding missing articles of music, tuning fork and manuals. In 1873 the Board reported that accounts, order and proficiency were

unsatisfactory and that Barry 'will be severely dealt with if there is no improvement'.

It looks as if this happened as new names cropped up, James Kenna 1873-7, James Connorton 1877-82, Patrick O'Callaghan 1883-4, William Breen 1884-90. Others were Eliza Nolan 1871-2 and Edward Balfe 1881-84. A Peter Doyle is mentioned in 1881.

In 1875, the manager recommended a new building but in the meantime emergency repairs were needed for the windows. In 1884 Agricultural instruction was neglected. In 1890 the school was permanently closed and amalgamated with St Kevin's Female NS due to the closure of the lead mines and subsequent migration of miners and their families.

In St Kevin's Female NS, Sarah Duffy, 26 years was head teacher, (trained in the Central Model School in 1860, and previously at Ballintra, Co. Donegal) and Cecilia Shannon, 19½ years, assistant teacher, then a 4th year monitor in Balladereen, Co. Mayo. Sarah Pitts was to be workmistress. An extra £5 was sought for teaching a choir. The MCI, managers of Glendalough NS, offered no objection. The Board allowed £26 for Duffy and £14 for Shannon.

Head teachers succeeding Duffy, were Bridget Marrion 1867-70, Eliza Sheenan 1870, Mary A. Johnston 1870, Catherine Carton 1870-76, Anne (Annie) McCarthy, 1877-82, Marianne Gallagher 1882-89, Ellie Hourihan 1889-92 and James Larkin 1892-1907 (went to Sonnagh NS, Co Galway). Assistants were Eliza Sheenan 1867-70, Kate Doyle, 1870-74, Kate Byrne 1877-81 Elizabeth (Bessie) Brennan 1881-84 (aged 21, previously monitor in Rathdrum), Kate Usher, 1881-83, Margaret Jones 1884-6, Eliza Prees 1886, Anne O'Rourke 1888-9. Senior monitors included Kate Doyle and Eliza Nolan, 1866-70, Mary Farrell 1870, Kate Pitts from 1872, and Sarah Bowen and Dora Hatton in 1881. An 1881 application for salary grant by Rev Pierce O'Donnell for Brennan said the average was 9-21 boys and 90 girls but was affected by a great storm.

In 1867 Duffy was decreed not to be eligible for a retirement grant as she was 27 and of limited service, but one year's salary was allowed. In 1869 Sheenan was declared competent for voce music but not harmonium. In 1870 Doyle was admonished for poor teaching and though the manager complained, the Board did not change their mind. In 1876 Carton was

severely admonished for arrears and omissions on accounts; 'if there is no improvement she will be depressed and declared ineligible for service, except as assistant'; she was given three months notice. In 1884 Jones was complemented on attention to duty and intelligence.

In 1883 one senior monitor's salary was cancelled. In 1884 instruction of music was ordered to be in normal school hours. In 1890 Anne O'Rourke's salary grant was cancelled. In 1891 Denis Darcy complained that his daughter, Ellen, was not appointed as monitor; the Board took no action. In 1897 Kate Cullen was not recognized as workmistress as she had failed sewing but considerable improvement was recorded. In 1899 the Board wrote that political meetings cannot be held in schools. In 1903 the out-office was in bad repair. In 1904 Miss Winifred Larkin was appointed manual instructress.

Sources

The records of National Schools are now held in the National Archives and usually have the initial application (successful and unsuccessful, they give details on the school at the time), registers (they detail changes over time with comments about annual inspections and other issues) and miscellaneous files dealing with specific issues referred to in the registers. Recently files relating to the early 20th century have been made available for research. The information on private schools is scattered but see earlier journals, Fr Nevin's excellent Parish History and government inquiries into education held by the National Library.

The sketches are from *Maria Spilsbury (1776-1820): Artist and Evangelical* by Charlotte Yeldham.

Fleas

I came across an unusual use for alder leaves. In the old days they collect the alder leaves fresh with the morning dew on them and brought them into the room troubled with fleas. They attracted the fleas, (to drink?) which then could be easily thrown out. In our day we used DDT.

