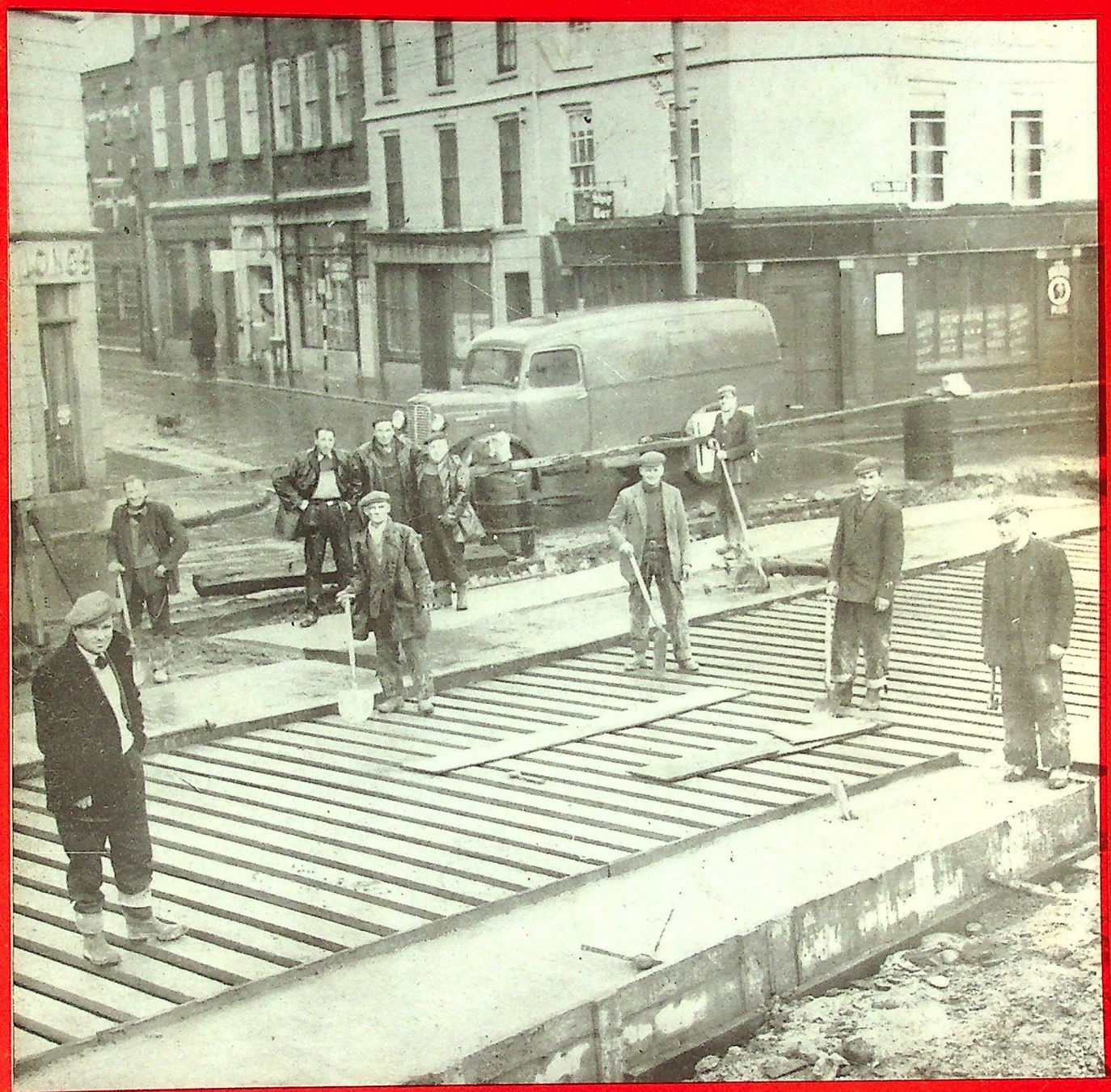
Cuisle na nGael

Uimhir 10 **Lá Fhéile Pádraig 1996**



A Bilingual Community Arts Magazine

Bailiúchán Náisiúnta Chonradh na Gaeilge

Seachtain na Féile Pádraig

Please give generously to the

Irish Language National Collection

during Saint Patrick's week.



All children are equal

But some children are more equal than others

The school population of just over forty children at Newry's Bunscoil remain, in 1996, vulnerable victims of State discrimination. The N.I.O. have, perhaps justifiably, given the nature of our divided society, imposed the Cross-Curricular Themes of **Cultural Heritage** and **Education for Mutual Understanding** on the north's schools, yet the very State gesture that would prove its own commitment to these Themes is sadly wanting. That gesture involves nothing other than extending the exact same rights to State-funded Irish medium education as the British Government gives to Welsh language and Scots Gaelic schools. The argument has been made before and often; the amazing thing is that the British authorities at the N.I.O. steadfastly refuse to move on Irish medium schooling. Northern Ireland's Dept. of Education has effectively opted out of all responsibility for the educational welfare of Newry Bunscoil's children. The statutory entitlement curriculum is obviously only for English medium schools and the odd Irish medium school which defies the odds to meet the N.I.O.'s constantly shifting criteria for official recognition. We unfortunately live in a blinkered society. Where London's teachers deal with pupils who bring with them to school up to 150 home languages, and where education authorities in Britain consider it natural and desirable to have bilingual policies, the N.I.O. cannot make adequate provision for a single language in addition to English. The N.I.O. stands on its own in its denial of funding to Irish medium schools throughout the north. The CCEA, with only limited room for manoeuvre, does what it can to professionally cater for Irish medium schools. Newry's local press stands four-square behind the Bunscoil. The Unionist leader Dr. C. Mc Gimpsey has appealed for State funding. The Bunscoil's own patrons include individuals like Séamus Heaney, John Robb, Jennifer Johnson, Maurice Hayes and Nuala Ní Dhomhnaill. Most importantly, the people and businesses of Newry who make the financial contributions necessary to the school's survival, have shown for eight years now that they desire the Bunscoil to remain and to flourish as evidence of the cultural diversity and tolerance of the town. The N.I.O. needs to be reminded - Bunscoil an Iúir isn't going to collapse. The only failure we are going to witness is that of the system of cultural apartheid as it currently exists at Stormont.

Below : Eamonn O Cuiv T.D. is pictured with Primary 1 pupils and their teacher Máirín at the Bunscoil. Also in the photo is Bunscoil fund-raiser Peter Mallon.



Photo : Newry Reporter

Tomás Mac Ardghail
'Mount St. Patrick'
Newry

Ní bheidh a mhacasamhail arís ann.

The news of the death of Tomás Mac Arghail in the Waterside Hospital, Derry, on the 7th January 1995, was received with great sadness by his many friends and acquaintances in the Newry area and further afield.

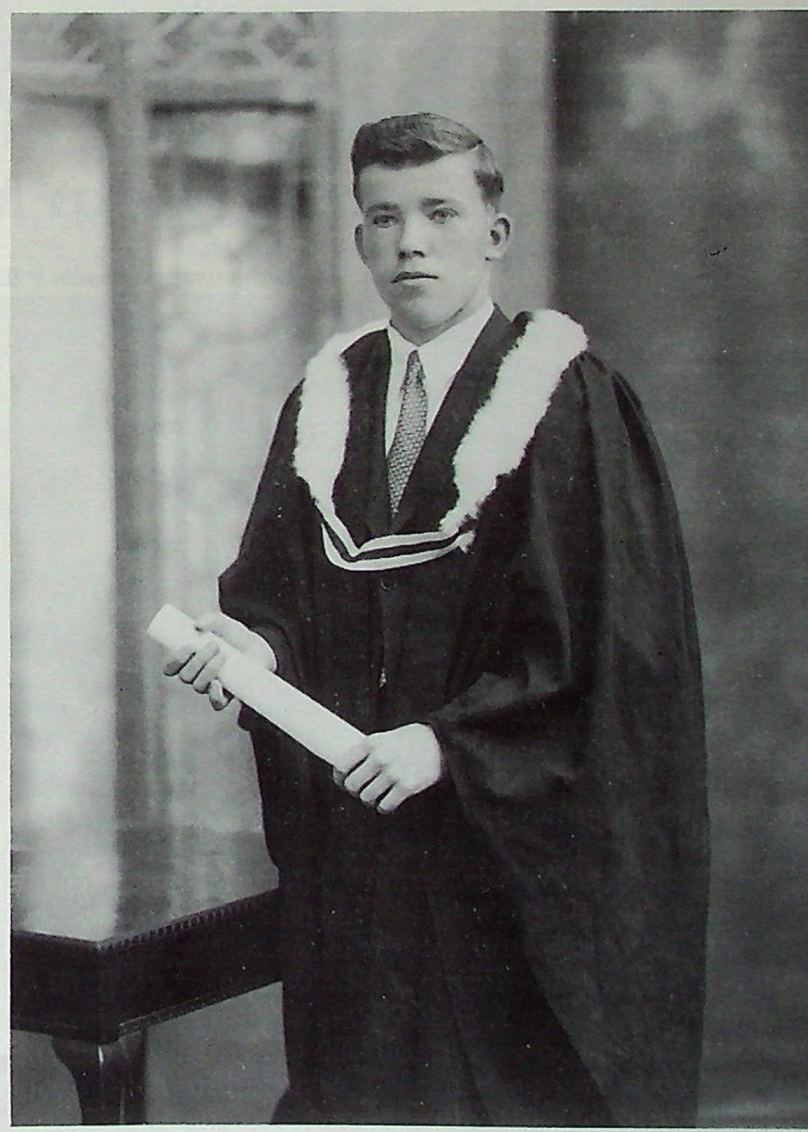
A prominent figure in Newry's artistic and cultural societies, Tomás was probably best known for his promotion of the Irish language. A teacher by profession, Tomás initially taught in schools in Longford and Dundalk, though he completed his distinguished career in Loreto Convent Grammar School, Omagh. In addition to his professional work, Tomás spent more than fifty years as a teacher with the Gaelic League. Having joined the Newry Branch in the 1930s, Tomás was later engaged as a voluntary peripatetic Gaelic League tutor in South Armagh. When employed as a teacher in Dundalk, Tomás worked in the evenings with Peadar O Dubhda and other Co. Louth language enthusiasts in promoting the Irish language through *feiseanna* and drama festivals. In recent years, he was Chairman of the local O Fiaich Branch of the Gaelic League and *múinteoir* of the Newry Branch's *Ard-Rang*. An authority on Ulster Irish, Tomás laid great emphasis on ensuring that those who learned Irish at his night classes did so with a proper regard for the grammatical conventions of the language.

Tomás' interests were many and ranged from amateur drama, traditional dancing, architecture, music, foreign travel, to Irish politics and local history. An esteemed member of the Old Newry Society, Tomás also supported *Cumann Seanchais Ard Mhacha* and *Cumann na Sagart* and was editor of *Cuisle na nGael*. Tomás gave numerous lectures on matters which extended from the histories of local buildings, especially on houses of the 'lesser gentry', to literary talks on the Irish poets of South Armagh and local writers Séamus Mac Conmara and Donn Byrne. He travelled to Europe with the famous Arthur Burns School of Dancing and visited many other parts of the European continent and beyond as an independent traveller. He was a regular attender at the Celtic Congresses which are held annually in the Celtic regions of Europe. A highly respected Irish nationalist, Tomás was awarded *Gradam na Poblachta* in 1989.

Tomás had a life-long interest in drama and he unfailingly attended all local festivals. He acted as adjudicator of adult and schools' Irish language drama competitions in Gaoth Dobhair and throughout Ulster. A member of the award-winning *Aisteoirí an Iúir* of the early 1960s, Tomás was instrumental in 1993 in helping to re-establish a drama society for adults which would perform in the Irish language, *Aisteoirí Oirialla*. His energy knew no bounds and his enthusiasm for all projects he undertook was infectious. In his last

year with us, Tomás, in his late 70s, assisted in organising the commemorative events which celebrated the history of *Coláiste Bhríde* in Omeath. He also scripted and helped prepare a short documentary film which won a prize in the national 1994 Oireachtas Competition.

The bilingual Requiem Mass for Tomás was held in St. Mary's Church, Chapel Street, on the 10th January, and was celebrated by An tAth. Micheal Mag Fhinn, assisted by Canon John McAnuff, who had attended Queen's University with Tomás, and Fr. Seán Cunningham (O.P.), Dundalk. An tAth. Mag Fhinn commented on Tomás' fluency in several European languages, his love of the arts and culture, his dedication in promoting the Irish language, and on his deep faith and practical commitment to the Church. Hymns in Irish, Latin and English were rendered by the Dominican Choir, of which Tomás was a long-standing member. Pupils from the local Irish language school, Bunscoil an Iúir, were among those in the large and representative attendance at the funeral Mass. A graveside tribute to Tomás, published in this magazine, was delivered by Séamus Mac Dhaibhéid of the Gaelic League.



An raibh tú ann ?

A Gaelic League Exhibition of photographs from the FABIAN BOYLE COLLECTION

Introductory remarks by Séamus Mac Dhaibhéid of Craobh Uí Fhiaich at the launch of *An raibh tú ann ?*

Ba mhaith liom fáilte Uí Fhiaich (agus sin fáilte chroíúil) a chur roimh achan duine a tháinig anseo anocht, oíche gheimhriúil. Cuirim fáilte speisialta roimh ár gcairde i gCraobh an Iúir agus roimh na haíonna eile, nach Gaeilgeoirí iad, ach ar mór acu príomhchuspóir an Chonartha - 'sé sin,

ár dteanga a fhorbairt -
ár ndúchas a chaomhnú.

Tá muid anseo leis an taispeántas "AN RAIBH TU ANN ?" a lainseáil agus ní mór an taispeántas nua seo a chur i gcomhthéacs na dtaispeántais eile a bhí againn le cúpla bliain anuas -

- an chéad cheann leis an Dr. Myles Gilligan (nach maireann)
- an dara cheann, Baile Bocht Mar A Bhíodh, le Charlie Mc Donald
- agus an tríú cheann, Sean Sráid Thuaidh, a bhí á reáchtáil againn Mí Márta i mbliana.

Tá 'fhios againn go bhfuil tábhacht nach beag ag baint le grianghraif ó thaobh staire de (tá clú ar na bailiúcháin le Lawrence agus le Fr. Browne, mar shampla). Mar a dúirt Susan Sontag :

"A photograph is not only an image (as a painting is an image), an interpretation of the real; it is also a trace, something directly stencilled off the real, like a footprint or a death mask."

Is spéisiúil iad na pictiúir atá curtha os bhur gcomhair anseo anocht ar an ábhar go mbaineann siad le tréimhse shocair shuaimhneach sular phléasc cúrsaí poláitiúla sna Sé Chontae sna mall seascáidí. Tá tábhacht ag baint leo fosta sa dóigh is go gclúdaíonn siad imeachtaí sóisialta a raibh gach aicme páirteach iontu. Tá mar shuáilce eile ag an bailiúchán áirithe seo gur glacadh na pictiúir ar fud an cheantair agus chan in Iúr Chinn Trá amháin.

Ba é an t-iriseoir áitiúil Fabian Boyle a chuir bunús na gclaonchlónna, ar bhain muid úsáid astu don taispeántas seo, ar fáil dúinn. Ach ab é Fabian ní bheadh an taispeántas againn ar chor ar bith, agus ba mhaith linn ár mbuíochas a ghabháil leis.

'Riamh anall bhí suim as cuimse ag Conraitheoirí an Iúir i stair logánta, agus leis an fhírinne a rá bhí ról ag cuid acu i múnlú na staire sin. Agus bhí spéis ag staraithe an Iúir insan Gaeilge fosta - déanaim trácht go háirithe ar na Cordener-Pinkertons a d'fhoilsigh "THE OPEN WINDOW" ag tús an chéid, Preisbitéirigh a thug tacaíocht agus poiblíocht do Ghluaiseacht na Gaeilge.

Tá Craobh Uí Fhiaich ag bogadh rud beag ón ghrianghrafadóireacht i dtreo na scannánaíochta. Ba é an fear scannáin de chuid na Fraince, Jean-Luc Godard a scríobh :

"La photographie, c'est la vérité. Le cinéma : la vérité vingt-quatre fois par seconde."

Anois, agus Teilifís na Gaeilge ar na bacáin, ní mór do ghrúpaí Gaeilge a bheith ag smaointiú ar na scileanna a fhoghlaim chun cláir a ullmhú. Bhain Craobh Uí Fhiaich duais Oireachtais i mbliana do scannán deich mbomaite a chuir síos ar stair na Gaeilge i gContae Lú agus i ndeisceart Ard Mhacha. Is é ár gcara, Tomás Mac Ardghail, a scríobh an script don bhfíseán sin. Tá sé tráthiúil a admháil go bhfuil gach dá bhfuil comhlíonta ag Craobh an Iúir agus, ar na mallaibh, ag Craobh Uí Fhiaich, ag brath ar chomhairle, ar shamhlaíocht agus ar fhlaithiúlacht Thomáis.

Cuid den aitheasc a thug John McCavitt

Bhí an-áthas orm cuireadh a fháil leis an taispeántas seo **"AN RAIBH TU ANN ?"** a oscailt go hoifigiúil. Bliain ar dóigh a bhí ag muintir an Iúir ó thaobh imeachtaí agus léachtaí de a bhaineann le stair an cheantair. Rinne an fochoiste staire de chuid **Newry 850** sár-jab le bliain anuas, agus déanaim comhghairdeas leo.

Titeann sé orm solas a chaitheamh ar stair na grianghrafadóireachta i mbaile an Iúir féin. Ba mhaith liom duine ar leith a thréaslú, ámh, ag an tús, agus 'sé an duine sin ná Fabian Boyle. Ach ab é Fabian ní bheadh an taispeántas seo ann.

This, as you know, is Craobh Uí Fhiaich's fourth photographic exhibition in just over two years. The Branch is already planning an exhibition on the **History of Performing Arts** in Newry and indeed a lot of material has already been gathered. I think it is important to place the work of Craobh Uí Fhiaich in unearthing and preserving photographic historical evidence in the context of what has already been lost to future generations of Newry citizens. Three important collections of social, political and economic history photographs have been destroyed in recent years in fires and explosions at newspaper offices. The Belfast Telegraph's back catalogue of Newry photos were destroyed when the newspaper's office on the Mall was attacked in the 1970s. The Newry Reporter and the Armagh/Down Observer have also



Above : At the launch of *An raibh tú ann ?* Back Row : Councillor Pat McElroy (SDLP), Councillor Conor Murphy (Sinn Féin), Dr. John Mc Cavitt, Councillor Davey Hyland (Sinn Féin), Councillor Arthur Ruddy (SDLP). Front Row : Charlie Mc Donald, Fabian Boyle, Séamus Mac Dhaibhéid. Below : One of the many photographs from the Boyle Collection.



lost most of the their 1960's material as a result of fires. No one seems to know what happened to the Frontier Sentinel's surviving negatives. What this means of course is that this particular exhibition of over 200 social history photos is one of the few surviving photographic records of Newry and district the early 1960s.

There have been photographers in Newry from at least the 1860s. A record for 1867 shows that two photographers were professionally engaged in the town - a Mrs. Cuminne of Marcus Square, and D. Welch from Corry Square who advertised himself as a "photographic artist". I don't know if there was any connection between this D. Welch and the famous photographer Robert John Welch from Strabane, who incidentally would only have been in his late teens when his Newry namesake was up and running in the photographic business.

The most famous photographer associated with Newry was born in the town in 1870, and of course I'm referring to William Alfred Green whose collection of negatives is held and cherished by the Ulster Folk and Transport Museum. Green was born on the 10th January 1870, the only child of Thomas Green and Eliza Allen. Thomas married Eliza (his second wife) in 1867 and at that time was the affluent proprietor of a "Teas and Family Grocers" business at 2 Margaret Square. The Greens, like several of Newry's most prominent and talented citizens of that period, were members of the Society of Friends. William Alfred was orphaned when in his teens and the merchant business in Margaret Square was sold off. William moved to Belfast to work in the grocery business with his grand uncle, Foster Green. His earliest dated negative goes back to 1887, and though removed from Newry, William occasionally came back to the town to photograph some street scenes. His work is recognised to be on a par with anything which dates from that period.

The mid 1880s saw three other Newry individuals registering themselves as photographers. T. McKay and Co. were operating from 62 Hill Street; W.R. Micklethwaite was based at 4 Hill Street; and perhaps the most famous, Patrick Erly, was working from 45 Mary Street. Not only therefore has Mary Street produced two fine photographers in Patrick Erly and Fabian Boyle, but both men shared the same interest in capturing the **people** of Newry on still film. There is some evidence that Patrick Erly took photographs of Charles Stewart Parnell in Newry, though the photos themselves have long disappeared. It is also believed by local Labour historians that it was Patrick Erly who photographed men like James Connolly and James Larkin when they visited Newry. Regrettably, these photographs too have been lost to posterity.

The early 20th century saw a tremendous increase in interest in photography. By 1903 Herbert Allison (of Allison & Allison, Belfast) had set up the Newry Branch of the family's photographic business at 87a Hill Street. Two years later Herbert moved to live in Warrenpoint where he established another studio. He continued to run the Newry business which was later managed by his daughter, Mrs. Eileen Kennedy. The Newry studio closed in 1932. Herbert, a Mason and a J.P., was prominent in local politics in Warrenpoint and is reported to have claimed shortly before his death that he was more Irish than the Irish themselves ! Bheadh sé iontach compórdach inár láthair anocht !

Craobh Uí Fhiaich continues to research photographic evidence of Newry's past. More importantly, they put on public display any materials they manage to acquire. Their policy that our history belongs to all of us, and that it is open to different interpretations, deserves commendation. I know that solid work is being done by people in Dromintee and Jonesboro to collect and publish photographs which reflect the history of their area. I am aware too that Craobh Uí Fhiaich is anxious to borrow and produce for public perusal photographs from a number of rare glass negative plates which are currently in a private collection held in Newry. We can only wish them good luck in that project.

Is éadócha go raibh éinne incurtha leis an grianghrafadóir cáiliúil an tAthair de Brún (nó Fr. Browne) i gceantar an Iúir. Ach bí cinnte de, má bhí a leithéid de dhuine anseo, fag faoi Craobh Uí Fhiaich é, nó í, a aimsiú !

Arís eile, tugann sé pleisiúir domh an taispeántas seo a oscailt agus tá súil agam go mbainfidh sibh ar fad sult as na pictiúir. Go raibh céad maith agaibh.

Thíos:
Grianghraf eile ó Bhailiúchán Uí Bhaoill



Fabian Boyle

Fabian Boyle



A PHOTO TRIBUTE TO GERRY BROWN R.I.P.

Fathach lách na gcluichí gaelacha



Corn na n-Óg Buaiteoirí 1954



Front Row : S. O'Hare P. Toner B. Golding S. Mc Cracken (Capt.) D. Laverty R. Mc Evoy S. Crossey
Middle Row : K. Kelly Br. O Dochartaigh W. Mc Givern B. Grimshaw F. King E. Burns P. Cosgrove P. Hamill N. Mathers Gerry Brown P. Tinnelly
Back Row : K. Mc Elroy J. Murphy T. Ramsey S. O' Neill



Gearóid de Brún agus an Br. O Dochartaigh i Halla Scoil na mBráithre, an t-Iúr, 1956. Ba ócáid ar leith í mar bhain Scoil na mBráithre Corn Mhic Mhathúna agus Corn na n-Óg araon an bhliain sin.

Cúirt Filíochta agus Ceoil
An Mullach Bán
24 Aibreán 1995

Sibhse, a Eigse, a thaistil an bealach
ó Alba shéimh na bhfocal binn,
leis na focail seo cé gur sprionlaithe
fáiltím romhaibh chuig an teach seo anocht.
Aodh O Murchú

Ba thrua nach raibh níos mó de lucht na Gaeilge ón Iúr i láthair i gClubtheach Chumann Lúthchleas Gael nuair a tháinig filí agus oirfidigh na hAlbain chuig deisceart Ard Mhacha i mí Aibreáin, mar chaill na Gaeil áitiúla oíche ar leith. Tá clú agus cáil ar na hAlbanaigh a ghlac páirt ar an chamchuairt is deireannaí, turas a bhí urraithe ag an Roinn Gnóthaí Eachtracha. Ina measc bhí Morag Nic Gumarsaid, file as an Eilean Sgiathanach; Domhnall Mac Leoid, amhránaí as Steórnabhagh; agus Aonghus Mac Dhomhnaill, píobaire. Ina cheann feadhna orthu bhí Somhairle Mac 'll Eáin - "duine de na filí is fearr in iarthar na hEorpa atá beo inniu", mar a dúirt an Col. O Néill faoi ar an Mullach Bán. Go deimhin, thriall mé féin ar an Mullach Bán d'aon ghnó chun éisteacht le Sorley MacLean mar is fada suim agam ina chuid dánta.

Rugadh Somhairle Mac 'll Eáin sa bhliain 1911. Ba chroitéarí agus táilliúirí a thuistí. Cé nach duine ceolmhar é féin Somhairle, admhaíonn sé go raibh tionchar nach beag ag a sheanmháthair gona cuid ceoltaí ar a fhorbairt mar scríbhneoir cruthaitheach: "I think that the first great 'artistic' impact on me was my father's mother singing some of the very greatest of Gaelic songs, and all in her own traditional versions".

Ar ndóigh tá aithne fhorleathan ar MacLean mar "perfervid Gael and man of strong socialist convictions" (J.B. Caird, cara le Somhairle). Níor cheil MacLean riamh an bhá atá aige le cosmhuintir na cruinne agus lena gceannairí : "... names like Lenin, Connolly, John MacLean are more to me than the names of any poet." Agus gidh go raibh diombáidh air nuair a mhothaigh sé an dóigh a bhí an cumannachas curtha as a riocht in Aontacht na bPoblacht Sóivéideach Sóisialta, chreid sé go sea go raibh fiúntas ag baint leis an cumannachas i saol ár linne : "Communism is an affirmation of humanity, however it has been debased or perverted".

Mar a tharla, sheachain Somhairle a chuid dánta a bhaineann le cúrsaí polatiúla nuair a labhair sé i ndeisceart Ard Mhacha, ach ní achan duine a thaispeán an chúirtéis chéanna. Tháinig dornán de Chomhairleoirí an Iúir agus Mhorn go mall chuig an Chúirt, Danny Kennedy, Cathaoirleach na Comhairle, ar tosach buíne. Cuireadh iontas ar a raibh sa lucht éisteachta nuair a d'fhógair an tUas. Kennedy, agus é ag labhairt go hoifigiúil ar son mhuintir an Iúir agus Mhorn : "a great-grandfather (of mine) was fluent in Irish, but we got that sorted out a couple of generations later", agus, "I have to be honest and say that I don't have an abiding interest in either Irish or Scots Gaelic...." B'fhéidir go mbeadh tagairtí mar seo feiliúnach i Halla Oráisteach áit éigin, ach bhí siad neamhoiriúnach ar fad ar an ócáid áirithe seo. I ndiaidh a leithéid de 'fháilte' a chur roimh na gcuairteoirí, bhí d'éadan ar Danny Kennedy cur síos a dhéanamh ar dheisceart Ard Mhacha mar "an area that unfortunately has a very bad image" !

Bhí a lán den lucht éisteachta meallta go mór fá mhíbhéasaíocht Danny Kennedy, agus mheabhraigh mé ar a raibh le rá aige nuair a léigh mé giota a scríobh Séamus Heaney faoi Somhairle Mac 'll Eáin : "MacLean establishes a conscience not only for the Gaelic nation but for the world that would diminish the integrity of that nation and thereby diminish its own".

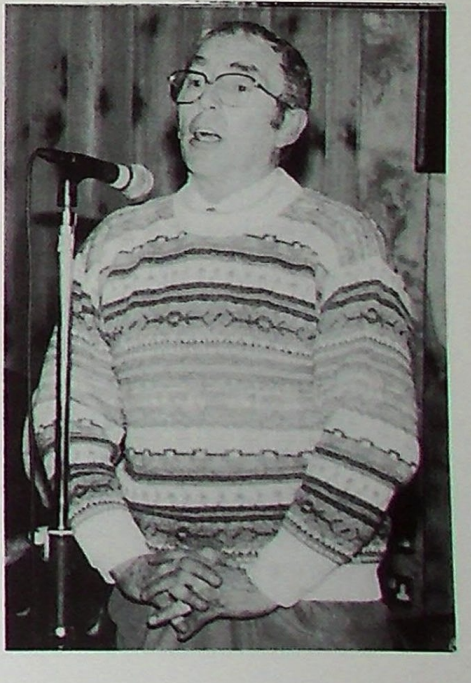
Má thit scamall ar an Chúirt, tháinig an dealán. Is tearc iad na hócáidí nuair a bhíonn deis againn bualadh le Gaeil na hAlbain agus bhain muid ar fad pleisiúir as a gcomhluadar. Bhain muid sult fosta as na hamhráin a chan Pádraigín Ní Uallacháin, agus d'éist muid go cúramach leis na dánta a léigh Aodh O Murchú dúinn. Bhí sé fóirsteanach gur roghnaigh lucht eagraithe na Cúirte deisceart Ard Mhacha,"limstéar na bhfilí", mar ceann de na hionaid ar an chamchuairt seo - an chéad uair don Chúirt a bheith sna Sé Chontae. Mar a dúirt Séamus MacAnnaidh, a bhí againn mar Fhear a'Tí - "Is maith an rud é an ceangal seo idir Gaeil na hEireann agus Gaeil na hAlbain a chothú."