Jeremiah Henly (1845-1926)

National Schoolteacher and Educationalist

Susan M Parkes

Henly in Calary School, in the 1860s

Jeremiah Henly was a young national school teacher in Calary School, Co Wicklow in the 1860s.[1] He was an active teacher, a quiet, stern man and disciplinarian. He became one of the founder members of the national teachers' union, the Irish National Teachers' Organisation (INTO) in 1868. Born in Co Meath, he had trained as a teacher at the National Board's Training Institution in Marlborough Street, Dublin and had qualified as a first class teacher.[2] Later as principal of the Christ Church Leeson Park national school, Dublin, he was awarded one of the coveted Carlisle and Blake premium prizes, which were given each fourth year to the best school principal in each school district.

When Henly was working in Calary in the 1860s, national school teachers were beginning to form local associations to lobby for improved working conditions, particularly in relation to salaries and security of tenure. The national school system had been established by the government in 1831 to provide schooling and literacy for the poorer classes in Ireland. Under the rules of the system the Board of National Education gave grants to schools who applied for aid towards the building of school houses, for school effects such as desks and books and a salary for the teacher. Each national school under a local manager (usually the parish clergy or landlord) was required to provide one third of the building costs, to supplement the salary of the teacher, to teach the national school curriculum and obey the rules laid down by the National Board. In poor parishes often there was little money to provide for a gratuity so the teachers were dependent on the payment from the National Board, which was small. In 1860s the salaries paid to national teachers ranged from £52 a year for a first class male principal teacher (£42 for a female) down to £18 for a third class principal (£16 for female) In addition the teachers could be dismissed by the local manager without due notice.

Vere Foster and the Irish Teachers' Journal

The idea of forming a national organization for national teachers had been under discussion for some time and in 1859 the first congress of local teacher associations had been held in Dublin. Henly was active in the Wicklow teachers' association and in 1863 he assisted in organising a central meeting with the Kildare and Meath local associations.[3] However, it was realised that if the teachers were to be successful in forwarding their cause, they needed a public figure to lead the campaign. It was decided therefore to approach Mr Vere Foster, the philanthropist and social reformer who had become well known for his work improving the conditions on board the emigrant ships going to America and Canada. While travelling around the country, Foster had become concerned about the condition of many national schools and he had offered to replace thatched roofs with slates and earthen floors with wood. He also popularised sets of headline copybooks designed to improve the standard of hand writing in national schools.[4]

Henly was among the group of teachers who first approached Vere Foster and following discussion it was decided to found a monthly professional teachers' journal, which would inform teachers and the general public of key educational issues. Chamneys, a Dublin publisher of magazines and journals, agreed to edit and print the journal while Henly was to act as the chief leader writer. Henly had already written some articles for Chamneys, and with Chamney acting as official editor, Henly was free to write strong and critical leading articles in the new journal.

The first edition of the so-called *Irish Teachers' Journal* appeared in January 1868 and Vere Forster wrote a lengthy leading article espousing the cause of teachers' rights and declaring his support for the journal that was 'strictly non-political and non-sectarian and devoted solely to the subject of education'.[5] The journal consisted of sixteen pages and initially cost two pence. It served as vital link between the various local teachers' associations (There were ninety-six of these by 1869) and the central teachers' association in Dublin, which eventually became the INTO. Reports of local associations' meetings were reported in the journal and a lively debate on key educational issues took place on the letter pages.

The first year of the publication, 1868, coincided with the setting up of the Royal Commission on Primary Education in Ireland, chaired by Lord

Powis and the future structure, finances and organisation of primary education was under debate. For teachers the same main issues remained; - these were increased salaries, employment rights and pensions.

The leading articles in the journal reflect these issues. For example one entitled 'The present Duty', (February 1868), argues that teachers should be encouraged to lobby the Irish MPs sitting at Westminster, and to petition not only the Lord Lieutenant, Irish Chief and Under Secretaries but Mr W E Gladstone, the prime minister himself. 'Pensions' (March 1869) stressed that the granting of pensions would meet two evils - 'it would retain the teacher in service when experience begins to produce in him its best fruits; and it would, when his career of usefulness as a public instructor should come to its natural close, enable him to be removed without injustice to himself'. 'Inspectors upon the teachers' position' (April, 1869) stressed the value of good teachers and that they deserved much better treatment than they at present received. The inspectors' reports supported this view and 'the apprehension of a change for the worse in the mode of paying their salaries has unsettled some of the most skilful teachers, and disposed the younger to turn their attention to appointments in the excise and the civil service...' A system of payment by results whereby the teacher's salary was based on the successful performance of the pupils in the annual examinations had been introduced in England in 1862 and it was feared that a similar system would be introduced in Ireland.[6]

In addition to his leading articles, Henly began a popular tutorial section for teachers, advising on the National Board's examinations for teachers' promotion and on practical classroom teaching. Prior to 1900 the national schools teachers were classified into third, second and first class with appropriate rising salary scales. Promotion from one class to another depended on passing the National Board's set of teachers' examinations plus a good report from the inspector. Henly's tutorial notes over the years proved very helpful to young teachers who were preparing themselves for these examinations.

Setting up of the Irish National Teachers Organization, 1868

The first formal congress meeting of the new Irish teachers' union, the INTO, was held on August 15 1868 and a second one followed in December 1868. A central executive committee was established and the aim of the organization was declared to be:

> The promotion of education in Ireland, the social and intellectual elevation of the teachers, and the cultivation of a fraternal spirit and professional intercourse with kindred organizations in this and other countries.

Henly's *Irish Teachers' Journal* became the official organ of the union and thus an influential voice in Irish education. The journal later became the *Irish School Weekly* in 1904 and later again *Muinteoir Naisuinta* recording the union's activities for over a hundred years.[7]

Appointment to the Church of Ireland Training College, 1884

In 1884 Henly was appointed as master of methods and lecturer in mathematics in the new Church of Ireland Training College, Kildare Place in Dublin. The college, which was co-educational and residential, offered a two-year initial training course for Church of Ireland national school teachers. The majority of the students came from the northern dioceses and they much appreciated the educational opportunities that the college in Dublin offered. The first principal was Rev Canon Henry Kingsmill Moore and Henly was superintendent of the men's department. The two men worked well together. Henly continued to write articles for the INTO journal and his knowledge of the national school system and of practical teaching were much valued by Kingsmill Moore.[8]

From time to time Henly's trenchant articles in the INTO journal, though written under a nom-de-plume, caused problems for the college. However the principal and the governors stood by him and supported his individual right to express his professional opinion. For example in 1903, Henly was reported by the National Board to the governors of the College regarding an address which he made at an INTO meeting in Dublin. Henly was very critical of the new Revised Programme of Instruction which had been introduced into the national schools in 1900. The old payment by results programme whereby teachers were paid a bonus payment based on their pupils' results in the annual examinations, had been abolished, and a broader and more practical curriculum, which included subjects such as drawing, elementary science, manual instruction and cookery, had been introduced. Teachers found the new programme too extensive and over ambitious. They missed the security of the old system, particularly as teachers' promotion was now based on a graded classification and

inspectors' reports. Henly denied that he had spoken 'out of turn' and emphasised that he, as a lecturer at the training college, had given his support to the changes and had attended special courses on mathematics and science. Henly strongly stood by his right as an individual to express his own views; he wrote to Archbishop Peacocke, manager of the college:

> I trust your Grace will not consider it inconsistent with the efficient discharge of my duties in the College that I should be allowed to exercise and express an independent judgement on educational questions, outside the College, and to be free to engage in discussions of these questions in temperate and moderate language.[9]

The governors of the College gave their support to Henly and wrote to the National Board to that effect.

Two years later in 1905 Henly was once again in the public eye following another trenchant article, which he wrote (under the nom-de-plume 'Beta') in the *Irish School Weekly* entitled 'The Passing of the Male Teacher'. This was a sharp criticism of a new policy introduced by the National Board known as 'Rule 127(b)' whereby boys of under eight years had in future to be taught by a woman teacher. This meant that younger boys could no longer

Staff of the Church of Ireland Training College, 1911. Jeremiah Henly (front row, second left) beside the principal, Rev H Kingsmill Moore (by permission of the Church of Ireland College of Education)

attend a one-teacher school under a male teacher and thus schools would have to amalgamate. Henly rightly foresaw a decline in the number of young men entering the teaching profession and this new rule restricted men to teaching the older children. A bitter public controversy followed the announcement of the new rule but the National Board refused to with draw it.[10]

Appointment to the Vice-Regal Committee, 1913

The height of Henly's career came in 1913 when he was invited by the government to be a member of the Vice-Regal Committee of Inquiry into the question of the national school inspectorate.