P.S. Mag Uidhir



Thuas : cuid de na haíonna a bhí i láthair ar an Mullach Bán.
Thíos : Sorley Mac Lean agus é ag croitheadh láimhe le Ciarán Carson, file; agus Aodh Ó Murchú, file.





The Bakery Workers' Strike

An Aspect of Trade Union History in Newry

The following account of a Bakery Workers' Strike in Newry was supplied by James (Darkie) Mc Kevitt. It is a transcript of one of many trade union papers and documents held by him. The original documents and papers are sometimes without sources and are often without dates. We would be grateful to anyone who could place this particular document in context. The role of William Cronin in resolving the workers' dispute is of particular interest to readers of ***Cuisle na nGael*** as we have in the past published several interesting photographs from the Cronin Collection.

As the result of a discussion at the Newry Urban Council on Monday last, relative to the strike of bakers, bread servers, and other workers in the employment of the two leading local bakery firms—Messrs T. P. Willis, Ltd., and Messrs Arthur Mc. Cann, Ltd.,—it was unanimously resolved that the Chairman of the Council, Mr. Hugh J. Mc. Conville, J. P., and the Town Clerk, Mr. Wm. M. Cronin, should get into communication with both parties with a view to a conference that would lead to a settlement of the dispute which had that day entered upon the second week of its existence; and we are pleased to be able to record that their efforts have been crowned with success.

Men's Demand

The original demand made by the men through their Society was as follows:
BAKERS: An increase of 15s. per week for table hands; an increase of 18s. per week for oven hands; an increase of 4s. per week for apprentices over one year and under three years, and an increase of 6s. per week for apprentices over three years, one apprentice to be allowed to every six journeymen; double time for Sundays and Holidays, and time and a half for all overtime; jobbing men to receive 12s. per day; the following holidays to be given—Easter Monday, the General Holiday, and December 24th, 25th and 26th.

BREAD SERVERS, MOTORS DRIVERS & ALLIED WORKERS—An increase of 15s. per week; commission to be paid at the following rates—2d. on all sales from £30 to £40, 3d. in the £ on all sales from £40 to £50, and 6d. in the £ from all sales over £50; motor drivers and bread servers who are not in charge, and who are put out driving to other bread servers to be allowed dinner; inside workers to finish work on Saturdays at one o'clock; overtime to be paid at the rate of time and a half; 6s. to be paid any inside worker carrying flour with hired men; and the following holidays to be given—Easter Monday, the General Holiday, and December the 25th, 26th, and 27th.

Employers' Offer

The offer of the employers in response to the above demand was as follows:
An increase of 6s. per week to the oven men, making their wages 62s.: an increase of 6s. per week to the table hands, making their wages 59s.: an increase of 3s. per week to the bread servers making their wages 42s. plus the customary allowance on bread sales, and an increase of 3s. per week to the labourers, making their wages 38s.
Other points in the demand were not touched upon by the employers.

The Conference
Immediately after the meeting of the Urban Council on Monday last, the Town Clerk communicated with the employers and with the Secretary of the Newry Branch of the Irish Bakers, Confectioners and Allied Workers Amalgamated Union, (Mr. J. Hadden), informing them of the wishes expressed by the Council, and voicing the hope that these wishes would be favourably received.

On Tuesday morning Messrs Mc. Conville and Cronin had a conference with the employers and later in the day they were waited upon by the officials of the local branch of the Union, including Mr. R. Conlon, President, and Mr. J. Hadden, Secretary. On behalf of the workers, it was stated that the local Union would not enter into negotiations in the absence of representatives from their Executive in Dublin and that body was at once communicated with, the result being that Messrs Cullen & Moran travelled to Newry by the 3 p.m. train from Dublin and, in company with officials of the local Branch, had a conference at 5.30 p.m., with Messrs Mc Conville and Cronin. At 8 o' clock p.m. the employers and the representatives of the men attended at the Town Hall. The position was further inquired into and fully discussed and, eventually, the terms finally agreed upon were suggested as a means of settlement. The men's representatives, however, stated that without the authority of the local Branch they did not feel at liberty to accept the proposals, but that they were prepared to recommend same for acceptance at a meeting of the Branch to be held on the following (Wednesday) morning. It was then arranged that a further conference should take place at 1.30 p.m. on Wednesday, and at this conference the men's representatives announced that at a meeting of the local Branch held earlier in the day it had been decided to accept the suggested terms of settlement. The following are these

Terms of Settlement
An advance of 6s. per week on present rates for table hands, oven men, bread servers, motor drivers, and allied workers, and an advance of 3s. per week for apprentices—these increases to be paid on the first pay day; the remaining portion of the wages claim and the other points in the demand to be submitted to be the decision of an abitrator appointed by the Ministry of Labour immediately after the 12th of April when the new prices of bread will be in operation consequent upon the removal of control.

It was understood that arrangements were to be made for the resumption of work forthwith. Accordingly the ovens were heated yesterday and it is expected that everything will be in full swing by Saturday next.

Hearty thanks, on behalf of the men and also on behalf of the employers, were accorded to Messrs Mc Conville & Cronin for their services in connection with the settlement of the strike.

The entire community is under a deep debt of gratitude to Messrs Mc Conville & Cronin for the time and trouble spent by them in the matter and for the satisfactory outcome of their good offices.



(Left and below) : Photographs of Frank Mallon loading Mc Cann's bread vans. St. Colman's Hall (the Bucket) is in the background.

Ba mhaith linn ár mbuíochas a chur in iúl do Frank agus do Charlie McDonald atá ar na taighdeoirí is fearr dá bhfuil againn 's a chuireann ar ár gcumas pictiúir a aimsiú do *Cuisle na nGael* bliain ar mhuin bliana.



A SERIES OF PHOTOGRAPHS ON THE THEME
NEWRY AT WORK



17 Pictiúr le Joseph A. Morgan.



Paddy Golding and Arthur Quinn (UTA)



Paddy Rafferty (Mc Cann's Bakery)



'Bhfuil aithne agat air ? (ní dochtúir é !)



(thuas) : At the Steam Packet ?

(thíos) : Staff at Daisy Hill Hospital (1950s)

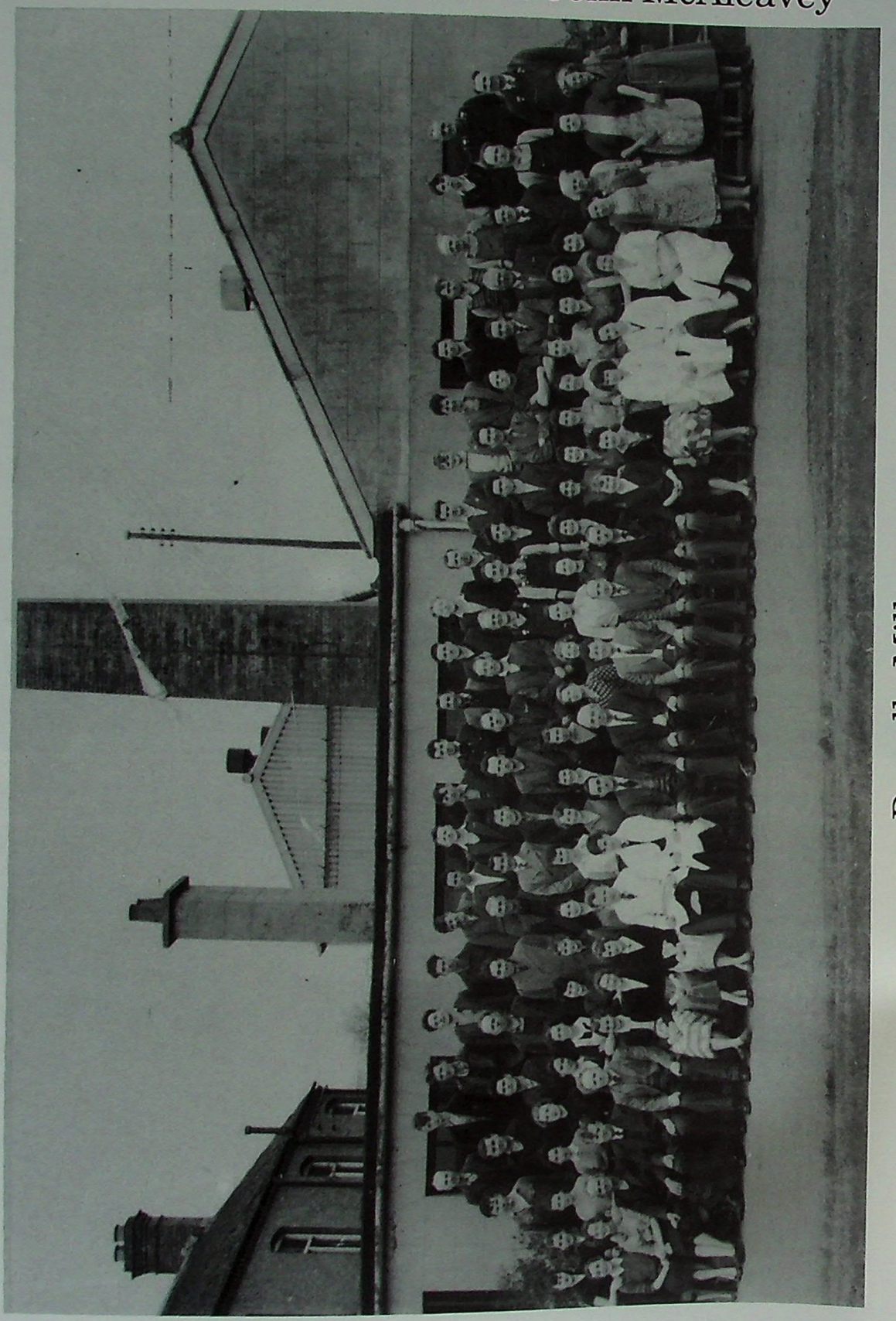






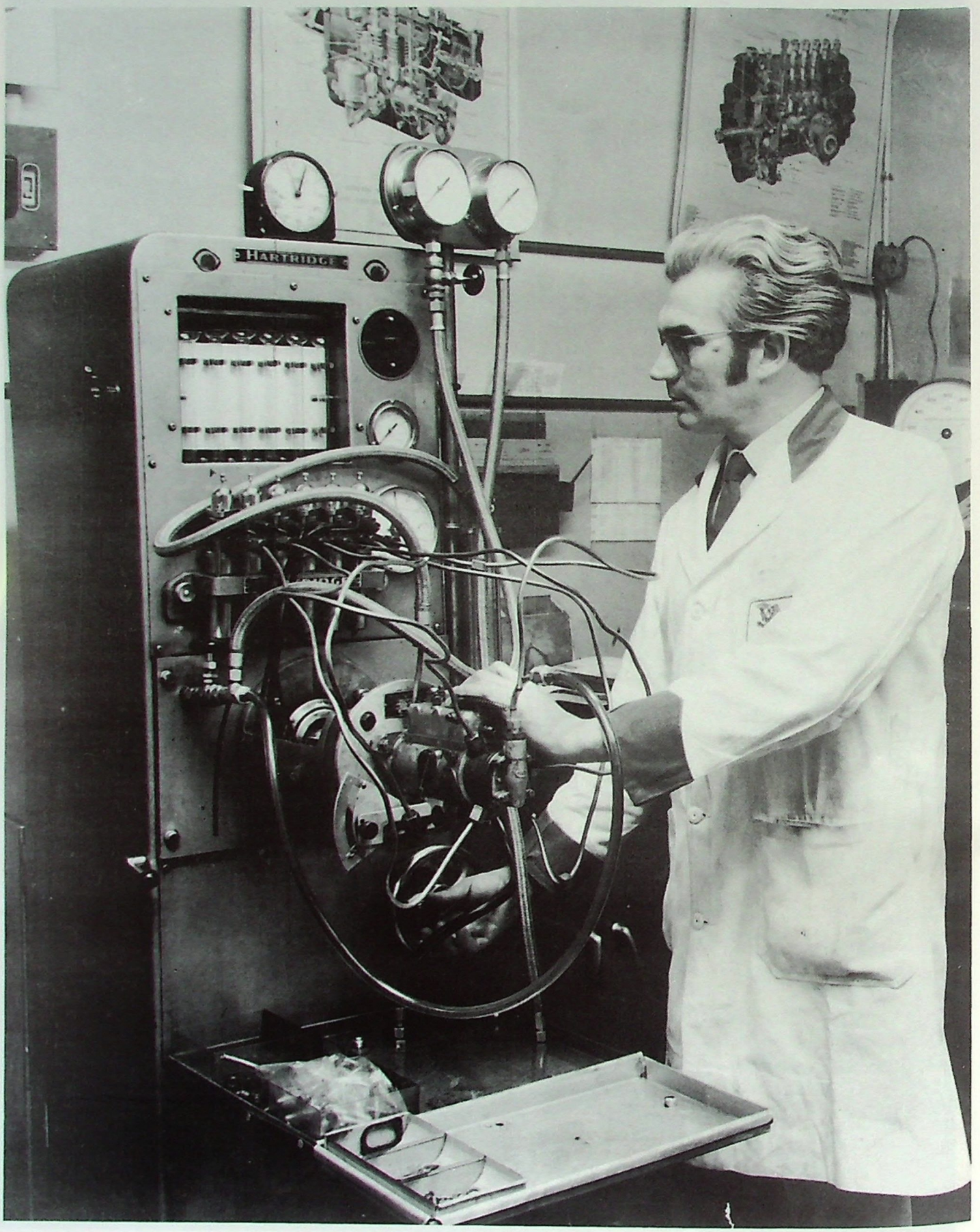
Pictiúr le Joseph A. Morgan.

Pic. le John McAleavey



Damolly Mill

Photo : Raymond Burke R.I.P.



Jackie Maguire



(thuas) Ar an mbildeáil



(thuas) Oibrithe de chuid Bessbrook Products





Pic. le caoinchead Cassidy Printers



(thuas) Ar an mbildeáil



(thuas) Oibrithe de chuid Bessbrook Products





Pic. le caoinchead Cassidy Printers



Ag obair ar bhád canála ag tús an chéid.

Bhí an córas tiomána ar an bád canála áirithe seo deartha ag an tUas. Barcroft.

Pictiúr le caoinchead Chlann Mhic Ardghail.



(thuas) Ar an mbildeáil



(thuas) Oibrithe de chuid Bessbrook Products





Ag obair ar bhád canála ag tús an chéid.

Bhí an córas tiomána ar an bád canála áirithe seo deartha ag an tUas. Barcroft.

Pictiúr le caoinchead Chlann Mhic Ardghail.



28

John (The Post) Golding

Pic. le Hugh Golding



Agus i ndeireadh na mbeart - fir a' phoist in oifig shórtála an Iúir.
pic. le Fabian Boyle

THE AVENUE

by Margaret Comer, Craobh an Iúir.

The 42 houses in O'Neill Avenue (The Red Row) were built in 1936. My parents came to live there in 1938, and it was there, at No. 19, that my three sisters and I were born. Our house was situated half-way down the row and seemed a natural meeting place. It would have been uncommon to have looked out from our window and not have seen children playing there in the street. The Avenue can be approached from either end. A steep hill provided vehicular access, but as there were so few cars, most people used the equally steep pedestrian path at Priory Crescent. The families who occupied these 42 houses were rich in their diversity. Through a child's eyes, it seemed the perfect place to grow up. Television had not arrived, so all amusement was created by children for children.

Each season brought its particular pastime. Springtime sent us scurrying off to the quarry to collect frog spawn. Jam jars filled with a thick opaque liquid would be left aside and then quite suddenly transformed into a wriggling mass of black tadpoles. Interest ended there. Summers then seemed to be longer, hotter and more carefree. Much time was spent in Magennis' field (site of St. Mary's School) and it was not unknown for a raid to take place into the walled garden to *hake* the orchard. The fruit would have been given generously, but nothing could beat the chase. The Avenue was an ideal location for skipping. A long rope was stretched across the street. Two children took turns to wind the rope and much communal skipping could be done. One had to be quite proficient to jump in. The area could be neatly squared off for rounders. You were lucky to have boys on your team. They could throw the ball farther and run faster.

The summers brought a special visitor to the avenue. Pat Price, the ice-cream man came on a motorised bicycle. He sounded a bugle and if you bought a cone or slider Pat always asked if you wanted donkey's blood (strawberry fruit flavouring). In autumn marbles arrived unannounced. Marley mugs were hollowed out of the earth and the season was short and fierce in competition. Marbles disappeared as quickly as they had arrived. Swinging was a favourite pastime of the girls. The Avenue was lit by tall iron gas lamps. Ropes were attached to the sturdy arms and with careful co-ordination, at least four children could swing safely for hours. Gas was also used for cooking and when the gas man came to read the meter, the pennies were stacked neatly in a row. In proportion to the revenue he received, a small rebate was left. This invariably meant a few coins for sweets. Another regular caller was Joe Brennan, the breadman. As most of the bread was unwrapped, his face always seemed to bear a light dusting of flour.

One side of the lower Avenue had been a nursery and lovely trees still grew there. These provided ready-made climbing frames from which no child ever had a serious fall. Our cat had kittens there once, and when my mother took them home, the cat carried them back again. All children walked to school and in this social context great friendships were forged. Any death brought a sense of communal loss and grieving. As soon as the black crepe bow was hung on the door children went in to say a prayer. They did not have any inhibitions about looking at a corpse.

Certain people leave a particular impression on the mind of a child. I vividly recall being sent to Paddy Clarke (No.4) to have shoes repaired. He wore a leather apron and often did the repairs on the spot. He had the old *gréasaí*s knack of holding the tacks in his mouth. My sister swore that it was the combination of tacks and spittle which made the heels and soles stick fast. In the 1950's, our extended playing fields had begun to disappear. Twenty two new houses were built and Priory House was demolished to clear a site for St. Mary's School. Many of the children were becoming teenagers and skipping, rounders and marbles were left aside as childish things. This way of life came to an end for me in 1956. My father died that summer and our neighbour's son was drowned. We left the Avenue that year.

On 23rd October 1994 the former residents of the Avenue had a reunion in Newry Shamrocks' Club. Stories and anecdotes were swapped and much reminiscing was done. Everyone agreed that the Avenue was, indeed, a special place to have spent one's formative years.



Ba mhaith linn ár mbuíochas a ghabháil le NEWRY 850 Historical Sub-Committee as deontas £50 a thabhairt dúinn chun cuidiú linn costais na hirise seo a ghlanadh.
Craobh Uí Fhiaich.



Photo : Lily Fox

Newry's ice-cream street vendors

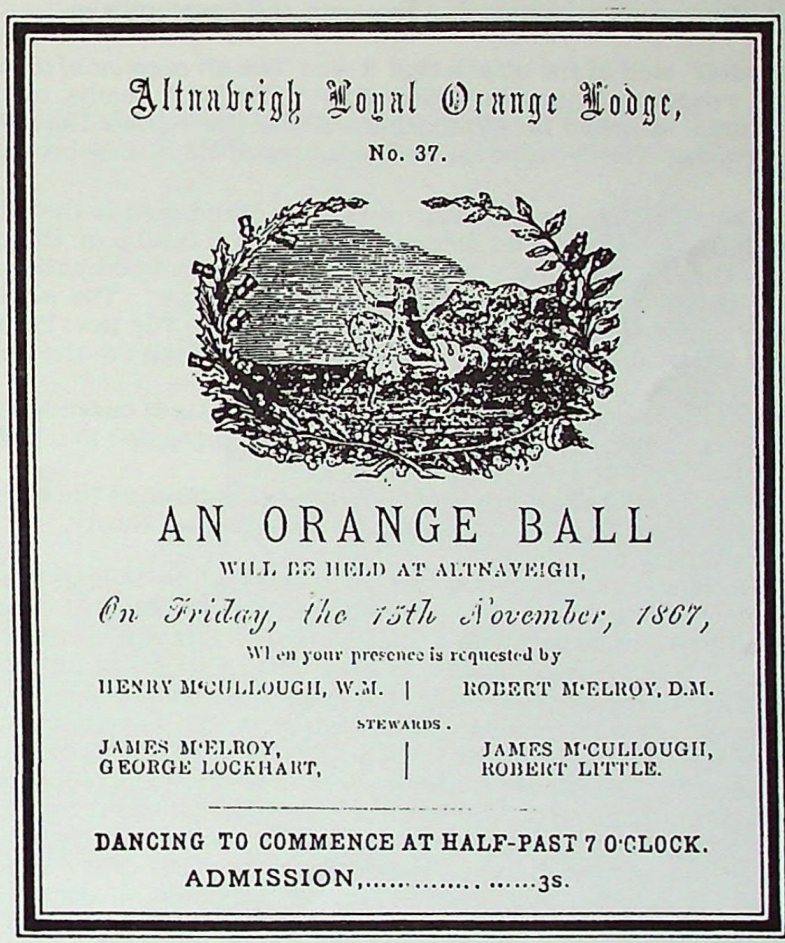


Photo : Pat Price

The Altnaveigh Massacre

J.A. Hamilton (Victoria, Australia)

It was the latest burning of Altnaveigh Orange Hall which prompted me to pen the following short article on the Altnaveigh Massacre (1922). I visited the Orange Hall on my last trip to Northern Ireland and took the photo enclosed with this article. The Orange tradition in Altnaveigh is said to go back to 1798, an historic year indeed for Ireland. The Altnaveigh Orange Hall itself, which is home to Altnaveigh L.O.L. No. 37, was built on the site of a cottage on lands made available by Henry Thomson. The Hall was opened in July (naturally) 1892 though the commemoration stone over the door indicates 1884. The year 1884 was intended to celebrate a famous gathering of Orangemen in Altnaveigh in that year. The most memorable and tragic year in the history of Altnaveigh L.O.L., The Frontier Lodge of Ulster, was to be 1922 when five members of the Lodge were brutally killed by the local I.R.A.



Altnaveigh Loyal Orange Lodge,

No. 37.

AN ORANGE BALL

WILL BE HELD AT ALTNAVEIGH,

On Friday, the 15th November, 1867,

When your presence is requested by

HENRY M'CULLOUGH, W.M. | ROBERT M'ELROY, D.M.

STEWARDS.

JAMES M'ELROY, GEORGE LOCKHART, | JAMES M'CULLOUGH, ROBERT LITTLE.

DANCING TO COMMENCE AT HALF-PAST 7 O'CLOCK.

ADMISSION,..... .....3s.

In a meticulously planned attack, the I.R.A. placed landmines on approach roads to Altnaveigh to obstruct the arrival of the Specials, and proceeded to execute six civilians. The killings were apparently reprisals for the random killing of Catholics by the Specials/British Forces in South Armagh, though I would argue that a broader canvas must be examined to place the slaughter at Altnaveigh in its proper context. The names of those killed in the "bloody mile" which stretched from Altnaveigh to Lisdrumliska, should be well known in the Newry area :

Thomas Crozier, farmer, Altnaveigh.
Elizabeth Crozier, wife of Thomas.
John Heslip, farmer, Lisdrumliska.
Robert Heslip, 19, John's eldest son.
James Lockhart, 23, son of William Lockhart, farmer, Lisdrumliska.
Joseph Gray, 20, son of Thomas Gray, Lisdrumliska.

Others were injured during the sustained attacks which started at 2.30 a.m. on Saturday 22nd June 1922. The list of dead and injured would have been higher had not other families escaped through back windows and taken to the fields in their night attire. The I.R.A. initially reported that it had shot 11 Specials, though none of those killed were members of the Specials. There is some anecdotal evidence in Corrinshego/Altnaveigh that the I.R.A. units involved were only loosely connected to the Army structures and that the units acted on their own initiative without central authorisation. Perhaps though this is just one of the many myths surrounding the awful events of 22nd June.

Early newspaper reports suggest that the names "Mick" and "Willie" were called out by members of the Crozier family as they faced attack, indicating that some of the assailants were locals and recognised by the Croziers. In any case, the Croziers' house was raked with rifle fire and incendiary bombed. The family home of Joseph Little, which stood across the lane from the Croziers', was also attacked and burned to the ground. The Littles had managed to escape to the fields. Meanwhile, at Lisdrumliska, the neighbouring Little (Edward) and Lockhart family homes were attacked and burned. The Heslip and Gray homes, also at Lisdrumliska, were scenes of equally harrowing atrocities. Five Presbyterians were killed and one member of the Unitarian Church (James Lockhart) in total. The most recent burning of Altnaveigh Orange Hall by vandals can only have brought back sad memories of previous burnings at Altnaveigh and Lisdrumliska.

The "Belfast News-Letter" said of the attack that it was *"like an account of a barbarous onslaught of Turkish irregulars on an Armenian village."* The I.R.A. teams, on their retreat from the Altnaveigh area, attacked the Chancellor's House (Derramore House), McKnights' house at Cloughreagh, and The Woodhouse and Mountcaulfield at Bessbrook.

The bodies of those killed at Altnaveigh/Lisdrumliska were removed to the Newry Union (Workhouse), though Joseph Gray, who died of his wounds at 5.30 p.m. the next day, had been taken to Newry General Hospital. The deceased were described by their local Ministers as "quiet, inoffensive, hard-working, God-fearing people". The whole Protestant community in Newry and district had been stunned by events. The Rev. Phineas McKee, B.A., sent an urgent telegram to the new Northern Government and to the Imperial Government :
"We, the Presbyterians of Newry and district, at the funeral of six of our number, foully and cruelly murdered without means of resistance, demand that protection to which as loyal citizens we are entitled."
Contingents of the Special Constabulary formed guards of honour as the bodies of those killed were conveyed on open motor lorries through the streets of Newry.

The link with the Specials is an interesting one. Witnesses to the killings maintained that some I.R.A. men were wearing parts of police uniforms. The R.U.C. at Bessbrook confirmed that John Heslip had been murdered with a .45 Webley revolver, the same gun as issued to the Specials. The I.R.A. erroneously claimed to have shot members of the Specials. The local I.R.A. was sending a very clear message that even those assumed to be associated with the R.U.C./Specials could expect similar treatment as that meted out at Altnaveigh. Not lost on the I.R.A. was the fact that the Catholic Recruiting Committee, set up in Belfast under the Craig-Collins Pact to ensure Catholic recruits to the R.U.C./Specials, was faltering. Catholics were not going to join the new police forces, in spite of the best endeavours of those priests involved on the Recruiting Committee. Anyone, Catholic or Protestant, allegedly connected with the maintenance of the new State was going to be targeted by the I.R.A. Remember that Woulfe Flanagan (Resident Magistrate) had been shot dead on the steps of Newry Cathedral only two weeks before the killings at Altnaveigh.

The connection with what was happening in Belfast cannot be ignored. In the two year period July 1920 to July 1922 there were 416 civilian killings in Belfast. Catholics, who constituted only 25% of the Belfast population, suffered 257 of these murders. Collins himself was extremely worried by the Belfast pogroms. At the inquest into the deaths at Altnaveigh, one of Joseph Gray's sisters reported that when asked why they were attacking the Gray family, one I.R.A. man replied *"It is being done for the Roman Catholics of Belfast."* In her poignant testimony before the Northern Ireland Commissioner, Ms. Gray recounted the words uttered by her wounded brother :
"Don't call them brutes; perhaps they had to do it; don't send the Specials after them...." The Specials, and those allied to them, paid no heed. Seven Catholics were soon to be killed in reprisals in South Down and at Cushendall, Co. Antrim.

Within a week of the Altnaveigh Massacre the I.R.A. had assassinated Sir Henry Wilson in London, and by the end of the month the Free State/National Army had attacked the Four Courts, Dublin. An I.R.A. which was about to tear itself apart in a bloody Civil War wasn't going to be overly concerned with the deaths of Protestant civilians in remote Altnaveigh.

There only remains a small if tenacious Protestant community at Altnaveigh. The Altnaveigh Orange Hall has been repeatedly maliciously damaged over recent years. Nationalists have many very valid and understandable objections to Orangeism, but torching properties is an obscene way to register disapproval. On my last visit to South Armagh I took a favourite walk and photographed the dilapidated, redundant Hibernians' Hall at the far end of the High Bernish. I personally look forward to the time when the properties of all sectarian societies become community museums, or extensions to farm buildings, or, as in the case of this Hibs. Hall, a crumbling relic of sadder times. In the meantime, wouldn't the realistic, forgiving approach of the dying Joseph Gray, if adopted by others, underpin the delicate peace-process in Ireland ? - *"Don't call them brutes; perhaps they had to do it; don't send the Specials after them. I forgive them and I hope that God will forgive them; I am going to Jesus".*



Verses 1, 9, 10, 11, 12, & 13 of the Orange broadsheet ballad ***The Twelfth July at Altnaveigh***, composed by Joseph Fowler of Portadown. The ballad is thought to have been written shortly after the massacre.

ON July the Twelfth, my Orange boys,
Nineteen and twenty-three,
The Orangemen of the County Armagh
Together did agree
That they would visit Newry town,
Upon that glorious day,
In memory of the sacred dead
That was shot in Altnaveigh.

In fours we marched to the Orange Hall,
The Newry Brethren for to meet,
Up to the Rathfriland Road,
And down through Sandys Street,
From Trevor Hill through Monaghan Street,
Where the rebels were quiet and still,
And to the left through Ballybot,
And right up Doran's Hill.

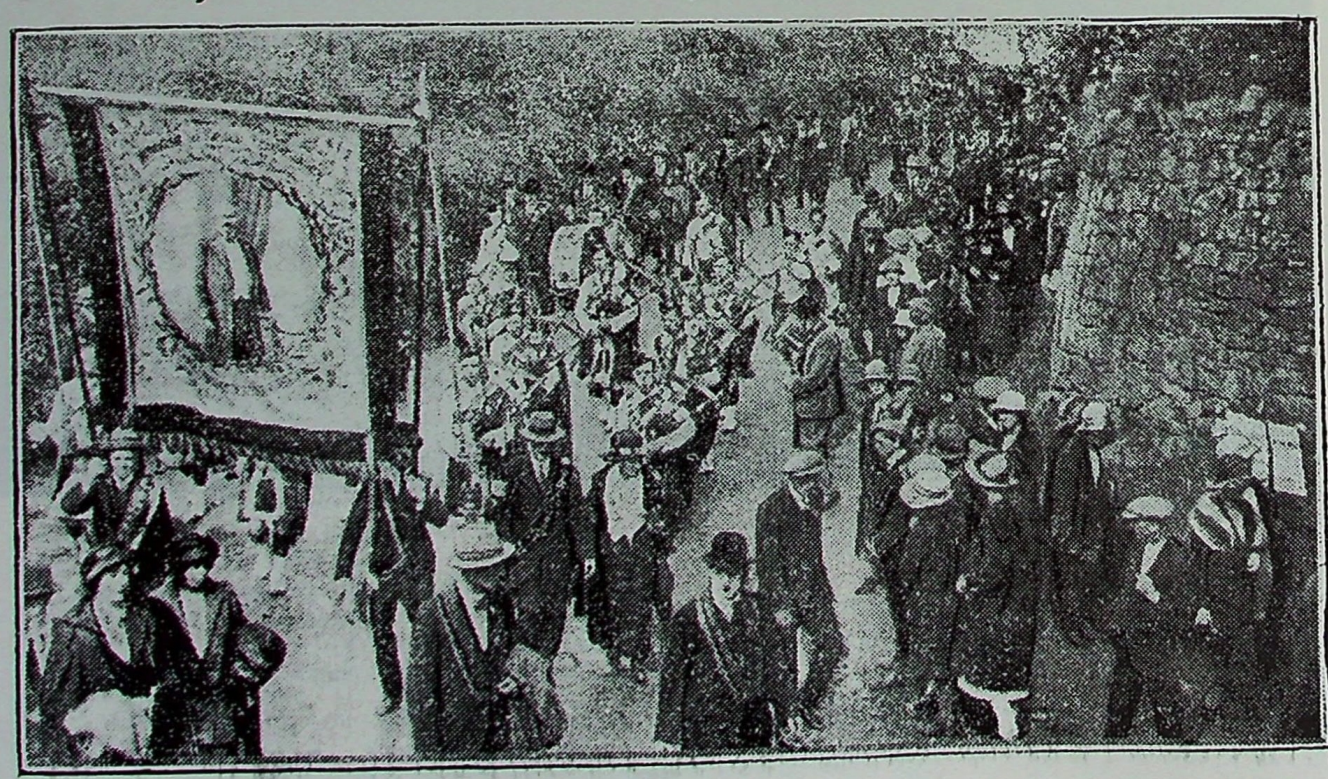
When all arrived at Altnaveigh,
It was glorious to behold,
It reminded one of the Israelites,
Encamped in the days of old;
With Orange banners floating high,
And each man dressed so gay,
We could see the homes of those martyrs,
Whose blood mixed with the clay.

The Newry District Masters,
I wish you all to understand,
That they are well-tried leaders,
And long may have command,
God help the "B" men by day and night,
That guard the frontier town,
And also their fearless Commander,
To keep the gunmen down.

To the Brethren that did attend that day,
I wish to thank them all,
For the way they did conduct themselves,
I mean both great and small,
They are a credit to their Masters
And an honour to Newry Town,
And long may they be able,
To keep Sinn Feiners down.

So now I am going to conclude,
And no more to you explain,
God bless our Ulster Parliament,
Long may they live and reign,
God help the loyalists in the Free State
And our Brethren o'er the sea,
To smash the chains yoked on by King James,
Of cruel Popery.

(below) : Orangemen marching from Bessbrook Station on their way to a demonstration in Newry (early 1920s).



The old Scriptural Hall, William Street.
A photo from the Traynor Collection.





Daltaí Scoil na Mainistreach

Pic. le Mr. Price

Newry Intermediate School

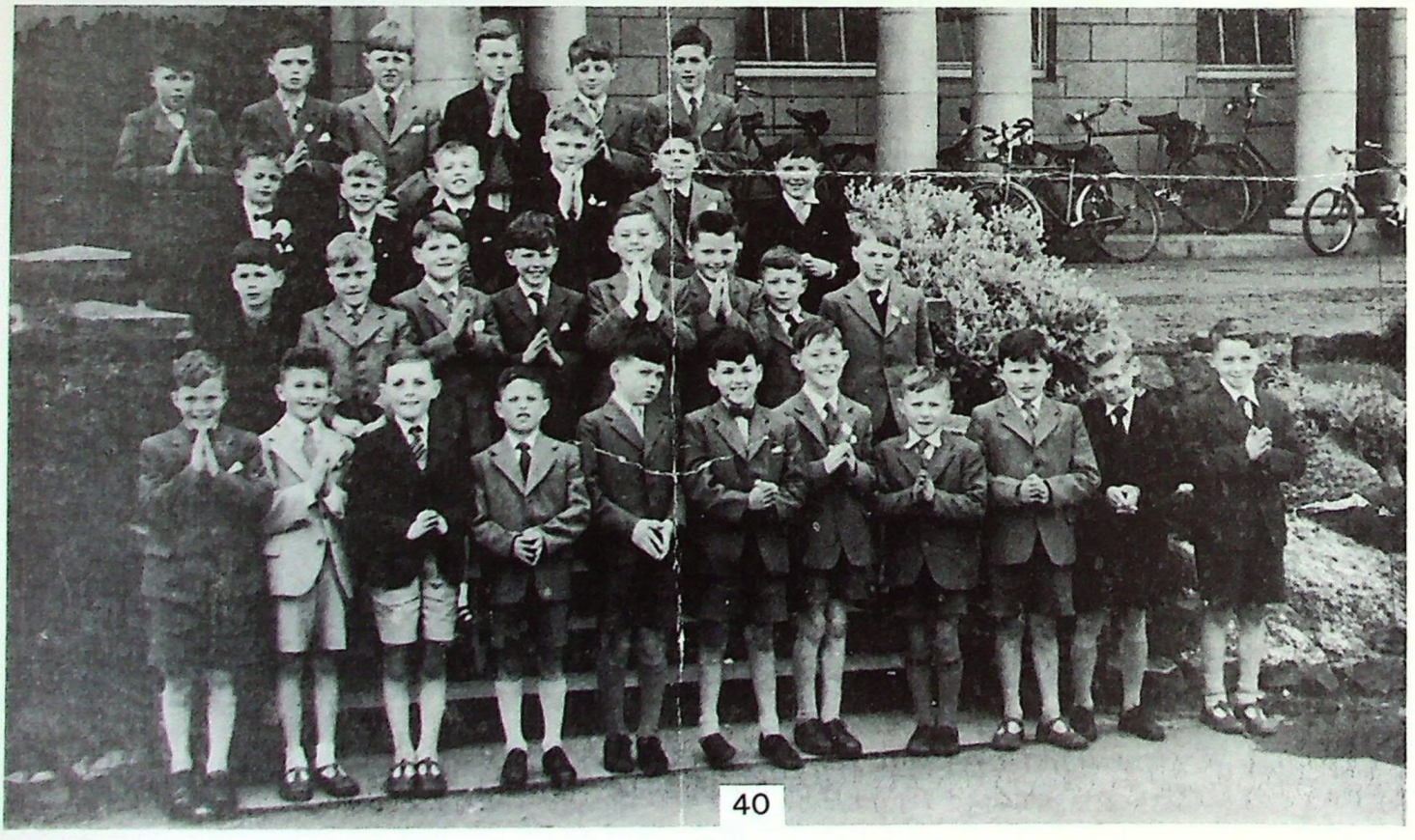
now Newry High School (early 1930's). Photo courtesy of P. Mann.

Included in the photo are : Trevor Whitten Crook Jim McKee Maurice Whitten G. McKinstry Morrow Harris B. Thompson B. Kerr Muriel Leeson Zena Gordon Ann Gordon Joan Sinclair Connor Bruce Mann R. Breakey





Above : Ballyholland School Choir - Winners of Feis Cup for Singing in Irish, 1955.
Below : Buachailli na Mainistreach (photo courtesy of Boyle Family).





(*thuas*) Clochar an Chroí Ró-Naofa 1957.
(*thíos*, pic. le caoinchead M. Comer) Rang 6A Clochar an Chroí Ró-Naofa, Deireadh Fómhair 1960.
Ar chúl : K. Maynes K. McGahan M. McCoy Mother Pius
G. Crimmins (Vice Head Girl) A. O'Hare B. Wiltshire G. McNeill.
I lár : A. Daly M. O'Rorke J. Walls M. Sands E. Fegan M. Butterfield.
Chun tosaigh : K. Brennan C. Byrne P. Smyth M. MacAteer (Head Girl) N. Garvey.



Stapleton's Academy
"Sure, Sound and Speedy Grinds"

Ní cuimhin liom go beacht an t-am nuair a tháinig deireadh le hAcadamh Stapleton, Margaret Square. Scoil phríobhaideach dár ndó a bhí i gceist, agus W.J. Stapleton mar Phríomhoide uirthi. D'fhoghlaim dearthair de mo chuid an cód Mhorsach uaidh, scil a chuidigh leis jab a fháil ar na bádaí sna 1940í. Ach bhí béim an curaclaim ar luathscríbhinn, cuntasaíocht, Mata, Béarla agus Fraincis fíu a bhain le cúrsaí gnó. Bhí sé cosúil leis an Cheardscoil - ach bhí deis ag daltaí cúrsaí a phiocadh suas am ar bith le linn na scoilbliana. Cuireadh ar fáil fosta 'grinds' dóibh siúd a bhí ag iarraidh scoláireachtaí a fháil. ***J. O'Hare****.*





Daltaí an Iúir
(thuas) : grianghraf a glacadh i Mí na Samhna 1956. Boyle Family.
(thíos) : Mórtasach as an Fáinne a chaitheamh.





(*thuas*) **Clochar an Chroí Ró-Naofa. Cumann na n-Iarscoláirí, 1946.**
(*thíos*, pic. M. Comer) **Clochar an Chroí Ró-Naofa, 1960.**



Daltaí na Ceardscoile

Pic. le Peadar Ō hEochaidh

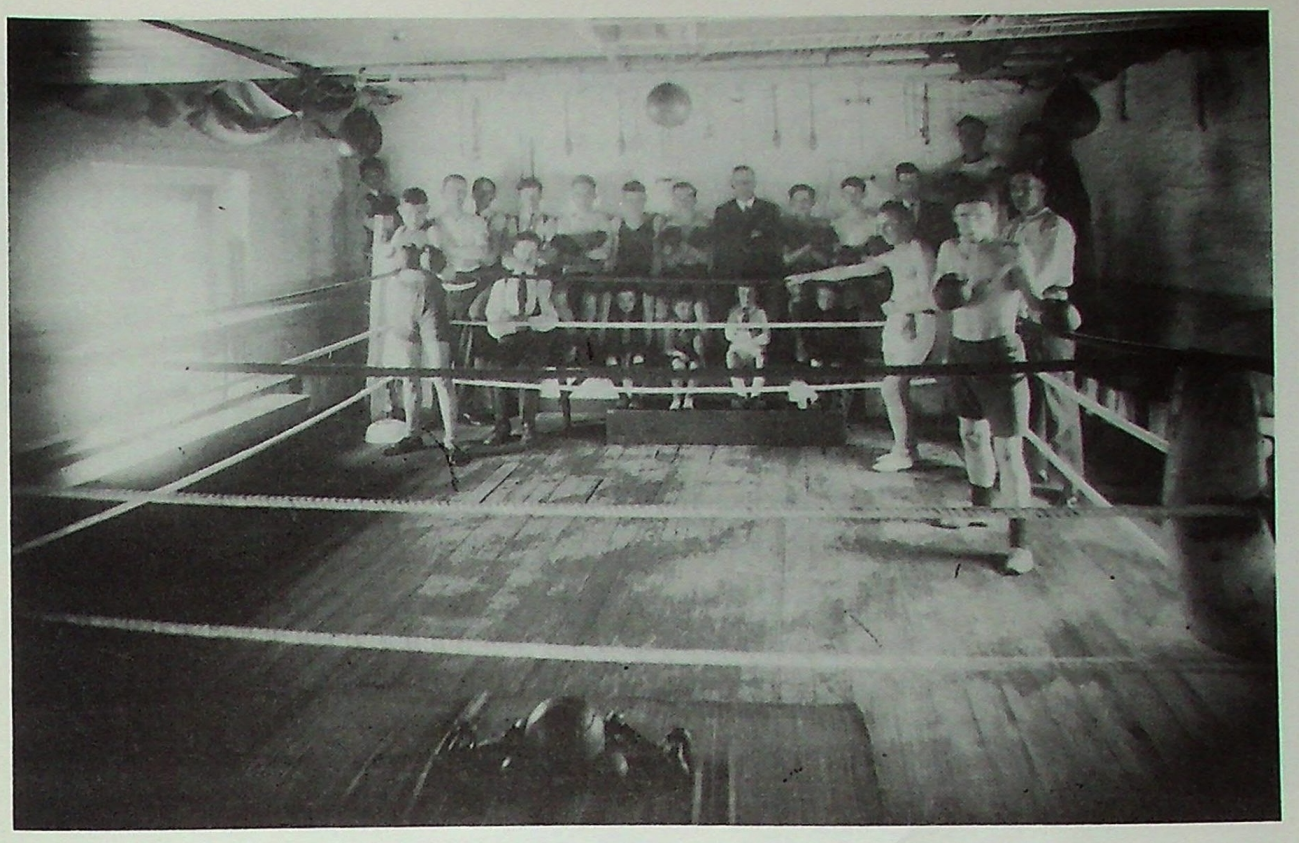


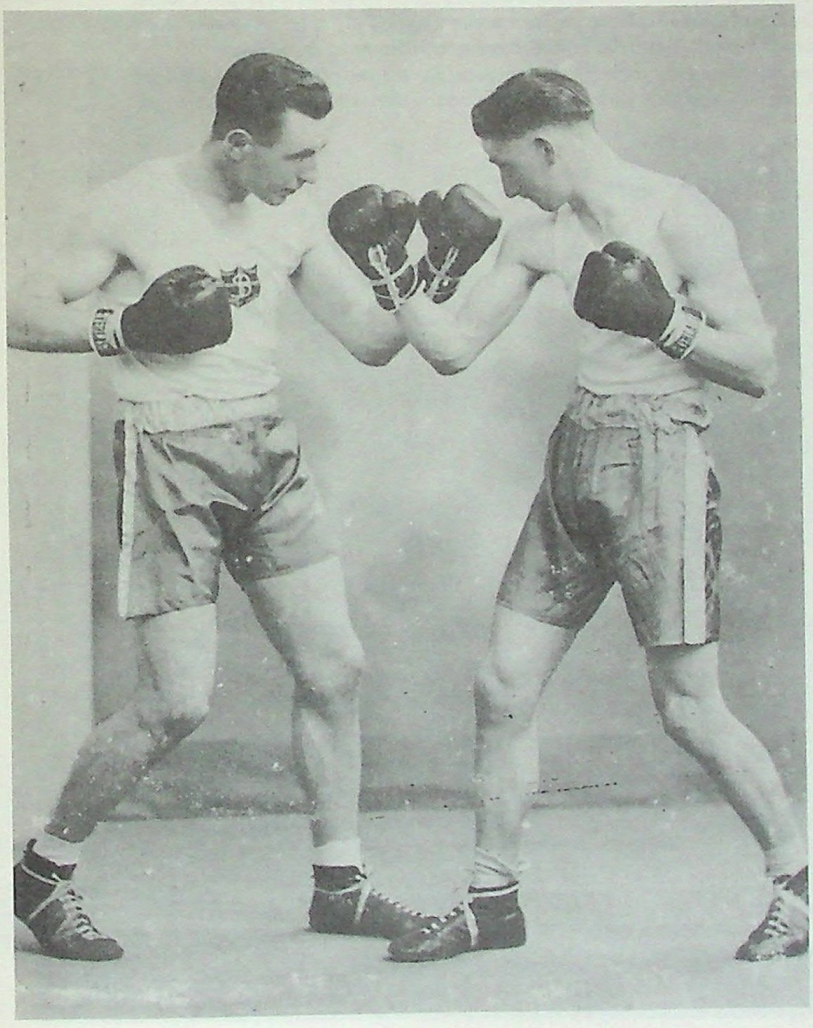


Rare photos from Newry's Boxing Past

Photos courtesy of the Fearon Family









We are keen to identify the locations of the two Newry Boxing photographs reproduced above. We would also like to identify the boxer (left) who is pictured with John Fearon. Info. to 8 Highfield Drive, Newry.

The changing face of Newry



With Haldane's, Monaghan Street,(pictured above by S. Loughran) now levelled and replaced by the new Health Centre, and the demolition threat which hangs over the Cash and Carry building on Merchants' Quay, little is to remain of Newry's industrial architecture. The wholesale destruction of Newry's industrial heritage is an indictment of those local representatives who during this past 40 years have not shown the foresight to purchase for the people of Newry, and for future generations, the town's historical buildings. Is it already too late to save the steadily decaying 18th century town houses in Canal Street ?





Above : The former R.U.C. Barracks at Corry Square.
Below : The houses facing Corry Square Barracks (1940s. Gilligan Collection).



"Frank Hall's double bass"

Thomas Downey from Newry recalls his memories of renowned RTE broadcaster Frank Hall, who died recently. As a child of 12 in 1968, Thomas discovered the neck of Frank's famous double bass in a manger in old livery stables at Monaghan Street, Newry, where it had lain abandoned for over 20 years.

Thomas' family (who traded as Thomas Downey & Sons, Butchers) shared this yard with Frank's aunt, Miss Clare Goulding, with whom Frank lived for many years before moving to Dublin in the late 1940's.

"I spoke to Frank Hall only once, in Donnybrook in late 1992. But in the hectic pace of that brief conversation, in my hurried attempt to tell him my lineage, I neglected to disclose my childhood secret. In 1968 I had discovered the remains of his famous £2 double bass, at the bottom of a manger in Newry.

Many Newry people (particularly those of my parents' generation) are aware that Frank lived with his aunt Clare Goulding at 6 Monaghan Street, Newry, where my grandfather Thomas Downey had opened a butcher shop in the late 1930's. Frank's aunt's house and Downey's butcher shop both shared the same yard and an outbuilding, which had formerly been livery stables.

Frank lived in Newry until the late 1940's, when he went to work in Dublin at the age of 26; so by the time I had made my discovery in 1968, I was told he had already been gone from Newry for over 20 years, an incomprehensible period of time for a 12 year old child.

As Frank often recounted in the past, ***Miss*** Goulding (as I always addressed her) was a product of the old school: a curious mixture of Republicanism, Catholicism and entrenched Victorian values, polished brass candle snuffers, Penny Black stamps, moustache mugs, medals from the 1932 Eucharistic Congress in Dublin, and her matted canine companion called Beau-Beau.

In the days before the advent of the horseless carriage, No. 6 Monaghan Street was a busy livery stable in the commercial centre of Newry. The concreted ground floor of the outbuilding was fitted out with enough mangers to simultaneously feed dozens of horses, and the hay loft and sleeping quarters for the stable lads were situated directly above.

Even in 1968 many of the mangers were still in perfect condition, but the first floor was in a very dangerous and dilapidated state. Frank's aunt Clare used the section directly opposite her back door for storing coal, but that particular manger and her house had both seen better days. By the late 1960's what had previously been a fine Victorian town-house with its high ceilings and bell pulls in every room was riddled with dampness, and it had become too costly for her to heat on her meagre income. She eventually moved out to live in Cleary Crescent where she spent her final few draught-free years in warmth and comfort.

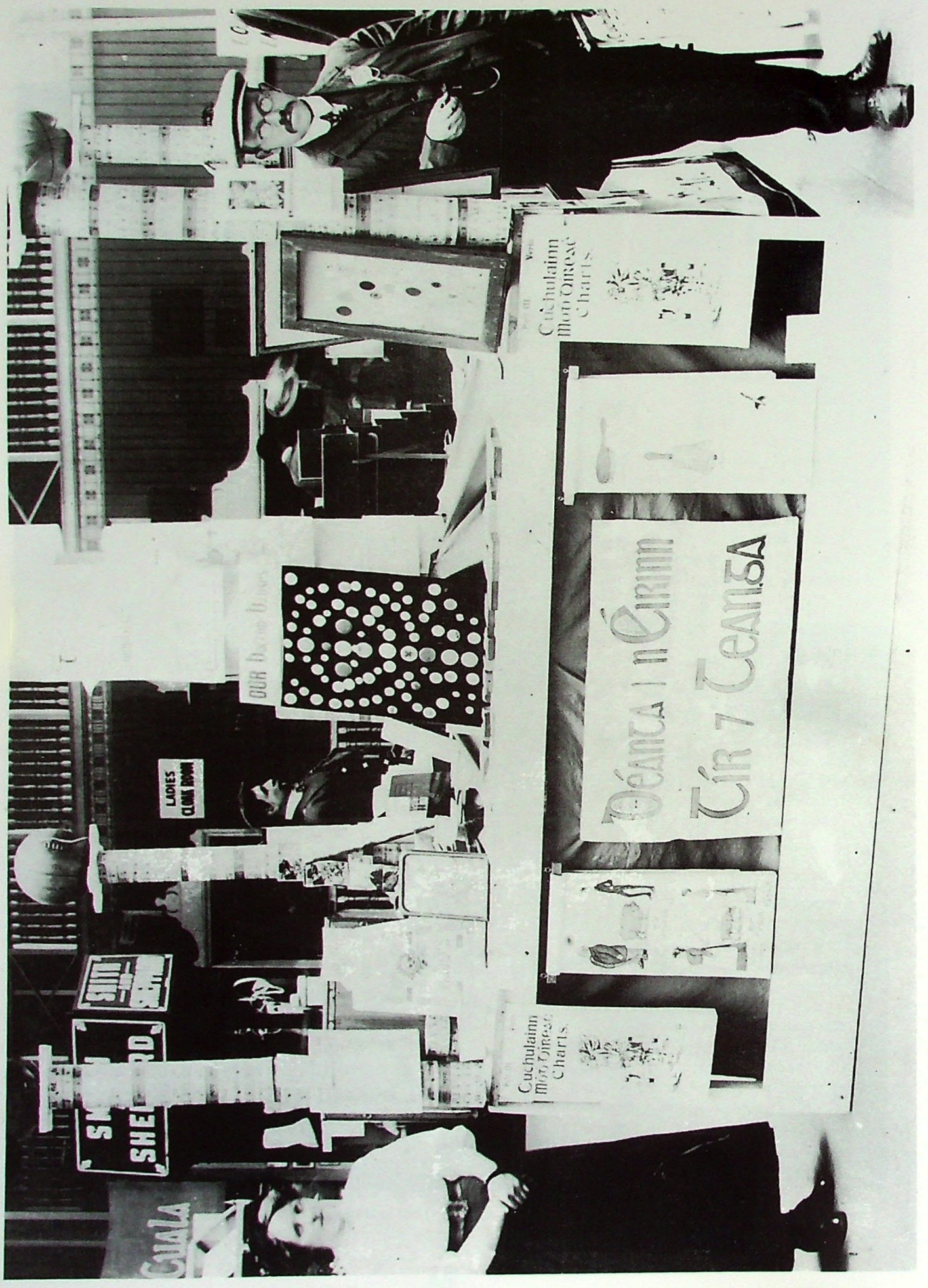
But Miss Goulding was a true hoarder, and for an intensely inquisitive child as I was, her departure provided the perfect opportunity to search the previously forbidden territory of her coal shed. At the end of a whole Saturday spent rummaging through decades of accumulated junk: spoked car wheels from the early 1900's, pots and kettles, horse bridles and halters, I came across a solid piece of polished carved wood with brass cogs and adjusters on either side. When I washed it under the tap I was told by my uncle Thomas that I had discovered the neck of Frank Hall's famous £2 double bass, where it had lain abandoned for over two decades.

In the 1960's Frank used to regularly visit my father and uncles when he came to Newry, and when his car pulled into Downey's yard, I knew the *craic* would be mighty for the next hour or two. Frank could have kept a whole nation entertained; in fact that is ***exactly*** what he did. However, as a child, one of the many things I couldn't figure out was how this famous man on the television only ever drove a Volkswagen. Surely if he was all that famous, he had to be rich too?

It took me many years to appreciate that Frank was actually one of the richest people in Ireland, rich in that he led an interesting and varied life, had a loving family and thousands of friends, had time for everyone and, without exception, everyone spoke well of him. I spoke with Frank Hall briefly on only one occasion, but I never did get to tell him about my childhood discovery of his double bass, in a former livery stable in Newry."


Fruit & Fish
DOWNEY BROS.
Vegetable
Market
ORDER YOUR HOLLY WREATHS HERE

Seastán TEMPESTS (Dún Dealgan) ag an Oireachtas - am inteacht roimh 1920.

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Coláiste Bhríde Oméith
The Early Years

The first part of Tomás Mac Ardghail's lecture on the history of Coláiste Bhríde.



Ar an 19ú lá Lúnasa, 1912 tharla mórócáid in Óméith, nuair a fosclaíodh go foirmeálta Coláiste Gaeilge, Coláiste Bhríde.
Bhí maithe agus móruaisle, idir cléir agus tuata i láthair don oscailt, a tharla ar láthair aoibhinn, teach agus *demesne* gur leis an Chaptaen Woodhouse, tiarna talún é, agus a bhí, mar deir an cuntas sa Dundalk Democrat den dáta 24 Lúnasa, 1912 'In chancery,' agus a fuarthas ar cíos ón teaghlach Woodhouse.

Mar cheann feadhna ar an chléir b'é an Cairdinéal Ó Luadhóg, Ard Easpag Ard Mhacha, a thug an chéad óráid. Thagair sé don fhíríc gurb í Óméith an t-aon áit san ardfhairche a raibh an Ghaeilge beo go fóill inti. Cuidiú é do stadas na Gaeilge sa cheantar, an oiread sin scoláirí agus múinteoirí bheith bailithe le chéile sa choláiste, dár leis. Sa bhliain 1886—ar ócáid choimhneartú sa cheantar, Gaeilge ar fad a chuala sé, á labhairt ag na scaiftí beaga daoine. Thug sé moladh mór do Chonradh na Gaeilge. D'admhaigh sé go raibh meirg ag teacht ar a chuid Gaeilge, cheal cleachtaithe—nach as ceantar Gaeltachta—Fanad do fhéin? Dúirt sé go leanfadh a spéis i ndul chun cinn na Gaeilge fhad is ba bheo é.

Thagair F. J. Biggar do chliú Ard Mhacha mar lár ionad Chúige Ulaidh—agus lárionad na hÉireann. Mhol sé an Cairdinéal, Príomháidh na hEireann, as bheith ar an láthair sin, an lá mór sin. Rinne sé tagairt do chlanna uaisle Uí Néill agus Mhic Aonghusa, agus ghuigh sé go mbeadh an coláiste ag gníomhú le atógáil náisiún na hÉireann—Lámh Dearg Uladh ina beannacht don chuid eile d'Éirinn.

Ar shon foireann teagaisc an Choláiste, ghabh Eoin Mac Néill buíochas leis an Chairdinéal as tús fónta a thabhairt don Choláiste. Ba é an t-iontas é Gaeilge ar bith a bheith beo sa cheantar. Bhí súil aige go mbeadh misneach ag na scoileanna tabhairt faoi leathnú na Gaeilge feasta. Bhí dóchas aige, nuair a chluinfeadh na Gaeilgeoirí—idir aosta agus meánaosta—lucht an choláiste i mbun labhairt na Gaeilge, go dtiocfadh siad i gcabhair orthu, agus go bhfeicfeadh siad an teanga faoi onóir as sin amach.

Bhí an Dr. Ó Brolchain, (Dr. Bradley, Droichead Átha), den tuairim go mbeadh dualgas trom ar Chomhairlí Condae na tíre diúltú don bhreab £10,000 a bhí á thairgeadh dóibh ag Augustine Birrell—Irish Secretary Rialtas Londain, mar go millfeadh sé gluaiseacht Chonradh na Gaeilge in Éirinn— (Iontaobhas Ultach?). Bhí sé cinnte, amach anseo, go mbeadh bród ar aon duine a bhí i láthair ag ócáid foscladh Coláiste Bhríde Óméith Mara.