Henly's appointment to the Dill Committee was applauded by the INTO as he was strong advocate for teachers' rights and their cause. However the National Board, and in particular the inspectorate, protested formally to the government, claiming that Henly was not a suitable person to sit on the committee as he was known to be a public critic of the national school system. The government however, refused to remove Henly and the Dill Committee went ahead with its work.[11] The INTO at first decided not to give evidence because the hearings were to be held in private rather than in public, but it later changed its mind. The report was presented in a year with a number of key recommendations; few of these were implemented, and relationships between the National Board, the inspectorate and the teachers continued to be fraught.[12]

Henly's Retirement, 1922

Henly retired in 1922. Though a much admired and honoured educationalist, who gave a strong professional leadership and cared deeply for his fellow teachers, he was a tired and sad man. He had devoted his working life to the cause of the national schoolteachers but much still remained to be done to improve security of tenure and salary scales. The training college where he had taught for nearly forty years was now facing a crisis, as it was to lose the majority of its students from the north owing to the political partition of Ireland in 1922. Henceforth northern Protestant primary teachers were to train at the new Stranmillis College in Belfast and CITC was reduced to a small college serving only the Protestant minority in the south. On the other hand, Henly had seen the informal teachers' associations of the 1860s grow into the INTO, one of the strongest unions in Ireland and a champion for teachers' rights. His journal

for teachers which he had begun fifty years previously was now the widely read main organ of the INTO. On the personal level, Henly's last years were deeply saddened by the loss of his three sons in the First World War. Jeremiah Henly was a strong and loyal unionist and because of his own great loss in the war he resented the presence of male students at the training college because he considered that they should all be soldiers at the Front. He was heard to remark bitterly 'There are no men in this college, only boys'.[13]

On Henly's retirement in 1922, the governors of CITC paid tribute to his long and loyal service to the college and to his wisdom and understanding of the teacher practical skills:

> In no part of its work has the college done better than in the Art of teaching; and the reputation which it has earned all over Ireland for sending out good practical teachers is chiefly due to Professor Henly's experience and exceptional skill.[14]

National schoolteachers in Ireland owe a great debt to Jeremiah Henly for the pioneer work, which he did to establish a respected and well-educated teaching profession and to develop high standards of school organization. As a quiet and private man, he received little public acclaim during his life, preferring to remain behind the scenes to influence education policy through his teaching, writing and journalist skills. His professional ideals, which were nurtured in the early days in Calary School, were to benefit a host of his fellow teachers who came after him.

References

[1] *Calary Church and Parish, Diocese of Glendalough, 175th anniversary, 1834-2009* (Wicklow, 2010) pp, 18-20

[2] The Commissioners of National Education, commonly known as the National Board, were set up in 1831 to organize and supervise national schools throughout the country

[3] T J O'Connell, *A hundred years of progress - a history of the Irish National Teachers' Organization,1868-1968* (Dublin, 1968), pp 4-8

[4] Mary McNeill, *Vere Foster, an Irish benefactor.* (Newton Abbot, 1971) The Vere Forster copy headlines were widely used in national schools as writing a 'good hand' was an asset when seeking employment in the commercial world

[5] O'Connell, p 6; *Irish Teachers' Journal*, 1868, Vol. II, January-December, 1869

[6] The Powis Commission on primary Education in 1870 recommended the introduction of a system of payment by results in Ireland but owing to the irregular attendance of pupils in Irish national schools it was agreed that only part of the teacher's salary would be dependent on the pupils' performance

[7] The current INTO monthly journal is called *In Touch*

[8] Susan M Parkes, *Kildare Place - a history of the Church of Ireland Training College, 1811-1969* (Dublin, 1984)

[9] Minutes of CITC, 18 March, 1903

[10] O'Connell, p 138- 40; *Irish School Weekly*, March 4 1905

[11] Minutes of the National Board, January 14, 1913; February 4, 1913

[12] It was said at the Dill Inquiry that the only man when he was visiting a school, who did not shake hands with the teacher, was the inspector

[13] The names of two brothers, Fred Lewis and Ernest A W Henley, are on the graduates' war memorial in Trinity College, Dublin. In 1963 Florence Henley, Jeremiah 's daughter, presented a prize in natural sciences to TCD in memory of her two brothers. Some of the Henly family changed the spelling of their name to 'Henley'. Correspondence of the author with Jeremiah's great-nephew, Cecil Kilpatrick, Co. Down, 1994-95

[14] CITC annual report, 1921-22

Cowslips

When I was a child the fields and hedgerows were teaming with wild birds and flowers in spring and summer. I have noticed that the cowslip and yellowhammer have become quite scarce. The plover (or philip-wee as we used to call it) was a common site as well but sadly it is rarely seen in the ploughed fields running away from its nest with a pretend broken wing.

We used to pick wild flowers to decorate Our Lady's altar in the month of May, every house had one. We picked mayflowers and bluebells, which were Our Lady's colours. We were always taught to respect nature and enjoy it.

I always thought that wild flowers look best in the wild and not in a vase in a house.