B'ábhar misnigh dósan, a dúirt an tAthair Fullerton, Béal Feirste, atmaisféar na hócáide. Bhí sé cinnte go mbeadh an teanga Gaeilge a athlabhairt ar fud na hÉireann i ngiorracht aimsire ach cur chuige le dúthracht agus le héifeacht. Thagair sé arís do Mr. Birrell agus a thairscint de £10,000 le gluaiseacht na Gaeilge a chur ó mhaith, agus bhí sé cinnte nach nglacfaí leis an bhreab.

Mhol J. T. Dolan, M.A. (Joe Dolan, Áth Fhir Dia) rún buíochais don Chairdinéal, agus chuidigh Dr. Finnegan, Cairlinn, leis.

Sa tuairisc ar an Dundalk Democrat den 24 Lúnasa, 1912, ní luaitear gur labhair aon chainteoir den chuideachta Gaeilge. Lean cúrsaí sa choláiste ón 19 Lúnasa go dtí 30 Meán Fómhair.

Maidir le táillí, bhí £1 ar gach seisiún. Bhí ceart ag aon duine a thug £2, nó ag cumann a thug £3, iarrthóir (candidate) a ainmniú do áit shaor sa choláiste. Chaithfeadh an duine sin a bheith ina mhúinteoir, nó ina ábhar múinteora.

Cuireadh scrúdú ag ceann gach seisiúin ag údaráis an Choláiste, agus bronnadh teastaisí. Thug an Bord Náisiúnta Oideachais aitheantas do na teastaisí sin. Tugadh dhá theastas, Teastas Bliana agus Teastas Iomlán ag deire an chúrsa.

Tá pointe eile atá saoithiúl go leor sna cáipéisí a bhaineann le Coláiste Bhríde. Le roinnt ainmneacha tá curtha leo '*Fríoth díoltas ón Bhord ar a son*' sin 'Fuarthas díolaíocht ón Bhord' i nGaeilge an lae inniu. Ní raibh an téarmaíocht socair i gceist fán am sin.

Is fiú, b'fhéidir, nóta a scríobh faoi na síntiúsóirí don chéad bhliain :
An Cairdinéal Ó Luadhóg agus an Tiarna Easpag Ó Néill, Droim Mór, punt an duine; Sir Henry Bellingham, Mrs. Stopford Green, Londain, Eoin Mac Néill, cúig phunt an duine. An Canónach Ó Coinn, S.P. Camloch, trí phunt; An tAth. Seán Ó Dúill, Sagart Paróiste, Baile na hInse, An tAthair Feilim Mac Aonghusa, Roinn Mhic Giolla Rua, An



tAthair Woods, P.P. Anach Cluain, agus Bean Mhic Dhónaill, Scoil Náisiúnta Lios Iomainn dhá phunt; An Dr. Ó Brolchain, giní; agus liosta fada cléir agus tuata punt nó leathphunt an duine, agus liosta anfhada ar fad cúig scilling an duine.

Is díol suime cúrsaí airgeadais na bliana 1912. Íocadh £46,13.4 leis an fhoireann teagaisc, £6,10.0 ar chíos an choláiste, agus cóiriú an fhoirgnimh £7,17.1., suimeanna eile ar leabharthaí, fógraíocht, 7rl. Bhí farasbarr de £26.3.2. sa Bhanc Éireannach, Dún Dealgan.

Lean an coláiste ar aghaidh sa bhliain 1913, agus athbhunaíodh Feis Óméith faoi scáth agus le comhoibriú Choláiste Bhríde. Cúrsaí na Feise atá a phlé ins an Dundalk Democrat don bhliain seo agus is fiú na tuairiscí a léamh.



San Prospectus do 1913, tá na hoifigigh seo leanas luaite:
Na Patrúin: A Shoilse, an Cairdinéal Ó Luadhóg, An Dochtúir O Neill, Easpag Droim Mór.
Uachtarán Oinigh: Sir Henry Bellingham, Bart, H.M.L.
Uachtarán: An tAthair Ó Coinn, P.P. Cairlinn.
Cisteoirí: An tAthair Pádraig Ó Grianáin, Seip., Rath Foircheallain, Seosamh T. Ó Doláin, Áth Fhir Dia.
Rúnaithe Oinigh: An tAthair Seamas Ua Cuinn, C.C., Baile Bearraice, Dún Dealgan, Seán Ó hÍr, N.T., Ardallan, An Poinnte, Seosamh Ó Néill, N.T., Cillín, An tIúr.
Foireann agus Léachtóirí: Ard Ollamh—Eoin Mac Néill, B.A., Ollamh le Stair na hÉireann, An Ollscoil Náisiúnta, Aodh Ó Greacháin, B.A., Donall Ó Baoill, Timire,
Eamonn Ó Bhaldron (De Bhaldraithe), An tAthair Fullerton, Peadar Ó Dubhda, An tAthair D. Ó Tuathail.



Aithnímid na mór-phearsain, ach an aithnímid na cisteoirí agus na rúnaithe ? Is eol do mhuintir Cho. Lú, Seosamh Ó Doláin, agus an tAthair Séamas Ua Cuinn. Bhí an tAthair Séamas mar C.C. i gCill Shléibhe (An Sruthán) ins na fichidí agus ba é a thug ainmneacha Gaelacha ar chuid páistí Chloch Fhuaráin.

Maidir le Seán Ó hÍr, tá stair ag baint leis. An chéad post a fuair sé, post oide istigh ar Inis Gabhla, Tír Chonaill. Ní raibh Gaeilge aige ag dul isteach dó, ach ar m'anam bhí sé líofa ag fágáil slán ag an oiléan. Bhí mé ar scoil le na chlana mhac. Ba mhúinteoir i Scoil Náisiúnta, Cillín, é Seosamh Ó Néill. Bhí clann Sheosaimh ag freastal ar ranganna oíche Gaeilge i mBealach an Chláir idir 1941 agus 1943, ranganna a bhí faoi chúram Coiste Ceantair Ardmhacha Theas de Chonradh na Gaeilge. Bhí an scríbhneoir seo i mbun na ranganna sin.



Sa bhliain 1914, tá sonraí spéisiúla againn ar fhoscladh oifigiúil an Choláiste.
Bhí Seosamh Ó Doláin (Áth Fhir Dia) i gceannas agus iad seo leanas i láthair:
An tAthair Mac Aonghusa, P.P. An Poinnte.
An tAthair Mac Eoin, C.C., Óméith.
An tAthair Woodcock, Reachtaire, Coláiste Mhíchil, Óméith.
An tAthair Ó Tuathail, C.C., Dún Pádraig.
An tAthair Ó Muirí, Naomh Pól, Minnesota.
An tOllamh Eoin Mac Néill, An Ollscoil Náisiúnta.
An Captaen Roger Bellingham, C'bellingham.
Dr. Mac Quillan, Mrs. C. A. Duffy, Mr T. F. Mc Gahon, D. C.,
Mr. J. O Carroll, N.T., Mr. O Meara, County



Thuas : Rinneadh plaic a noctadh in Ostlann na Páirce.
Thíos : Seán agus Maolcholaim - beirt den 150 duine a d'fhreastail ar an léacht/taispeántas.



Thíos : Aíonna speisialta in éindí le lucht stiúrtha na hEigse.



Councillor, Dónall Ó Baoill, Timire Chonradh na Gaeilge, Mr. Nash, Mr. A. J. O Loughlan, Peadar Ó Dubhda agus Mr. G. O Reilly, Droichead Átha.
Léigh Lorcán Ó Muirí litreacha ag gabháil leathscéal ó Sir Henry Bellingham,
F. J. Biggar, Mrs. Green, agus roinnt sagart.

Labhair an Captaen Bellingham ag moladh ceantar Óméith, á rá, mura mbeadh Coláiste Bhríde bunaithe sa chondae, nach fada an saol a bheadh i ndán don teanga. Dúirt sé i mBéarla "There is every reason why the Irish People must be careful and watchful in the matter of preserving their mother tongue. There are historic reasons and there are patriotic reasons. Is not the language of a man's country formed, as it has been, by the souls of his ancestors, as much his country as the sod he works for ?" Ag críochnú dó, dúirt sé : "On a famous occasion the great Napoleon, looking down upon the plains of Epypt, and pointing to the Pyramids, when addressing his army, said 'Soldiers, forty centuries of history look down upon you.' We might say the same for the island of ours, more glorious than the Pyramids of Egypt for natural beauty and national beauty—forty centuries and more of Irish history look down upon us and on our efforts to revive the Irish language."

Labhair T. F. Mc Gahon (athair mór Brendan Mc Gahon T.D.) ag moladh obair an choláiste, ag iarraidh tacaíochta don teanga sna Gaeltachtaí. Mhol sé don Chomhairle Condae fearann (demesne) an Choláiste a cheannacht, ar tús, agus ansin an teach mór féin ina dhiaidh sin. Dá ndéantaí sin, d'fhéadfaí an coláiste agus an talamh a thabhairt do údaráisí an Choláiste, saor ó chíos dá laghad. Nach mór idir inné agus inniu?

Labhair Eoin Mac Néill i nGaeilge (an t-aon duine a rinne sin) agus i mBéarla, ag fáiltiú roimh na daoine a raibh Gaeilge acu, agus rompu san a tháinig ar thóir na Gaeilge. Rinne sé tagairt do na miondifríochtaí idir Gaeilge Oirialla agus an teanga a labhartar ins na Gaeltachtaí eile.

Tá cuntas spéisiúil ag Seán Crawford ar an chéad seisiún de Choláiste Bhríde i 1912 agus is fiú an t-iomlán a chluinstin sa dóigh is go mbeidh tuiscint níos fearr againn ar a raibh ar siúl i gColáiste Bhríde nuair a cuireadh ar bun é. Deir sé:

Bhí mise i measc na chéad scoláirí sa choláiste i 1912. Bhí na hardáin timpeall an tí mhóir clúdaithe le crainn, ach leagadh cuid mhór de na crainn i rith an chéad chogaidh mhóir.

Is cuimhin liom an tUasal Biggar a fheiceáil ag súgradh le naíonán i bpram, agus é ag caitheamh tudóige. Ba é Eoin Mac Néill an tArd Ollamh i 1912. Bhi féasóg air an uair sin, agus ba ghnách leis an chlár dubh a thabhairt amach faoin aer, aimsir bhreá, agus sinn a theagasc ar an *terrace*. Ábhar iontais i gcónaí chomh soiléir is bhí clog Fáilte an Aingil trasna an chuain ón Phoinnte.





Coláisde Bhrighde Oméith 1925

Photo supplied by friend of Tomás Mac Ardghail, Dún Dealgan.

Lá amháin tháinig sean bhean—á dhíoladh úlla agus spíonáin—isteach sa choláiste. Bhí Gaeilge líofa aici, agus thosaigh sí ag margántaíocht le Eoin Mac Néill. Cheannaigh sé an ciséan ar fad uaithi. Dhíol sé go flaithiúil í, agus rann sé na torthaí ar an mic léinn nuair bhí an tsean bhean—a chaith ciarsúr dearg ar a ceann—imithe, ag guí beannachtaí Gaeilge orainn go léir.

Lá eile agus mé i ndiaidh rámhaíocht ón Phointe, ag gábhail fríd na páirceanna ions ar an choláiste, casadh Eoin orm ag spaisteoireacht roimh tosnú na ranganna. Bhí *rush-hat* ar an cheann—rud annamh anois, gan feidhm leis. Ba é an lá é go raibh na Fir Bhuí ag cur a n-ainmneacha leis an Covenant gan orlach de Chúige Uladh a ghéilleadh. Trasna an chuain tháinig ceol na bpíob agus na ndrumaí agus na bannaí ag triall ar stáisiúin na traenach. 'Ar chuala tú sin?' a d'fhiafraigh sé díom. Eoin Mac Néill a scríobh amhrán an choláiste dúinn agus is cuimhin liom Peadar Ó Dubhda a theagasc dúinn i bpáirteanna.

Bhí Seán Mac an tSaoi (athair Mháire Mhac an tSaoi) ann, an bhliain sin, agus iarnóin amháin agus muid ar ár gcois síos an *avenue*, tháinig muid ar dhá nó trí chapaill óga. Léim Mac an tSaoi go haiclí an dhruim ceann díobh, agus síos go dtí an geata leis an mhuin an eich.

Ócáid amháin a fhanfaidh i mo chuimhne, an lá a tháinig Alice Stopford Green ar chuairt, agus gur labhair sí linn. Bhí folt geal bán uirthi agus a ceannaithe uasal aosta ar lasadh le díograis nuair labhair sí faoi seantír na hÉireann. Fiú ag an am sin, thuigeamar gur bean ealaíonta aislingeacha í a raibh fís iontach aici.

Lá eile thug sagart óg, an tAthair Ó Donalláin, léacht ar cheol na hÉireann, agus a d'inis dúinn gurb é Glinka 'Athair Ceol na Rúise', a bhain feidhm as ceolta áille tíre ag cumadh a chuid ceol drámaí.

Ba mhinic an tAthair Ó Tuathail, Béal Feirste ár dteagasc. Cuimhnímid ar a leabhar beag módh na ráite 'Sin Seán, sin an teach a thóg sé'.

Bhí lá mór amháin sa choláiste, agus an Rathailleach (The O Rahilly) i measc na gcuairteoirí. Bhí gluaisteán aige, rud annamh san am. Chonacthas Claude Chevasse gona filleadh beag, go minic in Óméith Mara. Thug an tAthair Fullerton ceachtanna dúinn, agus tugaim chun chuimhne an Máistir Mac Cavitt, Liam de Bhaldraithe (Waldron), Dónal Ó Baoill, Éamonn Ua Tuathail, agus Aodh Mac Gréacháin ó Dhún Phádraig. Bhí Bean Mhic Néill fial flaithiúil i gcónaí. Is ioma féasta breá a chuir sí ar fáil dúinn nuair d'imigh muid ar sheilg sna sléibhte.

Coláiste Bhríde Silver Medal turns up during Eigse



Sa phictiúr (ar chlé) tá Louie Kirwan a bhain bonn airgid (thíos) nuair a bhí sí ina scoláire i gColáiste Bhríde. Bhí clú ar clann Kirwan mar Ghaeil i gceantar an Iúir. Tharla go raibh Gaeilge ó dhúchas ag máthair Louie. Tháinig Douglas Hyde chuig Iúr Chinn Trá d'aon turas chun duais ar leith a phronnadh ar na Kirwans as ucht a ndílseacht don Gaeilge. Bhí Louie féin páirteach sa Land League, agus níos moille chláraigh sí le Conradh na Gaeilge ar an Iúr. Ba mhúinteoir scoile í. Tá sí curtha in Oméith.
(pictiúir : Betty Cranny)



Ní fhaca mé le fada duine de na sean mhúinteoirí ach amháin Peadar Ó Dubhda agus an tAthair Fullerton.

Thar na blianta déantar dearmad ar mhórán rudaí, ach ní féidir dearmad a dhéanamh ar dhraíocht chiúin na laethanta a caitheadh faoi foscadh bhrat Bhríde i measc na gCaoin Ghaeil. Trasna an tsrutha glé-chriostal a scarann sinn ón máthair-thír, tá an sean choláiste ina sheasamh. Bhí duine de na scoláirí is mo cliú san Eoraip ann, 'who was gracious enough to address the humblest of his pupils by their Christian names. That, however, is the spirit of the exquisite courtesy of the Gael.'

Thabharfainn rud maith ar spléachadh a fháil ar chlár an choláiste don bhliain 1912. 'Reading down the names would evoke memories of warm Autumn days, seated in class, on a high terrace, the aromatic breath of pine and firs in the drowsy air, the mountains of Mourne behind one and the mournful sound of the waves on the stony beach'.



Annie O'Hanlon, with one of the many visitors who called to her home in Omeath.

Annie O'Hanlon, the last surviving native Irish speaker from Omeath, with Cardinal Conway.

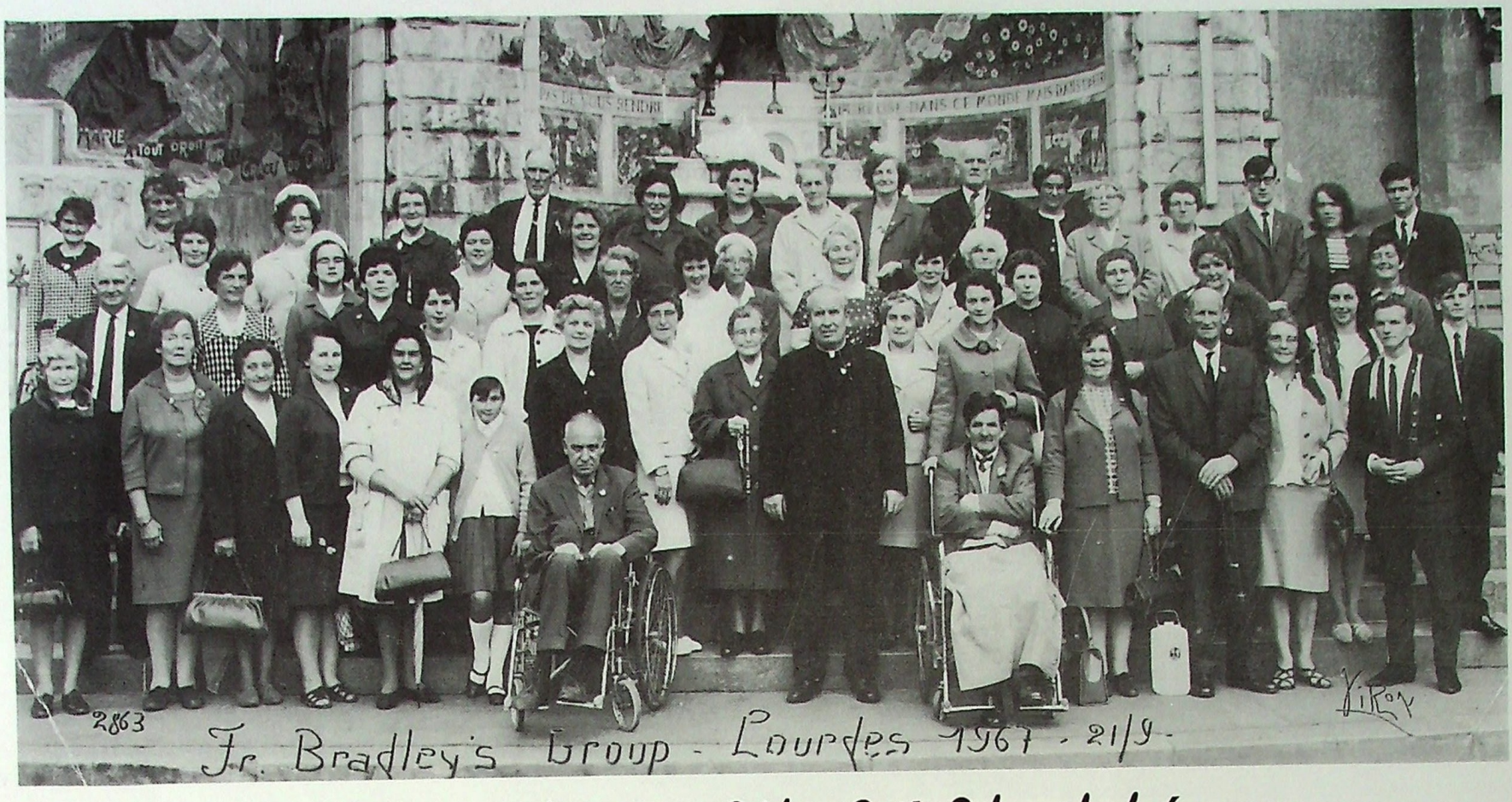
Tá muid buíoch do Maura O'Hanlon a thug na grianghraif seo dúinn.



Societies and celebrations of Newry's Catholic community.

Holy Name Sodality, St. Catherine's, Newry.





Oilithreacht an Ath. Uí Bhrolcháin
chuig Lourdes 1967.
Photo : Courtesy of Fabian Boyle



Caitlicigh an Iúir sna 1960í.



An aithníonn tú Pat Jennings sa phictiúr thuas ?









Photo : T. Price

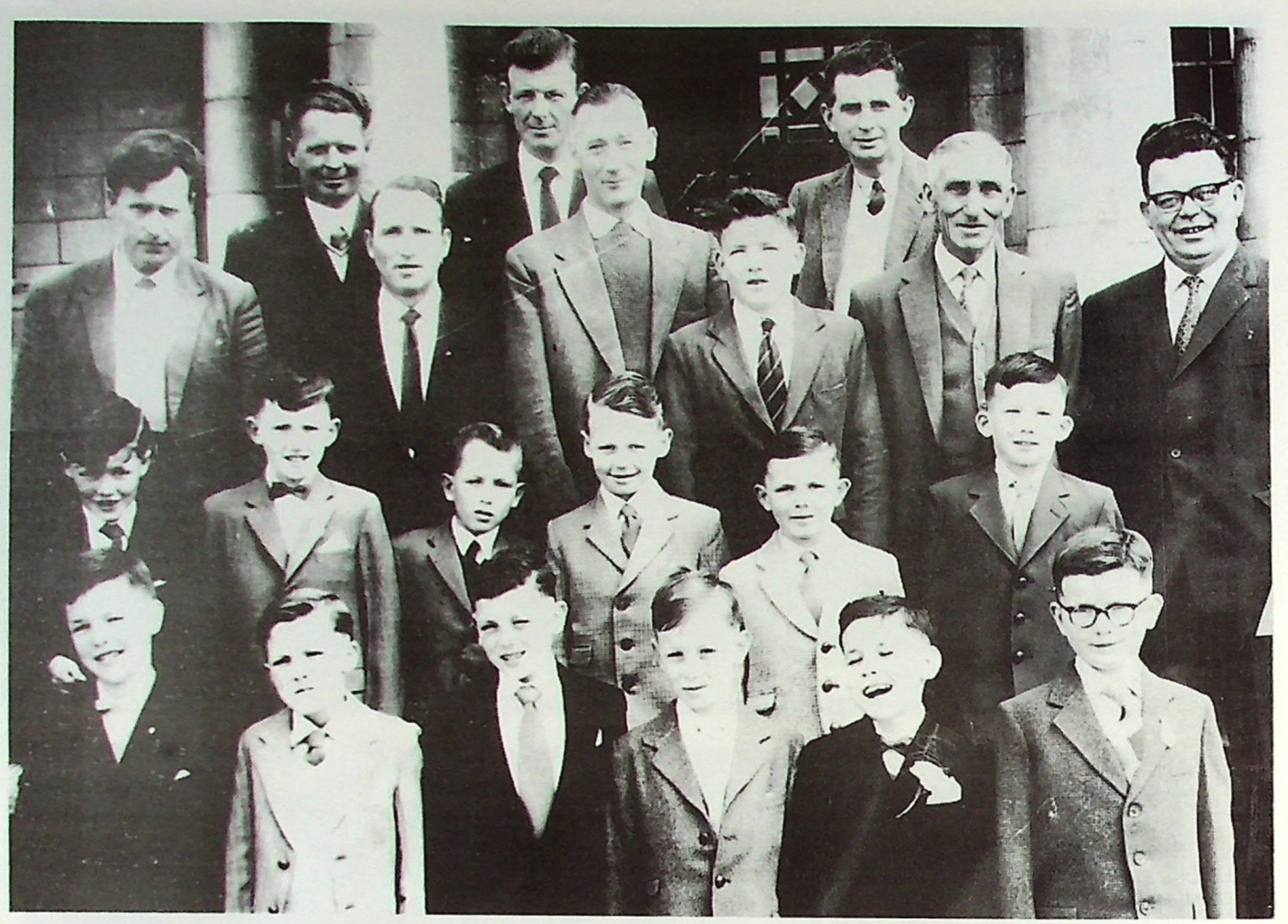


Caitlicigh an Túir sna 1960í.



Grianghraif le caoinchead Fabian Boyle.





Photos : Courtesy of Fabian Boyle









Thuas : Oilithreacht na nGael chuig Lourdes (1927). Peadar O Dubhda i lár báire. Thíos : Carraig an Aifrinn (An t-Túr).
Grianghraif le caoinchead Chlann Mhic Ardghail.



Aiseanna theagaisc pronnta ar Bhunscoil an Iúir ag ball de Choiste an Chúige.

As part of its ongoing support programme for the Newry Irish Language School, Bunscoil an Iúir, the local Gaelic League presented educational resources (for the teaching of mathematics) to Bunscoil representatives at a short ceremony held in late May at the Bunscoil premises. Audio equipment for use in two classrooms was also presented. The total support package cost several hundred pounds and was handed over by Mr. Séamus Mac Dhaibhéid of the Tomás O Fiaich Branch of the Gaelic League.



Thuas : Séamus Mac Dhaibhéid (Comhaltas Uladh de Chonradh na Gaeilge) agus seic á phronnadh aige ar Nóra Ní Raghallaigh, Stiúrthóir Naíscoil an Iúir. Thíos : Iarlaith O Broin agus seic á phronnadh aigesean ar Chiarán O Leannáin, Cisteoir Bhunscoil an Iúir. Gan tacaíocht den tsaghas seo ní bheadh sé ar chumas Bhunscoil an Iúir leanstan ar aghaidh.

D'éirigh le Craobh an Iúir de Chonradh na Gaeilge £1,000 a thabhairt do Bhunscoil an Iúir mar Phronntanas na hAthbliana.

Faillí Rialtas na Breataine cáinte ag Mac Dhaibhéid

Commenting on the Gaelic League's contribution, An tUas. Mac Dhaibhéid said :

"In the absence of direct State funding for Irish medium primary education in Newry, the Ulster Executive of the Gaelic League is pleased to be in a position to offer some essential teaching and learning resources to Bunscoil an Iúir. We ask, once again, of the British Government and its representatives at the Northern Ireland Office, to apply the same funding criteria to Irish medium schools in the north of Ireland as apply to Welsh language and Scots Gaelic primary and second level education programmes."

Mr. Mac Dhaibhéid added :

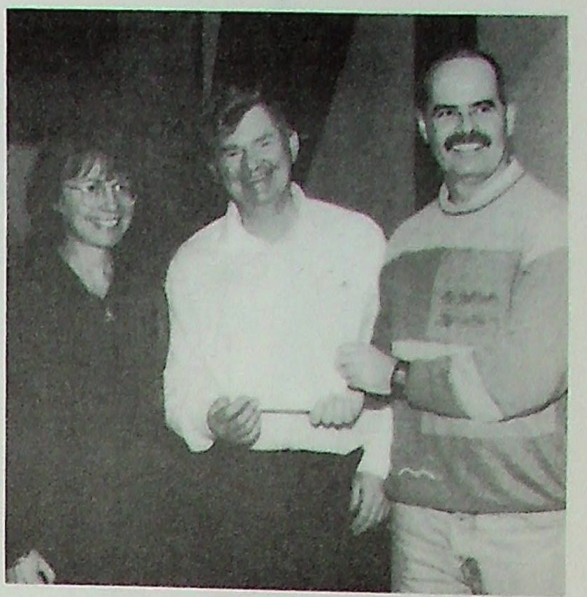
"The O Fiaich Branch, as a result of a fund-raising drive which drew a generous response from members of the business and professional community in the Newry area, has distributed Gaeltacht scholarships to some Newry and district schools, and hopes to make available additional scholarships in the near future. We would like to take this opportunity to thank those who supported the Scholarship Fund."



Photo : Newry Reporter







Images of the ongoing struggle to attain the basic human right of State-funded Irish medium education for our children.



Left : Newry Bunscoil parents picket the British Embassy in Dublin.
Above, centre : American Natives show solidarity with Bunscoil pupils.
Above, right : Liz Curtis, historian and human rights activist, lends support to Bunscoil fund-raising.
Right : Bunscoil pupils singing carols at their Christmas Party.



Séamus-Éigeas in Ard Mhacha

by Aileen Doherty
(GCSE Media Studies, St. Catherine's College)

Nuair a d'oscail Séamus Heaney an leabharlann nua i gColáiste Chaitríona Ard Mhacha corradh is bliain ó shin, ní raibh éinne ag smaointiú ag an am go mbeadh an Duais Nobel buaite ag príomh-éigeas ár linne sar i bhfad. Bhí sé soiléir áfach go raibh saoi inár measc agus ba onóir don scoil a mhacasamhail d'aoi a mhealladh chuig Ard Mhacha. Bhí Halla O Fiaich plódaithe, an lucht éisteachta ar fad tógtha agus bródúil gur ghlac Séamus Heaney go fonnmhar leis an cuireadh ár leabharlann úr a oscailt. Ba léir fosta go raibh an file féin thar a bheith sásta a bheith ar ais sna Sé Chontae agus é áthasach go raibh deis aige labhairt le scoláirí óga. Níor cheil Séamus Heaney a bhá leis an córas atá i bhfeidhm i gColáiste Chaitríona - eadhon, córas cuimsitheach a chuireann fáilte roimh daltaí cuma cén cúlrá atá acu agus a thugann cothrom na Féinne do chách. Mhol sé an scoil as an ard-chaighdeán oideachais atá á sholáthar inti do chailíní Ard Mhacha, agus chuimhnigh sé siar go dtí 1968 nuair a thug sé cuairt ar Scoil Chaitríona don chéad uair. Bhí dea-chuimhní aige ar leithéidí Jerry Hicks agus Seán O Baoill. Bhuail sé freisin an tráth úd le Paul Muldoon a bhí ag freastal ar Choláiste Phádraig ag an am.

Bhí Séamus Heaney dóchasach sonasach cainteach inár measc. Labhair sé fá staid na tíre, "this promising, equally perilous, historical moment we have arrived at in Ireland." Dúirt sé go raibh sé buíoch go raibh seans ag muintir na hEireann an tír ar fad a athchruthú sa dóigh is go mbeadh sí feiliúnach do gach saoránach - "we have a sense of getting a second chance, of walking anew into possibility..." Má bhí idir throm agus éadrom san aitheasc a bhí ullmhaithe aige do na mór-uaisle a bhí i láthair, ba mhian le Séamus féin seal a chaitheamh leis na daltaí gan daoine fásta sa chomhluadar agus nuair a fuair sé an deis labhair sé leo mar mhúinteoir séimh cruthanta. Seo a leanas cuid dá raibh le rá aige :

Pupil : When did you first start writing poetry ?

S.H. : I really started in earnest when I left university and started to teach. I was teaching in Belfast in a school in Ballymurphy, St. Thomas' on the Whiterock Road. When I was a pupil myself at St. Columb's, I wrote mostly parodies and joke stuff.

Pupil : After your Queen's days, how did you go about getting your first poem published ?

S.H. : Funnily enough, my wife heard me one night in my sleep, saying the following - "*well type it out, fold it up, put it in an envelope, and send it off.*" And that's what I did ! I sent my poem to the Literary Editor of *The Belfast Telegraph,* a man called Tom Carson. I didn't know him. Indeed, I didn't know anybody in the swim at that time. It was in November, 1962, and it was a poem about tractors. I sent another poem in December to *The Belfast Telegraph,* it was about turkeys. I sent another poem in after Christmas about a sheep fair, and it was rejected. A note came back saying "no sheep fairs until June." The Literary Editor wanted to keep in pace with the seasons. That time was very exciting for me.

I then sent a poem to *The Kilkenny Magazine,* a poem called "Mid-Term Break". Shortly after that another poem was accepted by *The Irish Times* It proved to be a magical four months for me. It was good for confidence-building. I didn't know the editors. It was reassuring to get the poems printed on their merit.

Pupil : You once described yourself as writing in "binges". Is that still your approach ?

S.H. : More or less. Yes. I've never been able to keep up a daily pattern of writing poems. But if I were giving someone starting out advice, I would say "make a lot of time for it." A senior Irish writer, Bryan Mac Mahon, said to me when I was a young man, "begrudge every minute you spend away from it." You must have inspiration, but you ought to give yourself the time to make something of that inspiration.

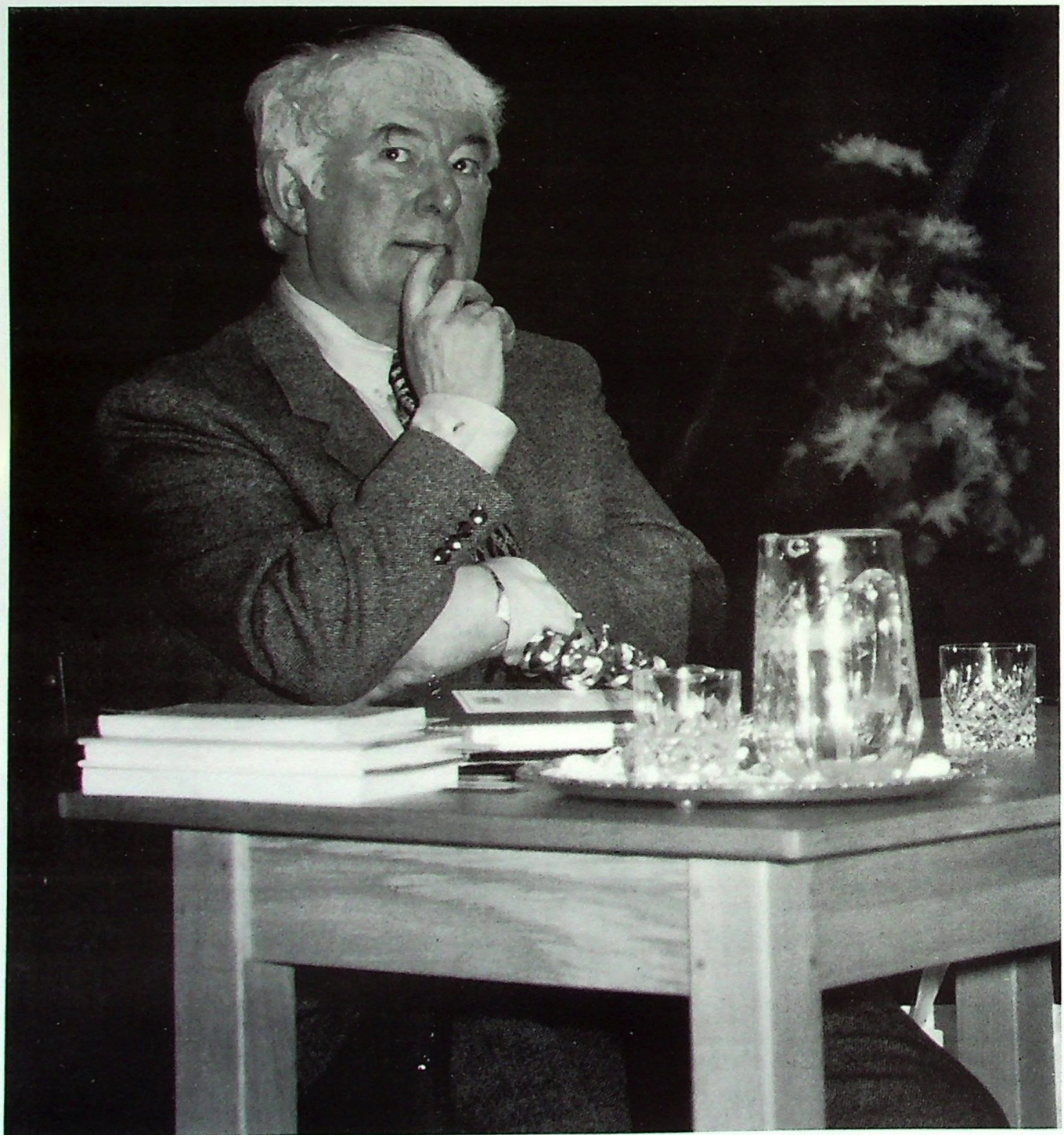
Pupil : Were you ever surprised about where you were or what you were doing when the inspiration struck you ?

S.H. : I was just thinking the other day about my poem "Bogland". I got the inspiration for that in London when I was changing my clothes. It was 1967 or '68 when I had gone over for a weekend. I was putting my foot in my trousers and, I don't know, somehow that's how the poem started. That for me was a very open poem. The last line of it is "the wet centre is bottomless". I think I must have been putting my leg into the trousers and finding there was no bottom to it !

..... The inspiration for "Digging" came when I was taking a bend in Bellaghy in a big Austin car, coming home from a ceili one night late, going around a corner at Castle Street. And you know in a car when you have to change gears taking a corner ? The idea of changing gear made me think of going from spade to pen, from one generation to the next generation. It was all in that action. That kind of muscular action imitates the kind of sociological thing that is going on in the poem.

Pupil : Do you enjoy teaching?

S.H. : I enjoy teaching, but I don't enjoy thinking about teaching. I always find a certain anxiety as I prepare for teaching. Those who are not teachers I don't think realise how testing it is. At Harvard I get up at 6.30 a.m. to prepare my work and I can be a little tense. If you have prepared, it's easy, but I generally don't like thinking about it. I free up though as I teach.



Famous -Séamus in Halla Ó Fiaich, St. Catherine's College.

Mná an Iúir
Newry Women



De réir dealraimh, is baill Chumann na mBan iad na mná atá ag máirseáil (thuas) ar Shráid Hill. Ar ndóigh, tá *guest-tea* á eagrú ag mná an Iúir (thíos).





(thuas) Ag obair i gceann de na monarchna a tháinig chuig Iúr Chinn Trá sna 1960í.
(thíos) Aoibh an gháire orthu ar fad - an chuma orthu gur Foraoiseoirí iad.





(thuas) Ag obair i gceann de na siopaí a bhí tráth ar Shráid Hill.
(thíos) Ag fáil réidh (Sráid na mBád is dócha) do mhórshiúl eaglasta.





(thuas) Lá Idirnáisiúnta na mBan - International Women's Day, Iúr Chinn Trá 1995.



(thuas) Mná páirteach i bParáid na Cásca (c. luath 1960í).
(thíos) Coimhlint idir lucht eagraithe A Women's Festival 1995 (Lady Mayhew mar phríomh-aoí) agus Roinn na mBan nach bhfuair cuireadh chun páirt a ghlacadh sa bhféile.





Photo : Newry Reporter

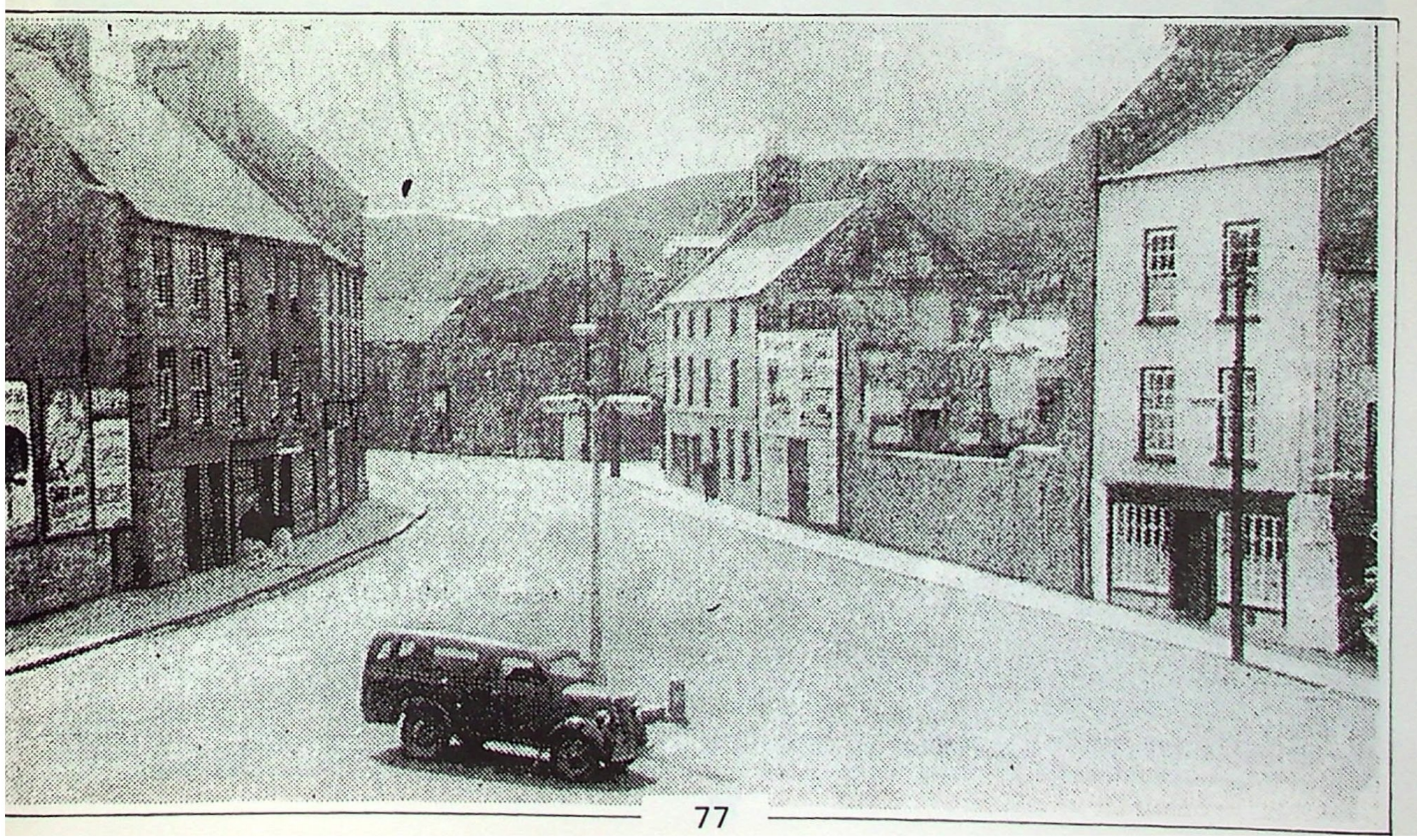
Back to North Street

Further reflections by
Gay Corrie, Barrow-in-Furness.

Street Games

In 1933/4 we lived at 4 Lr. North Street, opposite Ledlie's the drapers. As the house was a 'through' house it was also 3 Water Street, a shop which my parents ran for a time as a 'sweet' shop, similar to my grandmother's. One of my happiest memories of those days is the street games we played. I would be sitting at home amusing myself when I would hear a lone voice singing somewhere: 'Gather in, gather in, for a big, big ring! If you don't come quick you will not get in.' It was like the call of a Pied Piper and with the same effect. Out of the houses in all the surrounding streets the children would come running, and usually to 'the Dardanelles'. This was a sloping area of open ground opposite Lindsey Hill where houses had been demolished, though how it got its name I don't know: probably something to do with the Middle East place which featured in the Great War.

The organisers of our games, which involved around 30 to 60 children, were usually Mary and Maggie Woods (daughters of Stephen Woods, the cobbler) and sometimes Grace Malocca, whose family had a café in Hill Street and were noted for quality ice cream. There was a repertoire of about a dozen songs which had their own tunes and lyrics sung by the children. I recall the old standards - 'In and out through stalky bluebells', 'Our big ship went through the Alley-o', and 'Chip-chop, chip-chop, the last man's head off'. A game would end with the children having to pick between two words chosen at random by the leaders, such as 'gold' and 'silver' , and thus dividing into two teams which would then have a tug-of-war.



Other games came in season, though who decided when is a mystery. 'Marbles' would be the in-craze; then suddenly it would be 'Whips and Tops'. Chalk would be used to produce bright patterns when the top revolved. 'Racer' tops were favourites. 'Hoops' were for boys - we would run for hours, a short stick in hand, chasing bicycle wheel rims, small pram wheels, or the 'bought' wooden hoops. Our sisters were more inclined to twist a rope around a lamp-post and swing around, sitting in a loop of the rope. They would play at bouncing one or two small balls against a wall, chanting all the time, and whirling around or clapping hands while the balls were in mid-air. I admired their dexterity. They would also chalk numbers on the flagstones on the pavement (much to the annoyance of house-proud ladies) and play hop-scotch.

Boys and girls could share in 'Arrows'. Team A would set off, leaving a trail of small chalked arrows to show the route they had taken. After a short time, Team B would set off and follow the clues. Of course, the first team would try to deceive their followers, but not to the extent of spoiling the chase. Team A would usually arrive 'home' first.

Photo below courtesy of Mrs. Patricia Mann.



School Days

My first schooldays were with the nuns at St. Clare's Convent, High Street, probably for two or three years. I can recall the classrooms vividly, but only two teachers. One was a young, pretty Miss O'Hare, and the other a middle-aged lady, Miss Elmer. My grandmother thought highly of her and once told me that when Miss Elmer died, if all the boys she had taught walked together at the funeral the streets of Newry should be thronged. Of the teaching nuns, I remember Sr. Dominic who had an aura of authority, and Sr. Gabriel. Because of my name I thought that my stay in her class would be pleasant one, but I was sadly mistaken. She was most severe with me, probably to show my companions that there was no favouritism. I last saw her at Mayobridge Convent in 1961 but she didn't know me.

On 8th August, 1932, I went to the Christian Brothers' School in Kilmorey Street and found myself in Bro. Kelly's class. He was a disciplinarian with a red jolly-looking face and a sense of humour. But his reputation was awesome. Whenever he showed his face in North Street he had only to wave his blackthorn stick and the street would empty of children, boys AND girls. When it was my younger brother's turn to enter Bro. Kelly's class he was so frightened that my mother had to take him there every day—much to Bro. Kelly's surprise. It was more the man's reputation than anything he did. I met some good friends there: Joe Greenan (dare-devil on a bike), Joe O'Boyle (Warrenpoint), Turlough O'Donnell (usually top of the class), T. P. Murphy (very reliable as a chum) and Eugene Quinn, who lived on Monaghan Row, I think.

Once we were 'drilling' (physical exercises) in the school yard. On one command we raised our hands high in the air, and on the next word we touched our toes. I was in the front rank, facing the school wall, and couldn't see what anyone else was doing, but somehow I got the sequence wrong. When the others were going up, I was going down, and so on. Well, while I was touching my toes, Bro. Kelly softly tip-toed up behind me and gave me a terrific whack on the backside with his leather. I jumped a mile! It stung me, but not so much as the howl of laughter that went up from the dozen or so people who were watching through the railings. I have never forgotten the embarrassment and can still imagine those few moments when I was unaware of what was about to happen - to become an object of ridicule for the crowd.

That was the time when I first saw a pupil bullied by a gang simply because he was small in stature, a boy called Kevin. Some boys seized him and pretended to set his hair on fire. It certainly scared *me*..

In the run-up to the 1935 Silver Jubilee celebrations the tobacco companies brought out suitable cigarettes cards including one set, 'Kings and Queens of England'. We all collected them. Bro. Kelly found a picture-card of King George V tucked in the back of my exercise book and from then on he called me 'Georgie'.

In 1950, just before taking up my first teaching appointment and about to be married, I wrote to Bro. Kelly, c/o Newry C. B. S., and received a lovely reply

which I kept for a long time. 'Dear Gabriel, better known to me as Georgie . . . Thank you for writing to me . . .I asked God to let me end my days among the poorest of the poor and He has done just that . . . It is a hard profession you have chosen . . . I wish you and your intended God's choicest blessings . . . Brother Kelly.' He was a good man. I was sorry when he died. But one last memory of him : we used to go into the next classroom for Singing, and the lay teacher there would play the piano. His class was seated in the front desks so we stood on the seats on the rear. As we did not know either the words or the tunes we stood there like dummies until Bro. Kelly took his leather and went along the row of short trousers with a rapid succession of smacks and a hissed 'Sing up!' We opened our mouths and went through the motions of singing - but learned those songs in record time!

After Kilmorey Street we went on to Margaret Street (or 'the Carstands' as it was known) where Br. Hennessy and Br. Ryan taught us for a year in turn. Then it was the Secondary school at Abbey Yard and various teachers for the different subjects. Bro. O'Donnell was our Head Teacher. Each morning he came round the classes to enquire who was absent but never noted down the names. (Either his memory was exceptional or else he jotted down the names outside the door.) Mr. Peter Curran taught the Intake or 'Prep' Class, if I remember correctly, but we also had Mr. Fitzpatrick (stocky man, sometimes came in 'plus-fours'), Mr. Crinion (teacher of Irish Language), Mr. Hoy (Maths), Bro. Newell (History). I enjoyed his lessons, manner and approach, so much that I adopted these in part during my own career as a history teacher. (To be honest, my lesson on Henry VII, and my blackboard summary, was a copy of Br. Newell's lesson. That was the impression the man made on me.)

Physical Training was in the hands of Mr. Brown who gave the impression of having been in the Army. At least we could 'form fours' with the best, and run, in a column, twice around the football pitch. I preferred being outside to going into the gym where the 'horse' and the ropes were but a torture to me. I still have absolutely no interest in sport.

I was beginning to take an interest in music. Mr. Delafaille, the Cathedral organist took us for Singing and Theory. The latter was especially useful to me as I was studying piano with Sr. Brigid and even trying to compose. But that's another story. I left the Christian Brothers with the panic of finding a job that would keep me in Newry with my grandmother, as my father was now being transferred in his employment as a postman to Ballsmill, near Silverbridge, some nineteen miles away.

Cúis bhróin dúinn a chur in iúl dár leitheoirí go bhfuair Jimmie Mc Mahon, cara le Gay Corrie, bás ó bhí Cuisle na nGael 9 ar díol tá corradh is bliain ó shin. Ba é Jimmie féin a spreag Gay Corrie chun teagmháil a dhéanamh linn. Bhí spéis as cuimse ag Jimmie in a dhath ar bith a bhain le ceantar an Iúir. Go ndéana Dia trócaire ar a anam.



Fitzpatricks' Shop North Street

Tomás Mac Ardghail
1916 - 1995
Eagarthóir Cuisle na nGael

Aitheasc a thug Séamus Mac Dhaibhéid, Conradh na Gaeilge, cois na huaighe, an lá ar cuireadh Tomás Mac Ardghail.

A chairde Gaeil, idir chléir agus tuataí

Tá muid cruinnithe le chéile anseo ar ócáid bhrónach do Ghluaiseacht na Gaeilge in Iúr Chinn Trá. Tá Tomás Mac Ardghail, Conraitheoir agus Poblachtánach bailithe uainn agus cé go raibh Tomás breoite le tamalt anuas, ba scéal tubaisteach é nuair a d'fhoghlaim muid gur shaothraigh sé bás i nDoire. Déanann a chairde i nGluaiseacht na Gaeilge agus a chomrádaithe i nGluaiseacht na Poblachta comhbhrón ó chroí lena dheirfiúreacha May agus Clare, lena dheartháireacha Matt agus Paddy, agus lena ghaolta go léir. I measc laochra na nGael sna flaithis go rabh a anam uasal.

Is cosúil gur chuir muid aithne ar Thomás i gcomhthéacsanna éagsúla mar bhí sé páirteach ina lán eagraíochtaí in Iúr Chinn Trá. Ba fhear ildánach é Tomás - teangeolaí a raibh an Iodáilis, an Fhraincis agus an Ghearmáinis ar a thoil aige; amhránaí a bhí ina bhall den Cór Doiminiceach agus a raibh an chur amach aige ar an ceol clasaiceach agus ar an ceol dúchasach. Ba imreoir beiriste é; ba chomhalta den Old Newry Society é; ba aisteoir é a bhí orthu siúd a bhunaigh **Aisteoirí an Iúir**; ba mholtóir é ag na féiltí dramaíochta i nGaoth Dobhair agus ar fud Chúige Uladh. Bhí sé páirteach fosta insan cumann rinnce cáiliúil a bhí tráth den saol ag Arthur Burns. Thacaigh Tomás le gach rud a chuir cultúr na tíre chun tosaigh agus a bhí ar leas phobal an Iúir. Bhí sé fial lena chuid ama, bhí sé flaithiúlach lena chuid airgid.

Is fada baint ag Tomás Mac Ardghail leis an Ghaeilge agus le Conradh na Gaeilge. Sna lárthríochaidí, agus Tomás sa bhliain deiridh ar scoil, ba nós leis cuairt a thabhairt ar Mary Berry a raibh cónaí uirthi ag an am ar Bhóthar Chamlocha, bean a raibh cuid de Ghaeilge Chill Shléibhe aici go fóill. Ba sna tríochaidí freisin a chláraigh Tomás le Craobh an Iúir de Chomhaltas Uladh agus thosaigh sé ag dul go Rann na Feirste. Bhí clú ar Thomás mar dhuine a raibh saineolas aige ar Gaeilge Chúige Uladh. Bhí Gaeilge shaibhir bheacht aige agus féadaim a rá go cinnte gur chaith sé a shaol ag iarraidh an Ghaeilge sin a roinnt leis na céadta duine eile. Bhí níos mó na caoga bliain caite ag Tomás ag saothrú ar shon aidhmeanna Chonradh na Gaeilge. Bíodh sé ina mhúinteoir taistil i ndeisceart Ard Mhacha; ina mháistir scoile ar an Omaigh; ina dhíograiseoir teangan i gcomhluadar Pheadar Uí Dhubhda i nDún Dealgan; nó ina cheannaire ar Ghluaiseacht na Gaeilge ar an Iúr, ní dheachaigh lá thart gan Tomás ag déanamh rud inteacht ar son na Gaeilge. Agus fiú le dhá mhí déag anuas, agus Tomás ag tarraingt ar cheithre scór bliain d'aois, chuidigh sé le compántas nua aisteoirí a bhunú, **Aisteoirí**

Oirialla; d'fheidhmigh sé mar ba ghnách mar eagarthóir **Cuisle na nGael**; theagasc sé Ard-Rang Chraobh an Iúir; thug sé léacht ar stair Choláiste Bhríde in Omeith; agus ba liosta le lua na rudaí eile a rinne sé. Ba fhear gnímh é - bhí i gcónaí 'beart de réir briathair' mar mhana aige.

Bhí sé tráthúil gur rugadh Tomás Mac Ardghail sa bhliain 1916 mar an spiorad agus an misneach a rith trí chuislí laochra na Cásca, rith siad trína chuislí féin. Ba Phoblachtánach den scoth é Tomás, duine iontaofa a raibh dínit agus uaisleacht ag baint leis. Níor laghdaigh riamh a dhóchas faoi thodhchaí na tíre seo ná a spéis i stair na tíre. Fiú go mall san oíche nuair a bhuail taom croí é i lár mhí Lúnasa anuraidh, bhí leabhar ar stair na hEireann á léamh aige. Má tá an teideal 'tírghráthóir' tuillte ag éinne in Iúr Chinn Trá san aois seo, tá sé ríthuillte ag Tomás Mac Ardghail.

Tá crann taca na Gaeilge ar an Iúr marbh mar sin, ach a bhuí dá dhíograis féin tá Gluaiseacht na Gaeilge níos folláine anois ná mar a bhí sí ó bunaíodh Conradh a Gaeilge níos mó ná céad bliain ó shin. Braitheann sé orainne, na daoine ar thug Tomás Mac Ardghail an Ghaeilge dúinn, na daoine a spreag sé chun a eiseamláir féin a leanstan, braitheann sé orainn anois fís Thomáis agus fís an Phiarsaigh a chomhlíonadh - Eire a dhéanamh chan amháin saor ach gaelach chomh maith.



Saoirse na gcimí



All photos taken in Camloch and Newry during 1995.





riachtanach don tsíocháin













Previous Newry campaigns to secure the release of political prisoners.



Bhí na slóite ar shráideanna Dhoire Beag nuair a ligeadh amach Seán Finnegan sna luath 1970í. An fada uainn an lá nuair a bheas na cimí ar fad ar ais lena ngaolta agus lena gcairde ?



FABIAN BOYLE,

journalist with THE IRISH NEWS and well-known local photographer, reflects on County Down's first All-Ireland victory in 1960. The following Irish language version of Fabian's account was provided by the translation service offered by locally-based company ***Cló-Rúraí****. We wish Fabian Boyle every success with his planned publication dealing with aspects of the history of County Down G.A.A. in the 1960's.*



Leo Murphy in action

'Ní thagann duine ar an tsaol agus é i ndán dó go mbeidh sé ina Churadh Uile Éireann, múnlaítear é ó phleanáil dhearfa, obair chrua, dúthracht agus díograis; spreagann aisling é agus bheir sé faoin rud dodhéanta a dhéanamh'. Seo an rud a deir Réalt an Iúir, Sean O'Neill, duine de na laochra móra a thug Corn Sam Mhic Uidhir trasna na teorann don Dún don chéad uair sa Ré Órga sin.

Ach ba iad Ard Mhacha, céile coimhlinte an Dúin, an chéad fhoireann as na Sé Chontae a d'imir i gCluiche Ceannais na hÉireann seacht mblian roimhe sin. Ní raibh idir iad féin agus an bhua stairiúl sin ach cic phionóis iomrallach. Rinne 'na hOráistí' sáriarracht Seaimpíní Bheanna Boirche a chur ó choróin sa chluiche éachtach i gCraobh Uladh i 1961.

D'fhógair an fear banna ceoil cáiliúl Breandán Boyer uair amháin 'Mura bé Paddy Doherty an tosach is fearr ariamh a d'imir Peil Ghaelach, damhsóidh mé an *Hucklebuck* ar dhíon Ardán Uí Ógáin.'

Dúirt James Mc Cartan, an tasarlaí, nach dtagann an rath go dtagann rún an bhuaite. B'fhearr le himreoirí macasamhail Tony Hadden bás a fháil ná an liathróid a chailleadh. Bhí diongbháltacht as an ghnáth ag na fir sin na bhfuil le fáil na laetha seo.

Léiriú ar an toil láidir agus ar an dúthracht a bhí san fhoireann ar an lá, Leo Murphy a rinne neamhaird de chomhairle an dochtúra agus a chuaigh chun na páirce sa chomhrac eipiciúil in éadan na Ríochta ar an Domhnach cinniúnach sin i Mí Mheán Fómhair 1960.

Ceithre huaire is fiche roimhe sin chuaigh an t-ábhar múinteora (atá anois ina phríomhoide ar Bhunscoil Chill Eoghain) chuig an

otharlann chun insteallaithe pianmhúchta a ghlacadh don ghortú glúin a bhain dó. D'fhágfadh an leigheas go dtiocfadh leis imirt sa chluiche ach d'fhágfadh sé go mbeadh sé ina chláiríneach go deireadh a shaoil.