An old man once told me that if you dug up a primrose root and planted it again upside down, I should have a cowslip grow from it. I hope that no one ever attempts this as it is against the law. Thank God.

The Ruined Farmhouses of the Cloghoge and Inchavore Valleys

Chris Corlett

The largest example of a fossilised 18th/19th century farming landscape in Wicklow, if not the country, is the Cloghoge Valley between Lough Tay and Lough Dan, and the adjoining Inchavore Valley extending west of Lough Dan (Fig. 1). The Cloghoge Valley is mainly formed by two townlands: Cloghoge and Ballinrush. At the south is Lough Dan, extending west from which is the valley of the Inchavore River where the north end of Carrigeenduff townland adjoins Cloghoge. Today these two valleys are largely uninhabited and only used for small scale sheep grazing. This provides an exceptional opportunity to examine on an unprecedented scale the former settlement and land use in one of the remotest parts of the Wicklow Mountains, albeit less than 30km due south of Dublin's O'Connell Street.

Fig. 1 Overall map of the Cloghoge and Inchavore valleys.

Over the last number of years I have attempted to survey and record the former houses, field systems and accompanying cultivation ridges that have survived to this day basically untouched. At first glance this landscape has a largely uniform appearance. However, as I came to study the remains in greater detail, I began to notice that there are significant differences in how the landscape was settled, divided and used.

Cloghoge

Cloghoge townland forms the western side of the Cloghoge valley, from Lough Tay at the north, to Lough Dan and the Inchavore River at the south. About 1787 Peter La Touche acquired Luggala at the north end of Lough Tay where he established a hunting lodge. Soon after Cloghoge was attached to this estate.

There is little evidence of earlier settlement in this valley, except for a bullaun stone near the ford of Aghavourk (now bridged) across the Cloghoge Brook. However, situated near the northern shores of Lough Tay are the remains of a sod house and a series of lazy bed ridge and furrows, probably dating to the mid eighteenth century. It is unlikely that this building, which would have detracted from the fine views of Lough Tay, was allowed to remain standing once La Touche built his nearby hunting lodge.

This is not the last example of clearances in Cloghoge, and in a previous volume of this Journal (Vol 7) Ian Cantwell has traced in detail the changing population of this townland. In the 1841 Census the population of Cloghoge was 148 inhabitants in 19 households. The Great Famine later in the decade took its toll, and by 1851 the population had reduced to 95, but notably the number of households remained unchanged. In fact, the greatest decline in the population took place during the 1850s. There are local traditions of sudden large-scale evictions and clearances on the estate, but in reality this is likely to have been more gradual. About 1851 David La Touche embarked on an extensive drainage scheme with a view to establishing improved sheep pastures on the Luggala estate. By 1855 there were only eight houses listed in Griffith's Valuation, when none of the tenants held any land or commonage. This implies that the clearance of the land was well advanced. By 1861 the population stood at just 14, living in two houses, and these may have been resident herds for the new sheep farm.

Little is known about the success or otherwise of these early attempts to establish a sheep farm, but in September 1872 there was a large auction of some 4000 Cheviot Sheep at Luggala. This flock was established by David G Stiell in 1867 with 'Hogget Ewes selected from the purest flocks in Scotland'. Stiell's tenure had expired, but the annual sheep sale at Luggala would remain a calendar event for several decades.

The settlement in Cloghoge is generally dispersed, and where it occurs in clusters these are two or three houses. The ruined houses are generally one or two roomed dwellings, both direct and lobby entry types, with many featuring later outbuildings attached at one end. One house near the Cloghoge Brook has a large range of outbuildings that imply winter housing of cattle and dairy farming. Elsewhere, the outbuildings are small and imply a very limited number of stock, with a primary emphasis on cultivation - in particular hand dug 'lazy bed' ridge and furrows. Generally the yards and haggards are featureless - only one haggard has a small stand for a hay rick and in two yards are what may be the remains of outside

Fig. 2 Fields and lazy bed cultivation on the steep slopes north of the Cloghoge Brook

'duck houses' for domestic fowl. A number have small gardens attached - frequently preserving evidence for spade dug cultivation. There was plenty of mountain grazing available, and good access to mountain bogs for turf cutting.

The settlement in Cloghoge is spread across three main areas. In the northern area two houses are situated on the low ground north of the Cloghoge Brook. Noticeably the associated cultivated land is on the steep slopes above and to the north of the houses, extending between the 1000ft and 800ft contours (Fig. 2). It is tempting to see these lazy beds as representing potato ridges, but it is known that oats and rye were also grown in this way throughout the Wicklow uplands.