'Ní raibh seans dá laghad ann go mbeinn fágtha ar an taobhlíne. Bhí barraíocht saothair curtha díom agam. Bhí beart le déanamh agus bhí fear diongbháilte de dhíth lena dhéanamh.'

Bhí máistir na Mistéalach Sean Ó Neill ar aon bharúil leis agus dúirt:

'Ní raibh seans dá laghad go mbeadh duine ar bith de na himreoirí sásta fanacht ar an taobhlíne i gcluiche ceannais na hÉireann. Bhí a spioraid agus a gcuid uchtaigh dochreidte. Cás báis nó bua a bhí i gceist.'

Ní dhéanfar dearmad choíche ar an ollghairdeas nuair a chloígh iomaitheoirí anaithnid Bheanna Boirche an fhoireann mháistriúil as Ciarraí a bhí breac le gaiscí móra ar dhóigh a d'fhág tráchtairí seaneolacha searbhasacha gan smid agus a chuir alltacht ar shaol uilig C.L.G.

Fágadh slán ag foireann an Dúin ó theach Ósta an *Imperial* i lár bhaile an Iúir. Nuair a cuireadh Easpag Dhroim Mór an Dr. Eugene O'Doherty nach maireann in aithne d'iareagarthóir spóirt an *Belfast Telegraph*, Malcolm Brodie dúirt an Phréaláid 'Chan a choíche ar an Domhnach' (Bhí Brodie ar dhuine de na daoine a bhí go mór in éadan imirt cluichí ar an Domhnach).

As leo ansin go Páirc an Chrócaigh i slógadh carranna agus busanna chomh maith le traenacha speisialta a thug an lucht leanúna agus a gcuid bratach ó dheas. Stáisiún Shráid Amiens (Staisiún Uí Chonghaile anois) an chéad áit ar stop mé le griangrafanna a ghlacadh den lucht leanúna a bhí le theacht. Ar aghaidh liom ansin go Sráid Uí Chonaill, áit a bhí breac le bratacha dearga agus dubha áit ar mháirseáil mé i bpáráid bua thart le hA.O. P. ainneoin nach raibh an cluiche buaite go fóill.



Photo : Courtesy of Frank Mallon

Taobh istigh den pháirc stairiúil bhí atmaisféar dodhearmadta ann. Bhí 90,000 lucht féachana cíocracha i ngach aon pholl agus phrochóg a dtiocfadh theacht orthu. Bhí oiread daoine fágtha taobh amuigh gur inis Patsy O' Hagan domh go raibh sé féin agus Breen Morgan ar an bheirt dheireanach leis an tseomra feistis a fhágáil, agus gur oscail siad an cúldoras agus gur ligeadh na scórtha amach ar an taobhlíne.

Tá cuimhne cheomhar ag an chuid is mó de na daoine, na peileadóirí féin san áireamh ar an cluiche féin. Ach is cuimhin le cách go soiléir na bomaití neirbhíseacha sin agus muid ag fanacht leis an fheadóg dheireanach a chluinstin. Agus ar an dóigh ar fholmhaigh na scaiftí amach ar an pháirc agus gan an cluiche thart go fóill. Chonacthas daoine stuama agus sceitimíní áthais orthu agus deir Leo Murphy go bhfacthas seanfhondúirí ag caoineadh.

Bhronn An tUachtarán de Valera Corn Sam Mhic Uidhir ar an mhúinteoir as Baile Hill, Kevin Mussen, ar Ardán Uí Ógáin. Bhí Kevin Mussen ina chaptaen ar go leor foirne as an Dún a chaill sna chéad bhabhtaí de Chraobh Uladh. Ní tharlódh sé arís!

Ní dhéanfar dearmad ar an cheiliúradh nuair a tugadh Sam Mac Uidhir trasna na teorann don chéad uair, an teacht buacach isteach chun an Iúir, óráidí ó na laochra agus sluacheol an *Little town in the Old County Down.* Chuathas ansin chun an Chaisléain Nua áit a raibh tinte cnámh agus bratacha feadh an bhealaí.



An bhliain dar gcionn i ndiaidh dóibh An tSraith Náisiúnta Peile chomh maith le go leor duaiseanna eile a bhaint, bhí siad ar ais i bPáirc an Chrócaigh agus iad ag cosaint a gCraoibhe. Ach roimhe sin b'éigean dóibh an bhua a fháil ar Chiarraí. Bhí fonn díoltais ar fhoireann Chiarraí i ndiaidh díoma na bliana roimhe sin. Ach bhí foireann an Dúin ró-ábalta, bhí táithí agus muinín cruinnithe acu.

Chuir an tráchtaire iomráiteach Mícheál Ó hEithir síos ar an choimhlint idir na Tíotáin mar cheann de na cluichí ab fhearr dá bhfaca sé riamh. Barúil a n-aontódh an lucht féachána go mór léi.

Chuir an turas go cósta na Stát Aontaithe an dlaoi mhullaigh ar an cheiliúradh. Fuair an fhoireann fáiltithe oifigiúla agus thug siad cluichí taispéantais i Nua Eabhrach, Bostún, Chiceagó agus San Fransisco. Fuair imreoirí leithéidí Tony Hadden tairscintí éadálacha mealltacha ó fhir ghnó Gaelmheiriceánacha fanacht agus imirt do fhoirne áitiúla.

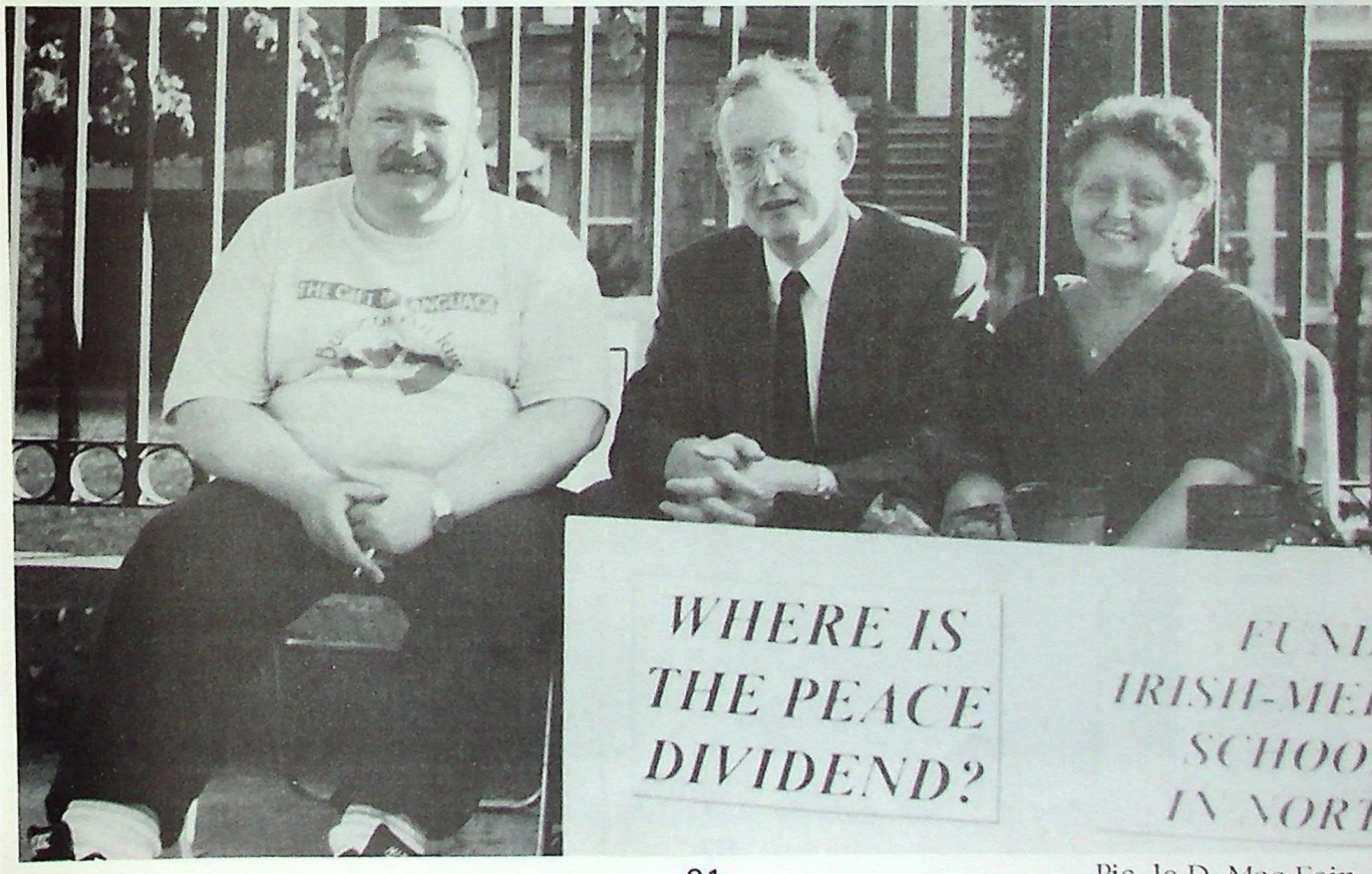
Ach creideann go leor daoine gurb é an turas seo go Meiriceá a rinne aimhleas na Seaimpíní. Shíl siad nach mbeadh deacracht dá laghad acu an tríú Craobh as a chéile a bhaint ach bhuaigh an Cabhán orthu i gCraobh Uladh i 1963. Bhí deireadh ré tagtha!

Sé bliana ina dhiaidh sin d'éirigh le foireann ógánta an Dúin an barr a bhaint amach le cuidiú cúpla seanfhondúir cosúil le Sean O'Neill, Paddy Doherty, Joe Lennon agus Dan Mc Cartan.

Ar ndóigh tháinig Sam Mhic Uidhir chun an bhaile chuig Beanna Boirche ó shin agus bíonn muintir an Dúin i dtólamh dóchasach go mbeidh bua eile ag peileadóirí an Chontae i bPáirc Uí Chrócaigh le hórchuimhní a thabhairt ar ais ar na seanlaetha i 1960.

Ag tacú leis an Bhunscoil

Leading Ulster Unionist, Chris McGimpsey, joins Bunscoil an Iúir picket outside the British Embassy in Dublin.



Pic. le D. Mac Eoin

Dhá phictiúr ó Bhaile Hill Pic. le caoinchead Stephen Loughran





The Post Office, Hilltown, Co. Down



Rinn Mhic Giolla Rua Pic. le Margaret Comer

"An Puinnte Gallda" - muintir Uí Méith

c. 1908



Saoir loinge

Longcheárta Rinn Mhic Giolla Rua







Warrenpoint photographs courtesy of Seán Daly



Newry's Constitutional Nationalists

Members of the Irish Citizens' Association at a convention in Belfast



Tuigtear dúinn gur baill an Bhoird Bardachta (Iúr Chinn Trá) atá sa phictiúr thíos (c. 1947). I measc leo siúd atá sa ghrianghraf, tá :
W.H. Cooke M. McCreesh John Shiells P.J. McGinn Chas. Magee
J.L. O'Hagan Bernard Murphy Matt Cunningham
W.B. O'Donoghue Thomas Martin George Irwin J. Mc Donnell
O. Jordan D. McDonnell

The **Cuisle na nGael** Committee wishes to express its thanks to the individual who supplied the historic photo below (and several others) for this edition of the magazine.



Entertainments in Newry



Jackie Hearst Band Pic. le Andy Tohill

Siamsaí san Iúr



Newry Foresters' Band Parade



Finnard Flute Band (Orchard Bar) c. 1905.



Pic. le Margaret Mc Williams



Top photo : Boyle Family Bottom photo : F. Boyle



NEWPOINT PLAYERS

an cumann is bisiúla i limistéir an Iúir

Photos courtesy of the Carroll Family





Geamaireacht an Iúir 1938

pic. Newry Reporter



This old photograph of a Dick Whittington Pantomime in 1938 in the Town Hall, should recall happy memories for many Newry folk. Included are P. J. McKay, Harry Heather, Albert Hayes (dentist), Lily Gallagher, Kathleen McKay, Robin Dane, Jack Somerville, Sam McMullan (chemist), Vincent Fox whose father had a barber's shop in Hill Street, Pete Durnin, Susan Patterson, Sheila Massey, Coralie Hardy from Doran's Hill and the little girl is Heather Magowan.

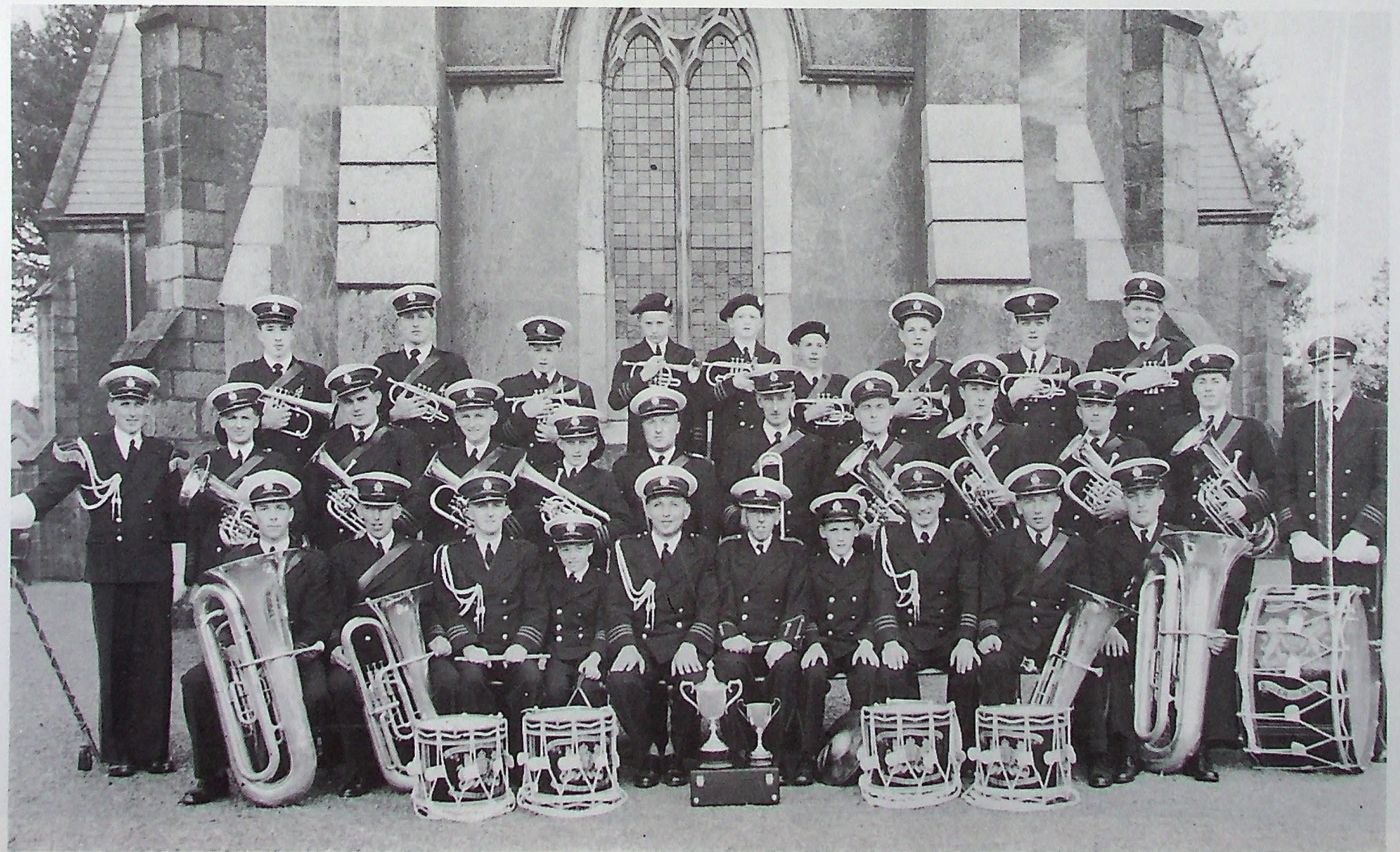
Banna N. Iosaef

leis an Stiúrthóir Tommy Mulligan



Ceoltóirí na Rinne

(pic. Seán Daly)

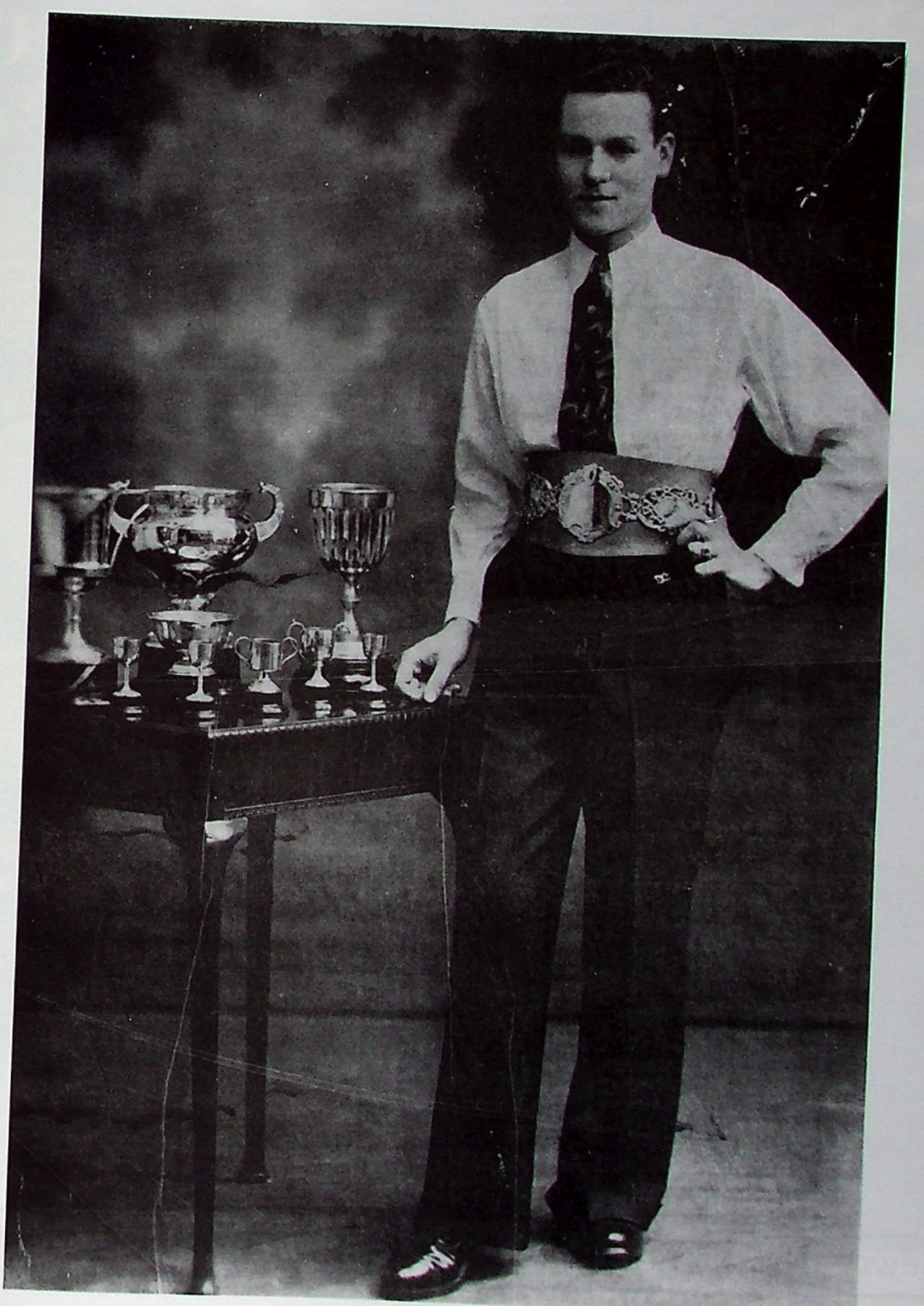




Thuas : Banna skiffle **The Satellites**. An aithníonn tú duine ar bith eile seachas Jim Gorman ? Thíos : grianghraf den Wolfe Tone Band agus iad ag máirseáil i bParáid na Cásca níos mó ná fiche bliain ó shin.



Arthur Burns
Pic. le Lily Fox





Newry Irish Dancers - a photo from the Quinn Collection

A Time In Our Lives
Lá dár saol

"A Time In Our Lives", launched in December 1995, marked the tenth publication of the Workers' Educational Association as part of its **People's History** series. This latest volume was the joint production of the Jonesboro Luncheon Club and the WEA. Taking four years to reach completion, the book engaged over forty people involved with the Luncheon Club. Jack Johnston of the WEA co-ordinated the whole project.

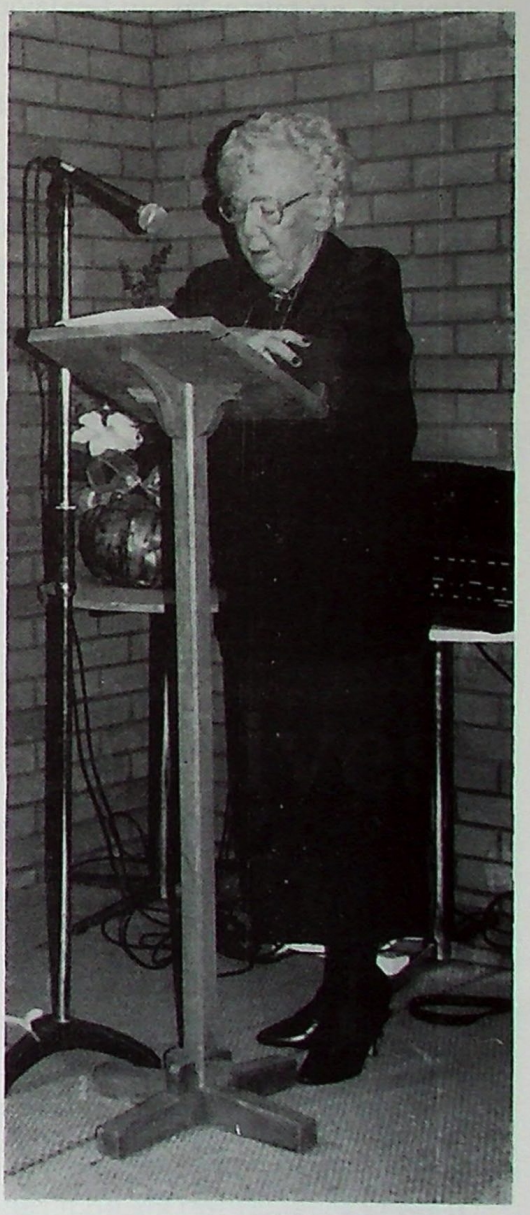
"A Time In Our Lives', as stated in its introduction, is not an academic historical work. It offers, however, a simple, honest account of one of the most significant periods of change in the history of Ireland and indicates how such change impacted on this particular rural community. Much of the material is typical of other rural parish-type histories, but Jonesboro's location on the border which had been created between north-east Ireland and the rest of the island endowed the area with particular economic practices. One of the book's most interesting sections indeed deals with local smuggling practices, eloquently rendered by the late Jim Murphy of Dernaroy.

The book, in landscape format, retails at £4.95. The text is contained between two striking sepia-toned photographs. The cover photo depicts a threshing scene at Patrick Loughran's farm in 1924 and shows how team-work secured a successful harvest. The photo therefore captures the spirit of the book itself - the collective endeavour of the club's members and volunteers ensured that the *seanchas* of Jonesboro has been secured for future generations. The 70 pages have been divided into 15 short chapters, each dealing with different aspects of social and economic history. The text is generously illustrated with photographs from the locality. The humour, compassion and strong sense of community displayed by the contributors give the book its human touch. Witty anecdotes complement the narrative. I particularly liked the incident described when Mick Jones, while a pupil at Jonesboro School, was accidentally jabbed with a pen-nib. The offending weapon couldn't be found. Some sixty years later, a dentist in the USA carried out an X-ray on this same Mick Jones only to discover a pen-nib lodged in his patient's gum. There was the individual too who got powerful wear out of his wedding suit - he was still wearing it to Mass, 25 years after the nuptials.

"A Time In Our Lives" is accompanied by a valuable reminiscence guide which was produced in conjunction with the Volunteer Bureau in Newry. The historic photos generated by the project have been transferred to slide with the assistance of the publishers of "*Cuisle na nGael*" and form an additional reminiscence resource.

Comhghairdeas arís to all involved in the project from the Jonesboro area. The whole package stands as exemplar material for other senior citizens' societies and will prove an invaluable resource for local schoolchildren as they cover the educational themes of Cultural Heritage and Education for Mutual Understanding. A special tribute has been earned by Aveen Morgan, the driving force behind the project, ably assisted by the group leaders Nancy Ferrier, Ann Begley, Brigid Devlin, Brigid Fearon, Mary Hughes, and Nuala Mc Verry (computer operator).

Deborah Uí Dhaibhéid
(Newry Volunteer Bureau)



Patrick McNamee, Crossmaglen Gaelic League, reviews *Pádraic Ó Conaire - Scéal a Bheatha* by *An tSiúr Eibhlín Ní Chionnaith* of Our Lady's Grammar School, Newry.



Beathaisnéis thar a bheith spéisiúil atá curtha ar fáil dúinn ag an tSiúr Eibhlín Ní Chionnaith sa leabhar toirtiúil seo "Pádraic O Conaire - Scéal a Bheatha" (Cló Iar-Chonnachta 1995 £15 clúdach crua). Tá Eibhlín féin ar fhoireann teagaisc Chlochar na Trócaire ar an Iúr agus tá aithne ag Gaeil an Iúir uirthi mar mhúinteoir cumasach agus mar scoláire éirimiúil. Mar chruthúnas ar a hobair thaighde tá corradh is 380 scéalta agus aistí a cheap Pádraic O Conaire (POC) aimsithe ag an tSiúr Eibhlín - scríbhinní a bhí faoi cheilt go dtí gur tháinig Eibhlín orthu. Is léir gur bleachtaire caidéiseach í le cois na tallana eile atá aici. Maidir leis na finscéalta agus na miotais a cumadh fá POC, cuireann Eibhlín ar leataobh iad. Taispeánann sí pictiúr iomlán de Phádraic - an náisiúntóir, an sóisialaí, an taistealaí, an t-ealaíontóir, agus an ceannródaí a rinne iarracht litríocht as Gaeilge a fhorbairt agus a déanamh feiliúnach don saol freacnairc.

Rugadh an Chonaireach sa *Lobster Pot Bar*, teach tábhairne trí stór ar na duganna i nGallimh. Cé go raibh an Ghaeilge ag a thuistí araon, tógadh POC le Béarla - go deimhin bhí aithne air mar Paddy Conroy go dtí gur thosaigh sé ag scríobh as Gaeilge. Faigheann muid sonraí ón údar fán oideachas a fuair POC agus leanann muid é go dtí Londain :
"Nuair a bhain sé Londain amach, bhí sé seacht mbliana déag d'aois - stócach óg dathúil a raibh éirim ann agus buanna na samhlaíochta aige. Bheadh sé go cionn cúig bliana déag ag cur eolais ar an saol, ag dul i dtaithí ar an saol sa chathair mhór choimthíoch sin a raibh an oiread sin de mhuintir na hEireann i ndiaidh lonnú inti."
Bhí tionchar nach beag ag Conradh na Gaeilge ar fhorbairt Phádraic mar dhuine agus mar ealaíontóir, ".... tháinig (Pádraic) i méadaíocht faoi bhrat Chonradh na Gaeilge i Londain." Ba le linn dó a bheith i Londain fosta gur chláraigh sé leis na hOglaigh - bhí sé ina chomhalta de Chomplacht a hAon d'Oglaigh na hEireann, Londain (bhí cara leis, Micheál O Coileáin, sa Chomplacht céanna).

Tugann Eibhlín Ní Chionnaith léargas cuimsitheach dúinn ar dhearcadh Phádraic Uí Chonaire ar chúrsaí polaitiúla. Níl aon dabht ná gur sóisialaí ab ea POC (thug sé 'sóisialaí idirnáisiúnta' air féin) gidh gur éadócha go raibh sé ceangáilte le cumann sóisialach ar bith :
"Ba chúis feirge agus díomá dó an éagóir a bhí á déanamh ar an lucht oibre agus an chaoi a mbíodh an brabús go léir ag fostóirí." (l. 87).

Ach cén sórt pearsantacht a bhí aige ? Bhí sé 'lom dáiríre' ar a lán bealaí dar le Eibhlín :
"Tá gach duine a raibh aithne acu air ar aon intinn nach dtiocfadh leat gan cion a bheith agat air. Is cinnte go raibh sé cairdiúil le saibhir agus le daibhir i ngach áit, ach mar sin féin, ba thearc na dlúthchairde a bhí aige. Aonarán a bhí ann go bunúsach." "Duine a bhí in aghaidh coinbhinsiúin" a bhí in POC freisin. Sheas sé leis an neach a bhí thíos : "Bhí bá aige leis an íochtarán agus rinne sé cúis leis an té a bhí faoi leatrom a agairt, cuma cérbh é."