Secondly there are a series of houses flanking the road from the Cloghoge Brook to Lough Dan. There are also a number of houses on the higher ground overlooking the valley along this stretch. The farms here generally have attached yards and garden plots, but have no surrounding field systems and there is limited evidence for cultivation in this area (though this may have been removed during the 1850s drainage scheme). The bottoms land along the Cloghoge River would have been ideally suited for summer grazing.

Fig. 3 Ruins of a single roomed house in the southern part of Cloghoge, looking towards Ballinrush and Lough Dan

Finally, in the southern area, on the elevated slopes overlooking Lough Dan, are a series of houses with associated fields and cultivation ridges. Two of the houses are above the 1000ft contour (Fig. 3). These appear to have been systematically laid out, with a garden, yard and a similar plot of ground attached to each house. The outbuildings are small, but in two cases there are traces of small duck houses built into the earthen bank forming the front yard - these are not found at any of the other farmhouses in the area.

There are also two examples of farmsteads on rough unreclaimed ground isolated from the core settlement areas. One of these is at the north end of Cloghoge on a low knoll overlooking Lough Tay, and under the steep cliffs of Fancy Mountain (Fig. 4). Adjacent to the house is a garden with fourteen pronounced lazy beds. This is one of the most remote and inaccessible of all the farmsteads in Cloghoge, and may also be one of the latest. This is probably an example of squatting at a time when the main settlement had been well established and land was no longer available elsewhere.

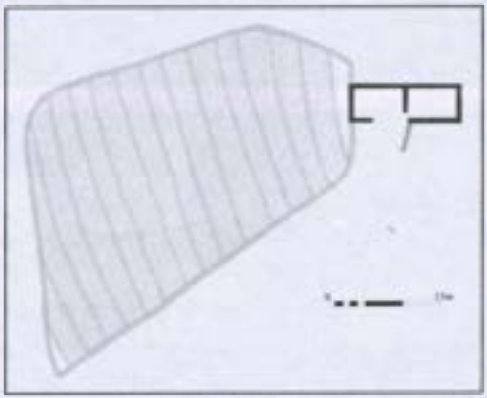

Fig. 4 Plan of house beside Lough Tay and beneath the cliffs of Fancy Mountain (shown as 2, Fig 1).

With such emphasis on cultivation of land close to the settlement it is perhaps not surprising that there is also evidence for summer booleying. A sheep pen is situated high up the valley of the Cloghoge Brook, commanding a view down the valley between Fancy and Knocknacloghoge (Fig. 5). The pen consists of a circular enclosure (12m across internally) formed by a drystone wall generally 1.1m high. The entrance consists of a low creep, which implies sheep management. There

is no obvious evidence for house structures, but the presence of cultivation ridges indicates that there was summer occupation here. Elsewhere in the valley are hut sites that probably represent earlier booleying.

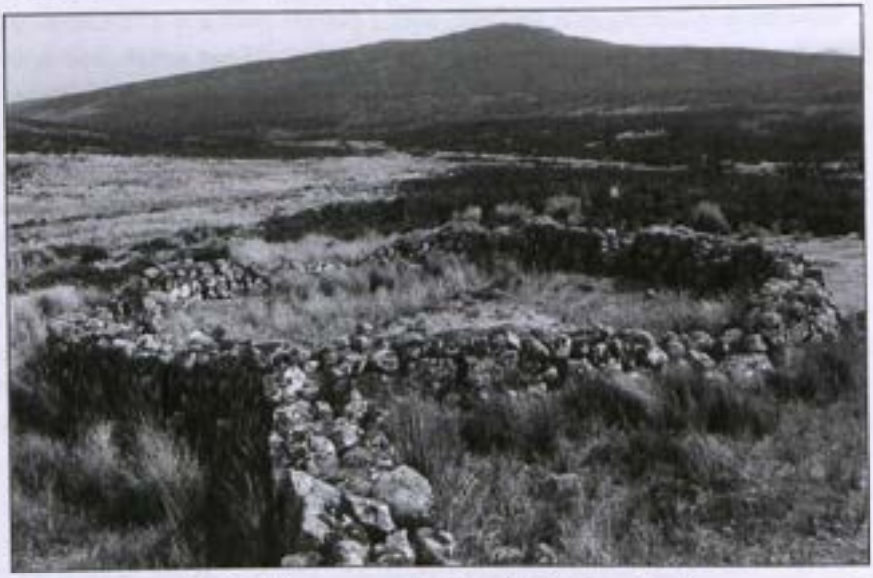

Fig. 5 Sheep pen overlooking the Cloghoge Brook

Ballinrush

The eastern side of the Cloghoge valley is formed by the townland of Ballinrush. The settlement here is quite different to Cloghoge townland on the western side of the valley. It is also clear that, while Cloghoge was almost entirely cleared during the 1850s, settlement in Ballinrush continued for another century. Unlike Cloghoge, the population in Ballinrush remained stable throughout the 1840s and 1860s, with seven inhabited buildings listed throughout the 1841, 1851 and 1861 censuses. In 1841 there were 38 inhabitants, and by 1851, despite the Famine, the population increased slightly to 43.

Unlike Cloghoge, much of the lower slopes of Ballinrush are very steep and cliffed, and unavailable for farming or settlement. Therefore, many of the farms are scattered along the 1000ft contour. The farms and fields appear to have developed organically, and are less regular compared to the Cloghoge side of the valley. The farmhouses are also more dispersed, with only one example of a cluster of three houses. There are also differences

in the features associated with some of the Ballinrush farms where there are several formal gardens and haggards featuring the remains of rick stands for hay and corn stands for grain. These are not a feature of the farms on the Cloghoge side of the valley. Corn stands were designed to dry and store grain (usually oats in Wicklow) for the spring threshing, as well as to keep rats out. The presence of such corn stands in Ballinrush may highlight the continued settlement here throughout the nineteenth century, as they were most likely adopted by small farmers from the mid-nineteenth century onward. This may equally explain their absence in Cloghoge where arable farming ceased by 1860. They also highlight cereal cultivation at high altitude - within the haggard of one house is a corn stand (Fig. 6) and a rick stand - this farm (on the boundary with Carrigroe) is some 1200ft above sea level, and the highest in the valley.

There are also several smaller houses apparently without any land holdings. Two of these are found on the lower slopes, where one consists of a tiny, single-roomed house, 2.5m x 2m across. Attached to the east is a tiny circular garden 6m across. These are the remains of squatters who probably worked on the nearby farms, and may have been extended family members.

Fig. 6 Four poster corn stand in the haggard of a farmhouse on the boundary between Ballinrush and Carrigroe

Carrigeenduff

Carrigeenduff is a large townland much of which continues to be settled and farmed today, but the northern portion of this townland, i.e. the area overlooking Lough Dan and the Inchavore River, is today uninhabited. While this valley continued to be inhabited and actively farmed until about 1960, the settlement and land use pattern remained largely unchanged since the late eighteenth century, and is remarkably different to that found at the neighbouring Cloghoge valley. Furthermore, there is better preserved evidence for earlier settlement in this area.

The main settlement consists of a cluster or clachan of six houses on low ground near a small stream that feeds into Lough Dan (Fig. 7). At about 700ft above sea level, this is the lowest settlement in either valley. It is reputed that there was cultivated land associated with these houses close to Lough Dan. The land extending to the west along the southern side of the Inchavore River is low lying and appears to have served as large meadow and grazing areas (ie, the *inse mhór* from which the river takes its name). This is further supported by the fact that in the farm haggards are a series of circular and rectangular stands for hay ricks (Fig. 8). It seems most likely that the land was farmed here along a form of rundale*, which is not evident elsewhere in the valley.