Bhí an Ghaeilge iontach tábhachtach ina shaol - "... bhí an Ghaeilge agus grá duine do chúis na Gaeilge an tslat tomhais a bhí ag an Chonaireach le héifeacht duine a mheas." Ar ais in Eirinn dó agus é gníomhach i gConradh na Gaeilge, thug POC cuairt ar Oméith (Feabhra 1916) chun fáil amach stáid na Gaeilge ann. Is spéisiúil an cuntas a scríobh sé do "An Claidheamh Soluis" (24/4/1916) ar a thuras go dtí Oméith :

Chaith mé ocht lá nó naoi lá anseo. Bhí an aimsir go cráite ach chuardaigh mé gach baile fearainn sa pharóiste ina bhfuil an teanga á labhairt ann. Is beag duine san áit nár chuir mé a bheag nó a mhór de chaint air i nGaeilge.
Staid na teanga in Óméith

Scoileanna: Go dona. Beagán Gaeilge i gcúpla ceann acu. Na hoidí neamhshuimiúil nó in aghaidh na Gaeilge ach amháin aon oide cúnta amháin agus tá sise an-dúthrachtach. Na sagairt gan Ghaeilge. Na siopaí gan Ghaeilge. Go deimhin níl aon duine san áit a bhfuil údarás aige a bhfuil Gaeilge aige. Na daoine féin, lag spiorad ag a bhformhór. Gaeilge ag gach duine atá os cionn 60 bliain ach ní labhraíonn siad í. Mo bharúil féin: Tá an Ghaeilge ag fáil bháis ann. I gceann 30 bliain beidh sí chomh marbh ann is atá anois i gCill Mhantáin, mura ndéantar iarracht faoi leith í a sciobadh ón mbás.

Feiceann muid fosta sa leabhar lán d'eolas seo POC an t-úrscéalaí agus an criticeoir. Cuirtear ar na súile dúinn na cosúlachtaí idir an Chonaireach agus Charles Dickens mar shampla. Cuirtear os ár gcomhair leis an fear a thuig go raibh "an litríocht an moirteal a choinníonn teanga chine le chéile" (POC) agus a thuig go rí-mhaith fosta go raibh an léirmheastóireacht riachtanach má bhí todhchaí le bheith ann don "planda óg" (POC) an nualitríocht.

Tá nod tugtha ag an tSiúr Eibhlín dúinn go bhfuil leabhar eile ar na bacáin aici, leabhar "ina gcuirtear síos go mion agus ina ndéantar anailís dhomhain" ar shaothar Uí Chonaire. Tá an oiread sin d'fhaisnéis soláthraithe ag Eibhlín anois go mbeadh sé áisiúil ag RTÉ clár substaintiúil a dhéanamh fá shaol agus fá shaothar Phádraic Uí Chonaire. Ach b'fhéidir gur seo dúshlán do Theilifís na Gaeilge ?



Photograph of Eibhlín Ní Chionnaith and Our Lady's 'A' Level Irish students courtesy of NEWRY REPORTER.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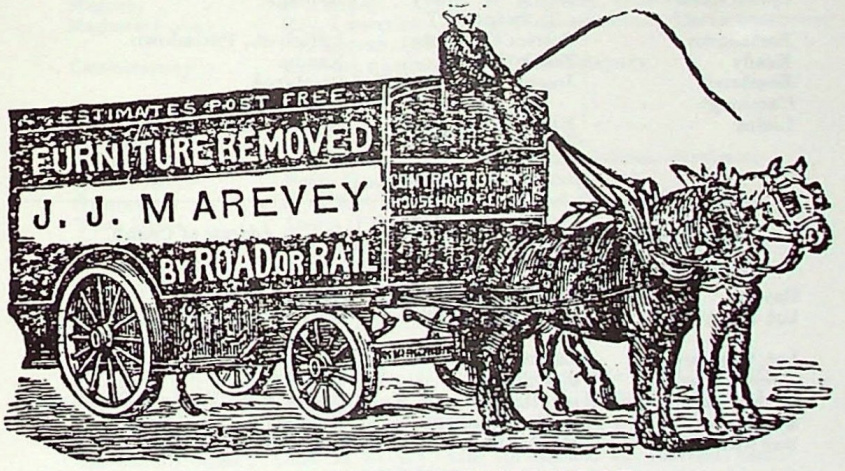

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Craobhacha Chonradh na Gaeilge i gCúige Uladh c. 1910

LIST OF BRANCHES, &c.

ULSTER.

ANTRIM.

Name of Craobh.	*Name of* Rúnaire.	*Address of* Craobh.
West End	Wm. A. Leyden	8 Loreto-terrace, Springfield-rd., Belfast.
St. Malachy's College	John Bonner	St. Malachy's College, Belfast.
St. Patrick's	——	Club Rooms, Stephen-st., Belfast.
Oirín	Miss T. Savage	14 Dawson street, Belfast.
Bhreadach	W. J. Darby	Rosario N. S., Ballynafeigh, Belf.
Cill-na-nóg	Patrick J. Gallen	5 Gilford-street, Belfast.
Greencastle	H. Kearns	Greencastle N. Schools, Belfast.
Belfast	——	13 Lombard-street, Belfast.
Baile Mac Airt	Patrick J. Gallen	5 Gilford-street, Belfast.
Fr David Mulcahy	John MacAreavey	Foresters' Hall, 67 Mill-st., Belf.
Naoimh Poil	John MacGinley	10 MacAlinden-terrace, Falls-rd., Belfast.
Ar dTeanga Féin	J. S. Gilligan	44 Berry-street, Belfast.
Binn Madagáin	Tomás Ó Cléirigh	St. Mary's M. N. Schools, Institution-place, Belfast.
Bhriain Óig	Diarmaid Ó Bhriain	21 Locan-st., Broadway, Belfast.
Lios na Bhfian	James J. Murphy	71 Beechfield-street, Belfast.
Ollamh Fódla	Bulmer Hobson	6 Hopefield-avenue, Antrim-rd., Belfast.
Killead and Camlin	J. Heffron	Aldergrove, Co. Antrim.
St. Comgall's	Kathleen O'Coghlan	Larne.
Ballymena	Hugh Rooney	Male N. S., Ballymena.
Carrickfergus	J. Savage	Carrickfergus.
Glenarm	Miss W. Clancy Miss Martin	Seaview N. S., Glenarm.
Lisnagarvey	James Keenan	Blaris, Lisburn.
Portglenone	P. MacLoughlin	Portglenone.
Carnlough	Miss Mary Kathleen MacGuire	Carnlough.
The Rock	Daniel H. O'Doherty	The Rock, Stoneyford, Lisburn.

ARMAGH.

Craobh Ruaidh	Rev. J. W. Brady P. Judge, N.T.	Armagh.
Portadown	Patrick O'Rourke	1 High-st., Portadown.
Keady	Frank O'Neill	Keady.
Bessbrook	Joseph Mulligan, N.T.	Bessbrook.
Camlough	——	Camlough, Newry.
Lislea	Eugene O'Callaghan	Lislea, Camlough, Newry.

CAVAN.

Name of Craobh.	*Name of* Rúnaire.	*Address of* Craobh.
Cavan	Seóirse Ó Mecadha	Fagan-ter., Cavan.
Loch Saighean	John MacCaffrey	Garrysallagh N. S., Mt. Nugent Cavan.
Loch Reamhair	Lawrence Gillick	Virginia.
Tóin-re-Gaoith	J. Finnegan	Bailieboro'.
Muintir Bheirní	— Fitzsimons, N. T.	Enagh N. S., Virginia, Co. Cavan.
St. Ultan's	P. E. O'Farrelly	Kilenker E., Co. Cavan.
Dan Macairne	M. MacEntyre	Lisduff P. O., Maghera.

DERRY.

Cumann Litiortha na Gaeilge	R. C. Ua Cnaimhsighe	Association Rooms, Foyle-street, Derry.
Naoimh Colum-Cille	P. I. Ua Flannagáin	43 Elmwood-terrace, Derry.
St. Eugene's	Rev. J. L. MacGettigan	St. Eugene's, Derry.
Baile na Sruine	Peter A. MacNamee	Baile na Croire.
Magherafelt	J. J. Scullion P. O'Ceallaig	Magherafelt.
Swatragh	Frank Bradley	Swatragh, Maghera.
Kilrea	Chas. O'Neill	Gortmacrane, Kilrea.
Straw	James O'Kelly	Strach, Ballinascrene.
Lavey	James P. MacGurk	Gulladuff, Knockloghrim.
Buncran	——	Buncran, Maghera.
St. Lowry's	John Walsh	Maghera.
Anaghorish	William Gribbin	Anaghorish, Castledawson.
Moneyneana	P. MacNamee	Moneyneana, Draperstown.
Greenlough	Miss Tillie L. O'Kane	Lowland Villa, Portglenone.

DONEGAL.

Killybegs	Patrick A. Mulreany	Killybegs.
Townawilly	Patrick MacGinty	Townawilly, Barnesmore.
Letterkenny	J. P. Craig	Letterkenny.
Ardara	J. D. Cassidy	Ardara.
Lower Rosses	Anthony J. Doherty	Cruit I. N. S., Kincasslagh.
Donegal	P. M. Gallagher, Solr.	Donegal.
Glenswilly	Daniel Gallagher	Glenswilly.
Ballyshannon	Dr. R. H. Creighton	Ballyshannon.
Dungloe	John Sweeny	Dungloe.
Buncrana	Muiris Ó Maolḋóṁnaiġ	Buncrana.
Mnir Ruaċain	Andrew MacIntyre	Marblehill, Letterkenny.

DOWN.

Newry	P. Mac Doṁnaill	Catholic Club, Mill-street.
St. Colman's	John Calter	Independent Club, Kilmorey-st., Newry.
Dromintee	Rev. J. Loughran. C.C., D.D.	Dromintee, Newry.
St. Patrick's	James L. Savage	Backaderry House, Castlewellan.
Newcastle	Edwd. Higgins	Newcastle, Castlewellan.
Clanvaraghan	H. J. Torney	Drumaroad, Castlewellan.
St. Mary's	T. Fitzpatrick	Leitrim, Castlewellan.
Kilcoo	James MacErlean, N.T. Stephen MacGeowan	Kilcoo, Castlewellan.
St. Patrick's	Miss M. E. O'Reilly	Decamot N. S., Castlewellan.
Dromararoad	H. J. Torney	Dromararoad, Costlewellan.
St. Patrick's	John Breen	Downpatrick.
St. Patrick's	Eóin Mac Ġiolla Ṗáḋraiġ	Portaferry.
Beleeks	——	Beleeks.
Mayo Bridge	Ml. Fegan, N.T. Mrs. Fegan	Mayo Bridge.
Killowen	Pierce P. Fegan	Prospect House, Killowen.
St. Colman's	Alex. MacCavitt	Shanrod N. S., Katesbridge.
Rinn Mac Ġiolla Ruaḋ	Patrick J. Crawford	Warrenpoint.
Carlingford	Miss Fegan Jas. MacVerry	Carlingford.
Bangor	Jas. F. Gildea	3 Westminster-terrace, Bangor.
Rostrevor	Patrick T. Burns	Rostrevor.
Glassdrummon	Patrick Trainor	Moneydarnagh N. S., Annalong.
St. Colman's	Hugh Graham	Tullyorier N. S., Banbridge.

FERMANAGH.

Maguire	W. J. Netherett	12 and 13 High-st., Enniskillen.
Rosslea	F. Feenan	Rosslea.

MONAGHAN.

Annyalla	Michael M'Shane, N.T.	Annyalla, Clontibret.
Farney	John MacGroder	Lisdoonan N.S., Carrickmacross.
Clones	Henry Murphy, Solr.	Clones.
Magoney	J. Tierney	Magoney, Inniskeen.
Magheracloone	Rev. Laurence O'Kieran, C.C.	Magheracloone, Carrickmacross.
Castleblayney	Ṗaḋraiġ Ua Muirġeara	Castleblayney.

TYRONE.

Irish Ireland	——	Omagh.
Strabane	Michael Nolan	20 Main-street, Strabane.
Ġleannḟaille	Peter MacCullagh	Cranagh.
Greencastle	S. O'Morris	Sġoil Caisil, Mountfield.
Thos. Davis	Denis O'Ryan	Moy.
Dungannon	P. Clarke	Perry-street, Dungannon.
Donaghmore	M. J. Doherty	Donaghmore.
Ballydonnelly	Joseph O'Daly	Castlecaulfield.

II. With regard to non-Irish-speaking districts we think that the system adopted at Newry, Dundalk, South Down, and other places has proved such a marked success that its extension should be encouraged; that is to say, the formation of district Committees who would appoint paid travelling teachers capable of teaching singing and dancing in addition to the language. In many cases the cost of providing these teachers is covered by a small weekly levy on the pupils in the classes. The men thus appointed could also act as extern teachers in the schools within their districts. We feel that this system could also be applied with great advantage to some of the Irish-speaking districts. It is most important that these teachers should in every case be native Irish speakers.

As most of the non-Irish-speaking districts are within easy reach of Dublin, Cork or Belfast, lectures by men prominent in the movement might be organised from time to time which would serve to keep the local enthusiasm alive.

Policing in Newry

A working-class nationalist view

P. Mac Eoin

The open and sometimes heated debate about policing in Newry over the last 18 months was facilitated by the always precarious peace which, for all its uncertainty, still allowed community groups in particular the opportunity to express their views on future policing in an atmosphere free from political interference and from potential R.U.C. harassment. The hopefully temporary ending of the I.R.A. ceasefire must not foreclose this necessary debate. One of the many plus-points of the ceasefires, Loyalist and Republican, was that they allowed community activists the opportunity to address all issues which have contributed to the political conflict in this part of Ireland. Central to that conflict, many would contend, has been the existence of a sectarian police force which has, historically, functioned as the scaffolding necessary to secure the Unionist and British régime at Stormont.

Observers of the policing debate in Newry have been treated to a veritable variety show in this past eighteen months. The R.U.C.'s own Ardmore Barracks vigorous publicity offensive has been challenged by an equally energetic Newry Sinn Féin countering strategy which ran under the unimaginative but blunt "Disband the R.U.C." catchphrase. We have, in passing, witnessed the debacle surrounding The Rise and Decline of the Newry Safer Town Project Mark 1, the initiative on which the N.I.O./R.U.C. has pinned most of its hopes on gaining a foothold in nationalist Newry. Senior R.U.C. officers have, in the meantime, written to the letters column of the local press, only to be smartly and decisively rebuked by local commentators. We have seen, among a welter of events : the Police Authority's consultation process; *freebee* "getting to know you" parties at Corry Square/Catherine Street R.U.C. Station ("The Bash at the Barracks"); Newry R.U.C. crime-busting statistics released in glossy publications; Sinn Féin's incisive and controversial pamphlet "Moving beyond sectarian policing in Newry"; debates about burglaries and drugs; violent street confrontations between the R.U.C. and young nationalists; and the belatedly issued and convincing S.D.L.P. policy document entitled "Policing in Northern Ireland" (Nov. 1995). Given the complexity of the issues involved, and the emotions aroused, what should be apparent is that the policing problem can only be resolved within the context of all-party talks about the political future of the Six Counties.

Of particular interest to some of us have been the contributions to the policing debate made by representatives of Newry's working class communities. An apparently revitalised Confederation of Community Groups made the laudable, and indeed difficult decision, to convene a **Policing the Community Conference** in Newry on 4th April 1995. Leading Human Rights activist Caitríona Ruane addressed the Conference. The top brass at Ardmore Barracks didn't disguise their annoyance that a policing debate was to take place outside their 'auspices' (controlled conditions). The submissions of the participating community groups make for interesting reading and provide probably the best soundings of how working class nationalist communities feel about the R.U.C. The Drumalane/Fathom Park Community Association spokesperson stated that the following was his community's main recommendation to be conveyed to the Conference :

"It was agreed by everyone that a new police service must be created that is both representative of and accountable to the whole community. The first stage of the process should be the disarming of the R.U.C. and then their disbandment."

The Derrybeg Community Development Association spokesperson also indicated the need to establish a "new community force" :

"Since the ceasefire there has been a tremendous upsurge in the rate of burglaries and drug pushing yet few arrests have been made. Surely this is a sign that the R.U.C. are not equipped to handle this type of crime; they know more about anti-terrorism than anti-social behaviour.... A new community force is needed, made up of people who work and live in the community and therefore know their community needs."

Most Nationalist street demonstrations held in Newry since the partition of Ireland have involved some element of anti-R.U.C. activity.



"Our cause thrives on R.U.C. guns and batons"

The most trenchant criticism of the R.U.C. was delivered by the spokesperson on behalf of the Barcroft Community Association :

".... I can safely say that the present structure of the R.U.C. could not and will not be accepted within our community. How can you accept someone who not only hates your nationality but constantly harasses you because of the area you come from and because of what you are (i.e. Catholic) ? We cannot easily forget the sufferings and torture of people from our area at the hands of the R.U.C. in institutions such as Newry, Castlereagh, and Gough Barracks. No amount of tinkering or name-changing will make such a sectarian force acceptable within our community."

Nationalist antipathy to the R.U.C. is no recent phenomenon, nor is it a fiction composed by republican propagandists. It has existed since the Partition of Ireland and the formation of the almost exclusively Protestant force. The Special Powers Act was assiduously enforced by the R.U.C. in Newry through the decades, particularly at times of nationalist demonstrations and Easter Parades. The anti-R.U.C. feeling so prevalent in the town though has not been the sole preserve of militant republicans. Historically, constitutional nationalist parties have been to the fore in resisting the R.U.C. Recently discovered historical papers relating to the Irish Citizens' Association show Newry's constitutional nationalists helping to organise protests against the R.U.C., even travelling to County Tyrone to do so. The well-known political ballad "The Smashing of the Ban" was composed to mark Newry Urban Council's successful defiance of Stormont's ban on nationalist political demonstrations (the demonstration, which thwarted R.U.C. attempts to stop it, was led by Joe Connellan M.P. and James Morgan, the then Chairman of Newry Urban Council). Selected stanzas from the ballad are indicative of hostile relations between nationalist Newry and the R.U.C. :

A police throng, three hundred strong, marched in the night before,
To a special camp they proudly tramp, all King's men to the core;
When again that night, in trappings bright, in groups they stride around
With mirthful laugh they gaily chaff as they view the Frontier Town.

A head policemen with upraised hand, in frantic tones declared
"If you break the law my men will draw and no one will be spared."
No other word from him was heard for ere his voice had died,
The throng had charged his marshalled force and burst their cordon wide.

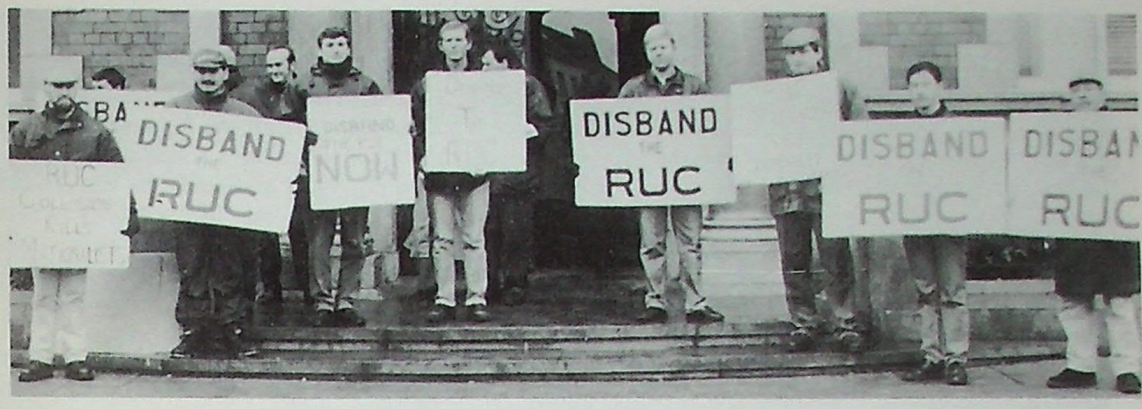
With deafening roar the thousands tore and policemen wide-eyed gazed,
As their leaders stood with boiling blood, silent, stunned and dazed.
As that forward thrust each cordon burst the police with batons bared,
Stood aghast as the crowd swept past and 'walkie-talkies' blared.

Stanzas 3, 7 & 8 from original version.

The modern attitudes to the R.U.C. therefore in working class nationalist communities have been inherited and are not simply a product of our experience of the R.U.C. since the outbreak of the current Troubles. What is perhaps surprising is that many of these attitudes find ready echoes in working class Protestant communities. Of especial interest to observers is both Protestant and Catholic working class communities' lack of confidence in the complaints procedures against the R.U.C. In a paper published by the University of Ulster's Centre for the Study of Conflict entitled "Policing a Divided Society : Issues and Perceptions in Northern Ireland" (Dec. 1995), we encounter among the main findings that :
a) Catholic and Protestant communities have little faith in the current police complaints procedures;
b) there is a strong perception of R.U.C. harassment of young working-class Catholics as "harassment of the entire community".

The complaints procedure statistics speak for themselves. In 1994 there were 3,530 complaints from the general public against members of the R.U.C. which were investigated. The findings of the disciplinary hearings are revealing : 2 officers were dismissed from the force; 7 were required to resign; 2 were reduced in rank; 3 reduced in pay; 15 were fined; 34 were reprimanded and 18 officers were cautioned.

The R.U.C. itself has not been found wanting in presenting its sunny side. Resources normally channelled into fighting militant republicanism and loyalism have been (during the ceasefires) redirected into a publicity offensive. Unfortunately for the R.U.C.'s image-fixers, their methods have been transparent and have bordered on the naive. The recently concluded t.v. police-soap "Inside the R.U.C." was packaged as



Cuid de bhunadh an Iúir atá glan in éadan an C.R.U.



Thousands defied the R.U.C. and 'smashed the ban'.



documentary, but communicated itself as patently ill-conceived R.U.C. P.R. The R.U.C. public relations people seem to have been following what American media commentators call the "mass manipulative model" in their endeavours to condition the reading and viewing public. They have somehow ignored the fact that the northern Irish are among the most perceptive, politically alert audiences in Europe. The R.U.C.'s consistent and persistent pedalling of its preferred version of itself, and of events, only invites ordinary people to strip back the veneer and expose the reality. While the R.U.C. relentlessly projects itself as a disinterested referee in a conflict between warring tribes (always the victim - caught in the middle) - it doesn't see itself, as most nationalists do, as a partisan player in that conflict.

Sir Hugh Annesley has acknowledged the existence of what he describes as a "massive R.U.C. community relations programme" (from full page advertisement in IRISH NEWS 15th Nov. 1995). In its most elaborate guise on the local scene, this programme saw the formation of the Newry Safer Town Project which was launched in the Town Hall by the British Security Minister at Stormont Sir John Wheeler. The machinations of the Newry Safer Town organisers, and those opposing them, is the very stuff of political thrillers. Secret meetings, quiet resignations, readily available though supposedly confidential Minutes, use of video cameras, transcripts of tape-recorded proceedings, absurd suggestions of involving the President of America, slanging matches in the local press - all provided high drama for a while. The Mark 1 version of the Safer Town Project was, wisely, quickly aborted. It had been hatched at the N.I.O. and imposed upon the community, and was therefore inherently flawed. The Mark 2 low-key version, currently being piloted, is equally doomed. The Newry Safer Town Project, playing as it does on people's genuine fears for the security of their homes is arguably the most cynical strategy of community manipulation ever inflicted on Newry.

The Newry Safer Town Project is only one element of a broader R.U.C. campaign to manufacture issues which are intended to present the force in a positive light. In the previously alluded to full-page advertisement in "The Irish News" (15.11.'95) Sir Hugh Annesley attacked those "who make sweeping assertions that the R.U.C. is wholly unacceptable in nationalist areas". He cited as evidence to counter this perception "the very high levels of routine calls for police assistance by those living in nationalist areas". There is indeed some local evidence, from particular estates, to corrorborate Sir Hugh's claim, but what the Chief Constable failed to comment on was the quality of the R.U.C. response to such routine calls for assistance. In an article in "The Examiner" (edition 2.1.'96) local SDLP Councillor Stephen Mc Ginn complained about the spate of break-ins, domestic and vehicle, at Cloughreagh :

"There have been 24 car break-ins and these have been brought to the attention of the R.U.C. They were asked to put on extra patrols to combat what is now an epidemic. The residents are angry that nothing is apparently being done."

The R.U.C. responded swiftly, not to the community requests for increased protection, but in the next edition of the newspaper (9.1.'96):

"A police spokesperson said they took issue with a recent Examiner article regarding these break-ins and said they didn't receive a single report of a burglary from either of these estates (Cloughreagh and Kennedy Park) last year."

The chasm between community and police could not be more graphically illustrated.

The whole R.U.C. hype about burglaries in the Newry district has caused much anxiety, especially among the more senior citizens of the town. While British Home Office statistics for property crime (1994-'95) show that the number of burglaries dropped by 69,000 (5%) in England and Wales, it would appear that the number of burglaries in Newry and district has gone up. This rise is all the more remarkable given that the ceasefires released thousands of police officers from other duties to fight ordinary crime. The local R.U.C. took the unprecedented move of issuing warning notices to homes throughout the town about the high incidence of property crime. The leaflets could have been delivered via the Royal Mail, but valuable police time was allocated to ensure that the advice leaflets were hand-delivered by beat constables.

It is important, at this point, that the local rise in burglaries, and general police responses to burglaries, be contextualised. Police forces across Britain are fully aware that burglary tops the general public's list of fear of crime. The Metropolitan Police, for example, acutely sensitive to the kudos accrued in being seen to combat property crime, initiated its recent Operation Bumblebee under the slogan "We Care About Burglary". This was taken up in Operation Christmas Cracker (Dec. 1995) by forces across Britain involving a total of 12,000 officers. High profile media coverage, including televised dawn raids of suspected burglars' homes, show that these operations are partly about crime-busting but more about publicity. The P.R. lesson hasn't been lost on the R.U.C.



Above : The R.U.C. prevent nationalists from marching through the streets of Newry in a peaceful Civil Rights demonstration (1969). Centre : R.U.C. officers on duty in the Derrybeg Housing Estate in 1991. Below : R.U.C. tactics to break up a peaceful SAOIRSE demonstration (August 1995) raised serious questions about discipline within the local divisional area.





The R.U.C. too has capitalised to an extent on the 'moral panic' surrounding the very obvious and worsening drug problem in Newry and Bessbrook. Giving advice about drugs has been one of the more subtle R.U.C. tactics to gain access to young people, especially the target audience of those attending Catholic schools. The local constabulary's efforts though to combat the drugs problem might best be captured on footage from a Carry On Constable movie. A widely publicised massive drugs find (the drugs were mysteriously abandoned in a ditch) was reported on the outskirts of Newry - no arrests. Drugs were apparently found in a house in Boat Street - no arrests. A joint R.U.C.-Customs operation reportedly intercepted a vast quantity of drugs being transported across Newry. Early Teletext reports of the operation were quickly dropped without explanation. A media-clampdown followed. No one knows whether a stage-managed drugs find went wrong or whether yet again the R.U.C. proved inept. Whatever the truth of the situation, no arrests ensued. None of this reassures the public that the R.U.C. can actually contain the drugs supply to the town.

The local R.U.C. remains far from crestfallen. It might have very little room for manoeuvre within the general community network of the town, relying for its tenuous contacts on a handful of individuals and a single location outside police buildings, but those leading its 'community relations' programme are perservering. One technique used by them to obscure the gap between the R.U.C. and the community is to simulate a closeness between police and policed. Thus a sense of 'orality' is conveyed in press releases. Direct quotations from officers, referred to occasionally by their Christian names and often photographed in civilian attire in 'soft news' situations, mark most press releases emanating from Ardmore Barracks. Such techniques are slick but ultimately dupe no one and help forge no meaningful links with the community.

Complaints about unsatisfactory policing are not confined to the R.U.C. of course, and police forces generally are taking a battering throughout Ireland and Britain. The much vaunted use of video-cameras to record town centre crime has simply served to displace crime. The increased employment of constables on the beat ("the unglamorous work of the untalented" The Times editorial 25.10.'95) is for cosmetic reasons only. Individual British police forces are known to unashamedly reclassify crimes so that they can juggle statistics for league-table public consumption. Deaths at point of arrest or in custody as a result of police aggression (the notorious, potentially lethal neck-hold was very much in evidence in the policing of Newry nationalists during the ceasefire Summer of 1995) have reduced community confidence in impartial policing.

However, there are rays of hope apparent in the policing debate and realistic proposals have been forthcoming from nationalist politicians. Martin McGuinness of Sinn Féin has acknowledged that serving members of the R.U.C. will very likely form part of any new police service in the north, and while Sinn Féin remains implacably opposed to the R.U.C., the party is moving beyond the demand "Disband the R.U.C." towards practical suggestions as to what should replace the R.U.C. The SDLP's "Policing in Northern Ireland" document offers a cogent analysis of policing in the north of Ireland, perhaps best encapsulated in the quotation ".. it is only a slight exaggeration to describe the present situation as the policing of one community by the other community." The SDLP's pragmatic suggestion of the creation of new regional policing services in the north, and its other common-sense suggestions, have been dismissed by Unionists and by the R.U.C. For a lasting peace in Ireland though, political negotiations now or in the near future must address the core problems facing us - policing is one of those core issues. In the meantime, we can only hope that an enduring ceasefire is negotiated at the earliest opportunity and that representatives of all communities are invited to debate future policing structures for the north of Ireland. The latest informal community forum held in Newry (Dec. 1995) to discuss policing produced the comments and recommendations as outlined below. The findings may be unpalatable to some, but they remain valid nonetheless and help inform the debate.