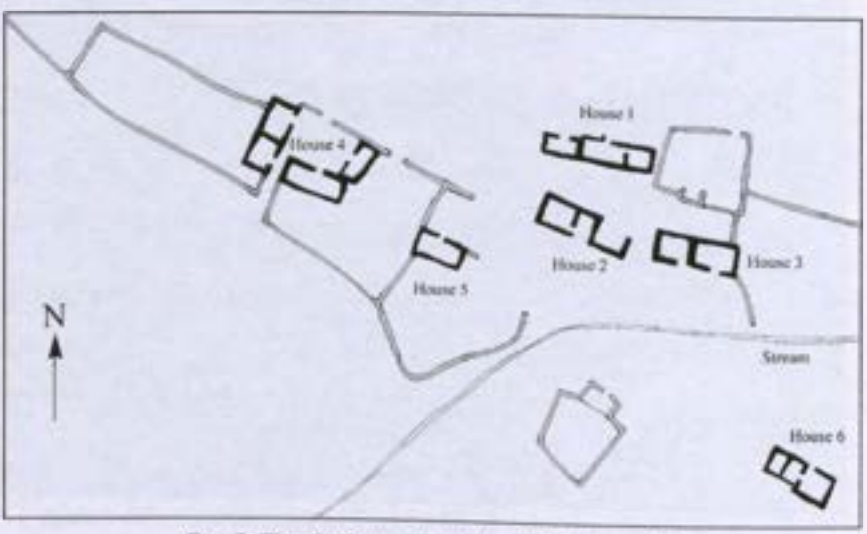

Fig. 7 The clachan settlement at Carriggeenduff

When this settlement was established is not clear, but there is no evidence on the ground for anything prior to the late eighteenth century. However, there is evidence for very different settlement and land use, potentially much earlier, on the higher slopes (between the 1100 and 800ft contour)

Fig. 8 Circular rick stand in the haggard to the rear of House 4

to the SE of this settlement, overlooking the north end of Lough Dan. Here a large enclosure is marked on the OS maps, but field work has identified the remains of a much larger field system, with extensive evidence of lazy bed cultivation. There are also the remains of at least three sod houses without yards or haggards (one has a small garden nearby) at or a little below the 1000ft contour. In the case of two of the houses there appear to be opposing doorways at one end of each building, a feature that does not survive into the ninteenth century in Wicklow. This may indicate an early eighteenth century date, if not earlier, for the hillside settlement, but it is not clear if there was contemporary settlement at the nearby clachan, or if this area fell out of use with or before the establishment of the clachan settlement later in the eighteenth century.

Acknowledgements

With thanks to Garech Browne, Tom Clinton, Sean Byrne and Criostóir MacCárthaigh.

*Rundale: joint occupation of land, each bolder having several strips not contiguous (esp. Irish) (OED)

The Hay Box

Sophie Twigg

We returned to Kylebeg cottage at Glendarragh in the spring with dog and cat and two very small children. It was a great place, but cooking on an open fire was a problem. To make it easier and also safer I turned to the 'Hay Box'.

To make the hay box: I had a tin biscuit box, the sides measuring 9 inches, and the depth 9.5 inches, with a tight fitting lid. I lined the inside and the lid with thin paper. I got clean dry hay, fine, not too long or too coarse, and packed it into the box very tightly leaving a space in the centre just big enough for a mug or tumbler and space above for insulation.

To make 'yogurt':

Heat the milk plus some cream and a 'drop' of fruit juice. Put in a cup or large jam jar (I used an old fashioned two pound jar) with a very tight lid or cover, and put into the centre of the hay box. Put more hay on top and put the lid on the hay box very tightly. Put the box on a shelf or unused table, for approximately 10 hours.

The same hay box can be used for making a mug of soup.

A large hay box can be made the same way with a big wooden box or other container. Leave space in the centre for a saucepan, or if the box is large enough, leave space for two saucepans of different sizes. The hay can be moulded below and around the vessel to be used. Fill a saucepan of the right size with very hot, point of boil soup or stew, porridge or casserole, cover with a tight lid and place it in the hay box. On top of the lid put a cushion, or a pillowcase with hay in it and close the lid of the box. Leave it for about ten or twelve hours.

Perfect slow-cooking for the toughest old bird. A meal to come home to!

Footnote

I tried out Sophies recipe for 'yogurt '. It was creamy, delicate, mild, delicious even though no cream was added. I used a late blackberry (squashed) and one drop of cranberry juice. I didn't have a hay box but a warm place above the stove did instead, though it took a bit longer. (Ed)

Dreams

My son is in America
Away beyond the sea
But in his dreams he comes back home
And looks out towards Knockree
He sees the ribbon of white road
Go winding towards Glencree
And he knocks with his stick on the open door
To call herself and me.

All day he's working in the town
And moidered with the street
But in his dreams he feels the grass
The grass beneath his feet
He wanders up the green hillside
The elder bloom smells sweet
Then he praises God for the Irish air
And the reek of burning peat.

The wonders of the west he sees
For men of wealth lives there
In houses reaching to the stars
With everything that's fair
But och! says he 'the hills for me'
The sight of grouse or hare
The cry of the curlews over the bog
The breath of Irish air.

This charming and evocative poem was found by Joe Timmons. The author is unknown but the sentiments must have been felt by many a homesick emigrant in the past when communication with home was not easy. Though the new emigrants will also miss smelling the fresh air, at least through new technology, keeping in touch with home is simpler.

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We especially welcome contributions from those living locally or overseas and those who used to live in Co. Wicklow.

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