IDEAS ON POLICING

A new police service is required. It must be :

- unarmed
- accountable
- representative
- rooted within communities
- non-sectarian

Its full-time complement should be no more than 3,500 officers.

50% of its officers should be women.

Women should be fairly represented throughout the force, including the most senior posts.

The new service's name, and all insignia and paraphernalia associated with it, should be depoliticised.

A developing all-Ireland dimension to policing should be implemented - Gardaí should serve on placements in the Six Counties, for example.

All officers stationed in areas should live in those areas, and preferably have strong family roots in those areas. "Officers cannot be mercenaries, working in a neighbourhood as strangers..... for overtime." Walter Tangel : *Community orientated policing : a Jefferson County, Kentucky Experience. 1993*

The S.A.S.-trained DMSU's should be disbanded at once.

The Special Branch should be stood down, and Special Branch files should become the property of those on whom the information has been gathered.

Special Branch informer webs should be closed down.

Police phone-taps should be lifted forthwith.

Irish-speaking police officers should be available to serve in areas which request them.

All police vehicles and installations should be rendered civilian-friendly.

An independent complaints procedure against the police should be devised.

All interviews with detectives should be video-recorded.

The right to silence should be reinstated.

House searches should only take place in very exceptional circumstances and always in the presence of independent witnesses.

Plastic-bullet guns should be withdrawn from all police.

Intimate body searches, which are routine in R.U.C. stations, should become the exception rather than the norm. The dignity of the suspect should never be undermined.

Human and Legal Rights Education should be introduced to every school curriculum as a compulsory Educational Theme.

Police surveillance of the general population should be called off.

All liaisons between the police and MI5 should be terminated.

A POLICE CODE OF CONDUCT should be drawn up, circulated to every household, with far-reaching sanctions available to deal with infringements of the Code.

A BILL OF RIGHTS should be enacted with a special section on policing. People's rights should be unambiguously expressed in plain English/Irish.

Police reform must be seen in tandem with fundamental constitutional reform. We have endured the abuses of State Policing up to now in the north of Ireland - the State itself has been gerrymandered and the R.U.C. has been little other than the armed champion of Unionism.

Police reform is inextricably linked with legal reform. The whole apparatus of Diplock Courts and Emergency Legislation must be scrapped.

The R.U.C. is proving itself impervious to change. They are resisting all suggestions about community policing and are, in fact, retailing the myth that they actually are community police ! Their battle against community policing runs counter to current thinking on policing in Britain. In his recent POLICE REFORM WHITE PAPER, the British Tory Home Secretary promised "more effective arrangements for neighbourhood watch and for recruitment to the special constabulary" - in other words, better structures for communities policing themselves.

Policing Newry Nationalists. Kilmorey Street roundabout, Summer 1995. Pic. le S. O Luachráin.



Policing problems are not confined to the north of Ireland. Human Rights groups in Britain, especially those who represent ethnic minorities, are concerned about neck-grips used by arresting officers. There have been some tragic deaths as a result of asphyxiation which occurred because of the method of arrest.



The different faces of the R.U.C. Above : policing nationalists, William Street, Newry, 1995.



Above : preventing nationalists from marching through Bessbrook, 1995. Below : the preferred, staged representation of the R.U.C.



Clanrye Camogie Club

Buaiteoirí Chraobh an Dúin 1945

Pic. le caoinchead E. Burns



FRONT ROW (left to right) -- Anna Hollywood, Mary Mathers.

MIDDLE ROW (left to right) -- Annie Lavery, Molly Keeley, Nora Donnelly, Molly Gribben, Louis Sloan.

BACK ROW (left to right) May Fitzpatrick, Emily Rankin, Bridget Keeley, Adelane McCourt, Jean Wasson, Nancy Murphy, Anny Sloan, May Cunningham.



Bhain siad an chraobh

Pic. Fabian Boyle



The Ballyholland Team which won the Down County Junior Championship in 1963.



Iománaithe an Iúir

Pic. O. O Cianáin



FAG A BEALACH 1917
PHOTOGRAPH TAKEN IN ABBEY GROUNDS ON MAY DAY 1917
PRIOR TO A CHALLENGE GAME WITH GRINAN HARPS



Pic. le Eddie Burns

Front row left to right — Paddy O'Hagan, Paddy Fegan, Christopher Hillen.

Middle row - Mick Mullan, Frank McDonald, Matt Kane, Pat Kane, Peter Loughran, Jim Cannon, Peter McStay, Joseph McDonald, Jack O'Hare, Joe Ross, Owen Bennett.

Back row — Pat Lavery, James Hughes, Jim Hillen, Eddie O'Hare, Pat Larkin, Paddy McShane, Mick Murray, Dominic McGuigan, Joe Connellan.



Club na Seamróga (thuas) agus foireann,
is cosúil, as Rinn Mhic Giolla Rua (thíos).

Pic. Fabian Boyle





(above) Shamrocks - Buaiteoirí Chraobh an Dúin, 1956





Peileadóirí ar fhoireann an NEWRY REPORTER (thuas) agus (thíos) Newry Town 1918 - 1919

Pic. Tomás Mac Eoin





Peileadóirí Dhoire Beag

Pic. F. O Baoil





Foirne ó cheantar an Iúir





An aithníonn tú peileadóir clúiteach thuas ?





30

Dhá sár-albam eisithe ag Pádraigín Ní Uallacháin

le Síle Ní Mhurchú

Bhí mé ag dréim le *"A Stór 's a Stóirín"* - cnuasach álainn d'amhráin thraidisiúnta a eisíodh ar an lipéad Ghael-Linn i mí na Samhna 1994 - mar bhí 'fhios agam go raibh saothar nach beag curtha isteach ag Pádraigín Ní Uallacháin agus í i mbun ullmhúcháin don bhailiúchán. Ní raibh díoma orm nuair a chuala mé toradh a cuid oibre. Chan amháin go bhfuil 36 amhráin ar an dlúthdiosc seo atá feiliúnach do gach aoisghrúpa, ach tá leabhrán iniata ar a bhfuil liricí shimplí na n-amhrán, aistriúcháin, nótaí ar chúlraí na n-amhrán, agus nodaireacht an cheoil. Tá pacáiste ar dóigh mar sin curtha ar fáil ag Gael-Linn, pacáiste atá thar a bheith fóirsteanach do theaghlaigh, do scoileanna agus do dhuine ar bith a bhfuil speis aici/aige sa ghné seo dár gcultúr. Canann Pádraigín mar oirfideach atá sáite sa traidisiún agus tacaíonn Garry O Briain agus na haoicheoltóirí eile go tuisguineach léi. Tá seoid soláthraithe ag na foilsitheoirí, agus fíoraíodh go paiteanta na cuspaí a chuir Pádraigín agus Garry rompu, eadhon, "cnuasach de na hamhráin is rithimiúla agus is ceolmhaire atá sa traidisiún a chur ar fáil".

"an dara craiceann - beneath the surface" an teideal atá ar an tarna cnuasach atá foilsithe ag Pádraigín Ní Uallacháin ar an lipéad Ghael-Linn. Go fírinneach, is amhránaí ar an sean-nós í Pádraigín agus leis na hamhráin mhóra atá ar an diosc seo tá sí ar a sáimhín só. Amhráin mhóra Ultacha nár cuireadh a mbunús ar diosc cheana atá á sheinm ag Pádraigín. Arís eile, is comhiarracht an diosc seo óir tá macasamhail Séamus Mc Guire, Jackie Daly, Jimmy Faulkner, Adele O'Dwyer agus, ar ndóigh, Garry O Briain, le cloisteáil ar traiceanna éagsúla.

Tá *"an dara craiceann"* éagosúil le *"A Stór is a Stóirín"* - bhí an chéad albam éadrom, simplí, rithimiúil, ilghnéitheach, ach tá doimhneas agus mistéir agus osnadúrthacht fiú ag baint leis an dara albam. Canann Pádraigín cúig cinn de na hamhrán gan tionlacan agus tá an leagan de "Uirchill a' Chreagáin" ar an ceann is suimiúla de na foinn áirithe seo. Tá an-staidéar déanta ag Pádraigín ar na hamhráin a cumadh i ndeisceart Ard Mhacha agus tá an leagan seo de "Uirchill a' Ch foghlamtha aici ó sheantaifeadadh a tAth. Luke Donnellan ar Mary Ha Chrois Mhic Lionnáin ag tús an ch ní sean-cheoltaí ar fad atá ar an d amhrán nua-ceaptha amháin ann - - dán le Nuala Ní Dhomhnaill atá bu eachtra neamhshaolta, agus tá aistrithe anseo ag Paul Muldoc leabhrán atá ag dul leis an diosc (i na haistriúcháin ar fad) tá sé thar úsáideach ag an té ar mian léi na ha thuigmheáil níos fearr. Tá moladh Gael-Linn as saothar ealaíonta luac chur ar an margadh.



Marcas Mac Ruairí looks back at an incident in Newry in August 1918 when a recruitment drive for the British Army was opposed by the people of Newry.

Bhí pleananna Rialtas na Breataine an coinscríobh a chur i bhfeidhm sa tír ar an fháth is mó ar athraigh Muintir na hÉireann a ndearcadh polaitiúil i ndiaidh an Éirí Amach agus ar thréig siad an Páirtí Parlaiminte agus ar lean an dearcadh poblachtánach.

Chuir an Rialtas an plean ar ceal cionn is go raibh dianfheachtas ina éadan. Ach mar is gnáth, mhothaigh Rialtas na Breataine an t-athrú meoin sna daoine nuair a bhí sé ró-mhall. Aineoinn gur stad an agóidíocht i n-éadan an choinscríobh, lean an agóidíocht ar aghaidh in éadan earcaíocht de chinéal ar bith d'Arm na Breataine.

I Mí Lúnasa 1918, tháinig an Coirnéal Ó Loinsigh go hIúr Chinn Trá ag earcú ar son na Breataine. Cuireadh fáilte roimhe nach raibh sé ag dúil leis.

Agus é ag moladh don lucht éisteachta gur chóir d'fhir na hÉireann ghabháil i nArm na Breataine, tháinig slua Poblachtánach os a chomhair agus cheol siad Amhrán na bhFiann. Is ar éigean go raibh éinne ábalta an Loinseach a chluinstin.

Bhrúigh Saighdiúirí Shasana agus lucht an C.R.E. na hagóidithe siar le forneart sa chaoi go mbeadh an Loinseach ábalta a ghnó a chríochnú. Sna seachtainí i ndiaidh an eachtra gabhadh seachtar fear agus cuireadh ina leith go raibh baint acu le tionól neamhdhleathach. John O' Hare, Kilmorey St.; Doiminic Mac Giolla Phádraig, Sráid Liam; James Jennings, Sráid an tSéipéil; Michael O' Hare, Courtney Hill; Hugh Pollock, Sráid an tSéipéil; Séamas Ó Muineacháin (scoláire Gaeilge), Droichead na Banna agus Hugh Crawley, Camloch na fir a cúisíodh.

Nuair a tháinig siad chun na cúirte labhair Ó Muineacháin as Gaeilge agus dúirt nach dtabharfaidís aitheantas don chúirt. Thug an lucht éisteachta bualadh bos dó. Gearradh ceithre mhí príosúntachta orthu uilig.

Ag tabhairt fianaise, rinne fear amháin de chuid an C. R. É. gearán go raibh an slua a bhí i láthair ag an agóid ag caitheamh prátaí lofa leis, gur leag siad a hata de agus go raibh siad ag magadh faoi. Nuair a hiarraidh ar an tseachtar poblachtánach ar mhaith leo ceisteanna a chur ar an fhinné, d'fhreagair siad: 'Cad is fiú ceist a chur ar fhear mar sin?'

D'fhulaing na cimí ceithre mhí i bPríosún Bhóthar Chromghlinne faoi choinníollacha a sháraigh cearta idirnáisiúnta na gcimí polaitiúla. Saoradh iad ar an 1ú Feabhra 1919.

Nuair a bhain siad Iúr Chinn Trá amach ar an traen, bhí ollslua ag fanacht le fáilte a chur rompu abhaile. Bhí brú mór ann nuair a thuirling siad den traen agus daoine ag iarraidh lámh a chroitheadh leo.

Iompraíodh na fir ar ghuaillí an scaifte go hAscaill an Iarnróid, áit a raibh banna ceoil de chuid Sinn Féin ag fanacht leo. Ghluais an slua leis fríd na sráideanna ag seinm Amhrán na bhFiann agus amhráin ceannairceacha eile go dtí gur tháinig siad fhad le Halla Shinn Féin i Sráid Liam.
Ligeadh gáir mholta do na cimí, De Valera agus don Phoblacht. Ar an oíche arna mhárach bhí Céilithe ann in onóir na gcimí i Halla Sinn Féin ar Shráid Liam agus sa halla i gCamloch.
Dhá lá tar éis do na fir teacht abhaile chruinnigh Comhairle an Iúir le ceist saoirse na gcimí polaitiúla a phlé. Cuireadh an rún seo rompu:

> That we regard the imprisonment by the Government of England of several of the leaders and important workers in the Sinn Féin movement as an outrageous attempt to perpetuate the enslavement of Ireland by restricting the lawful activities of the organisation in which the vast majority of the Irish place the fullest confidence; and in union with our fellow countrymen elsewhere we appeal to the free nations of the world to procure their release.

Ag iarraidh ar na comhairleoirí eile tacú leis labhair James Grant:

> so far as the local men are concerned no resolution is required. The town was under a very great compliment indeed to these men for having served imprisonment for such a noble cause, six of whom have been released on Saturday last. The crime of which these men were charged was that of singing a song, and for that they got four months imprisonment, though only the previous week street singers had got glasses of whiskey for singing the very same song.

Lean sé:

> the men were sent to jail for interrupting the renegade Irishman, Colonel Lynch, the representative of the deceased Irish Party, and the greatest credit was due to them for having stopped his gallop, for the hostile reception Colonel Lynch got in Newry proved to be the end of his career. For an act like that the men certainly deserved great credit.

Ach níor aontaigh gach duine leis. Sheas Terence Ruddy suas ag rá:

> The men who went out and fought in France were just as good Irishmen as any of these. They fought for Ireland, too. They were no cowards, but there were not many of the Newrymen referred to in Dublin when the fighting had to be done.

Ag an phointe seo chuir an cathaoirleach isteach air ag iarraidh air labhairt ar an rún amháin agus mhol sé go raibh siad uilig aontaithe agus nár chóir d'aon Éireannach bheith i bpríosún gan triall. D'ainneoin seo lean an t-easaontas go cionn tamaillín go dtí gur glacadh an vóta. Glacadh leis an rún.





Coiste '98

Tá Poblachtaigh an Iúir ag ullmhú i láthair a huaire chun comóradh a dhéanamh ar Eirí Amach 1798. De réir chuma, tá taispeántais le bheith ann, móide léachtanna agus turais, agus tá Halla an Bhaile luaite mar phríomh-ionad na n-imeachtaí. Táthar ag dréim le daoine ó chúlraí éagsúla le bheith ar an Coiste áttiúil.

Photos from recent Republican History in Newry. TOP : Pre-split Easter Commemoration (S. Mac a'tSaoir). MIDDLE : Funeral of Irish Hunger Striker Raymond Mc Creesh (P. Mc Keown). BOTTOM : Cathal Goulding addresses Newry's Official Republicans (D. Rowntree).



SAORSTÁT NA hÉIREANN.

CEAD IMIRCE.

Uimhir a 606

Iarratas uimh a 1236

Cá rabhas Sráid Dorrington

Ainmneacha

Aois Cúig bliadhna agus fiche.

De bhrí gur deimhnigh Cairlín Ní Coileáin

atá in a cómhnuidhe i n-uimhir a 9 Sráid an Mhargaidh, Iúlian

Cuan Dráca i gContae an Dúin

duine de luchd Saorstáit Éireann iarrtas ar Riaghaltas Saorstáit Éireann cead d'fhágáil chun Éire d'fhágaint ~~go ceann seal-aimsire~~, agus gur sásaigh ~~se~~ sí an Riaghaltas roimhráidhe go bhfuil cúis mhaith ~~aige~~/aici a leithéid do dhéanamh, agus gur chómhlíon sé/sí na riaghlacha atá luaidhte ag Riaghaltas Saorstáit Éireann in a leithéid de chás.

Uime sin, tugaimse, an t-Aire um Ghnóthaí Dúthche, cead do'n Cairlín Ní Coileáin roimhráidhe Éire d'fhágaint ~~go ceann~~ ~~aghaidh~~ ó'n tráthnóna lá ~~de mí Deireadh~~ Samhna san mbliadhain Mílte Naoi gCéad agus a dó-dhéag agus fiche.

TAOBHTA faoi Séala Saorstáit Éireann, inniu an réamhaidh lá agus fiche de mí Deireadh Fómhair 1921.

Sighnithe, A. de Staic

Aire um Ghnóthaí Dúthche.

WHEREAS Kathleen Collins

of 9 Market Street, Newry in the county

of Down has made application to the Government of the Irish Republic for permission to leave Ireland ~~for a limited period,~~ and has complied with the regulations prescribed by the aforesaid Government in that behalf.

NOW THEREFORE, I, being Minister for Home Affairs do hereby permit Kathleen Collins aforesaid to leave Ireland ~~for a period of~~ from the first day of November in the year One Thousand Nine Hundred and Twenty One.

GIVEN under the Seal of the Irish Republic this 26th day of October in the year 1921.

Signed A. de Staic

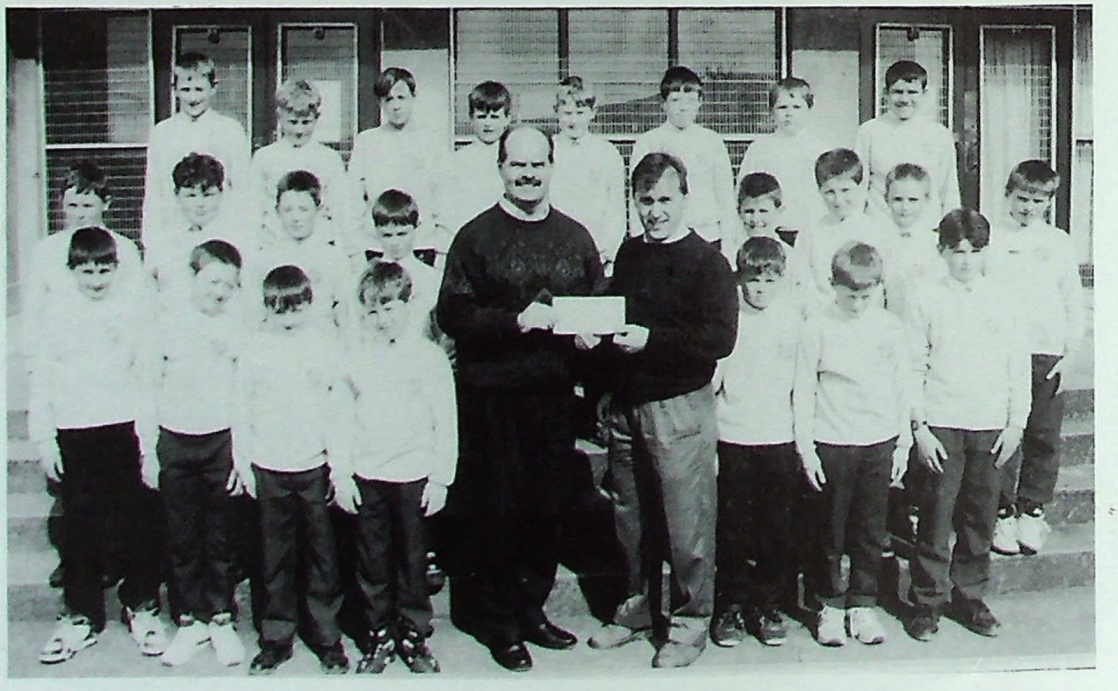
Reproduced left is a photocopy of a bilingual permit (dated 26th October 1921), signed by A. de Staic on behalf of the Government of the Irish Republic, allowing Kathleen Collins of Market Street, Newry, to leave Ireland. A number of original documents (some of them personal memoirs and others I.R.A. official records) relating to this period and covering the activities of the 4th Northern Division and the situation in Belfast gaol, are held in private collections in Newry. Might a re-vitalised Newry Museum (properly funded, resourced, staffed and newly-housed) encourage people to place their documents in safe-keeping and at the same time leave them accessible to others interested in the history of the town?



Imeachtaí Gaelacha



Irish Language Events



SAORSTÁT NA hÉIREANN.

Cead imirce.

Uimhir a 606

De bhrí gur deim Caitlín Ní Corleáin

atá in a cómhnuidhe i 9 Sráid an Margaird, Iúlian

Cum Frága i gContae an Dúin

duine de lucht Saorstáit Éireann iarrtas ar Riaghaltas Saorstáit Éireann cead d'fhágáil chun Éire d'fhágaint ~~go comh-gcéadaí amháin~~, agus gur sásaí ~~sé~~/sí an Riaghaltas roimhráidhe go bhfuil cúis mhaith ~~aige~~/aici a leitéid do dhéanamh, agus gur chómhlíon sé/sí na riaghaltaca atá luaidhte ag Riaghaltas Saorstáit Éireann in a leitéid de chás.

Uime sin, tugaimse, an t-Aire um Gnóthaí Dúitche, cead do'n Caitlín Ní Corleáin

roimhráidhe Éire d'fhágaint ~~go ceann~~

ó'n tráthnóna lá ~~de mí Deireadh~~ Fómhair san mbliadhain Mile Naoi gCéad agus a

b-dó an azur fiche.

Iarrtas uimh a 1236

Cá rabhas Sráid Donnuigte

Ainmneacha

Dos. Epi bhradna azur fiche.

Tabharta faoi Séala Saorstáit Éireann, indiu an réamhrá lá azur fiche de mí Deireadh Fómhair 1921.

Sighnithe, A. de Staic

Aire um Gnóthaí Dúitche.

WHEREAS Kathleen Collins

of 9 Market Street, Newry in the county

of Down has made application to the Government of the Irish Republic for permission to leave Ireland ~~for a limited period,~~ and has complied with the regulations prescribed by the aforesaid Government in that behalf.

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143

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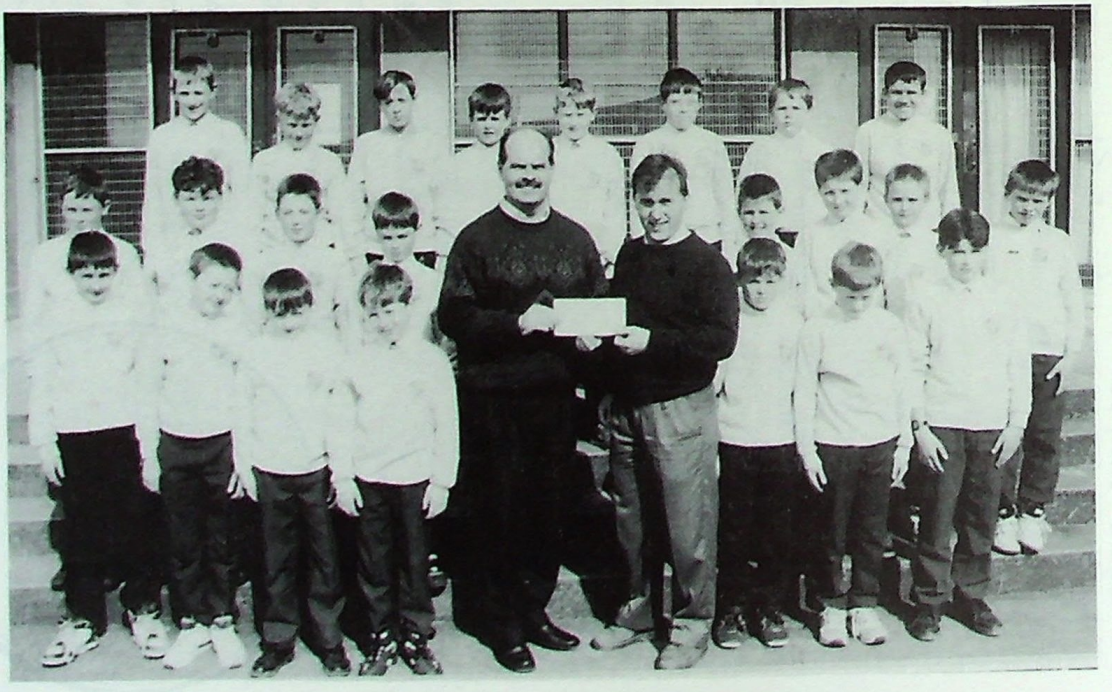
Imeachtaí Gaelacha



Irish Language Events





Grianghraif a bhaineann le Comhaltas Uladh - le Domhnall O Duibhfinn, Béal Feirste.



Thíos : Bronagh Hyland presents maracycle cheque to Bunscoil an Iúir.





Aisling na nOg - A Scottish Opera For All Production



An tUas. D. Deeney, Arts Council N.I., agus an Br. T. Beausang





Irish Language Events



Imeachtaí Gaelacha





MAINLY STREET SCENES







Hughes Family



Cronin Collection



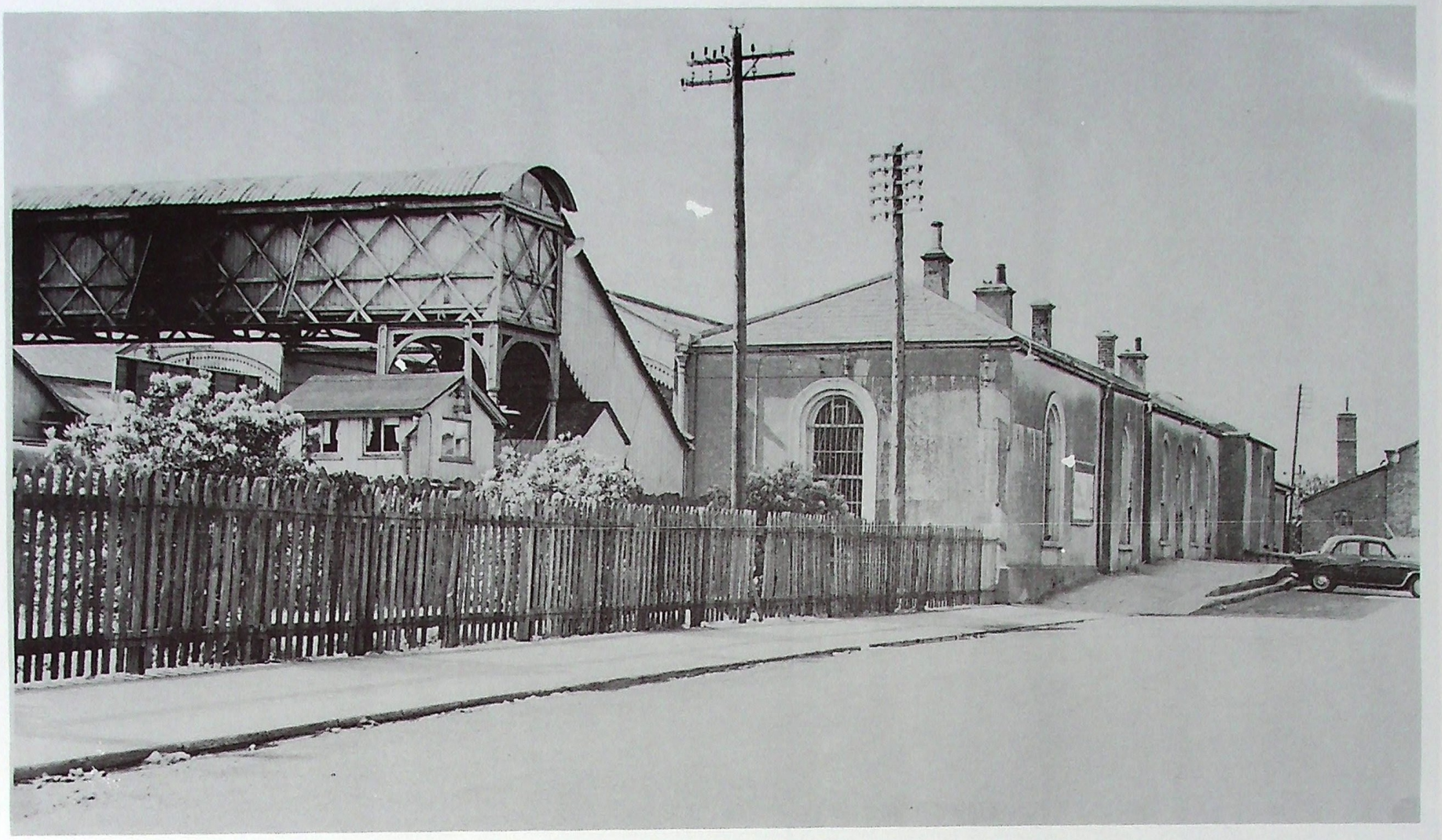
Rice Collection


COAL YARD

Cronin Collection







Edward Street Railway Station

Photo : Charles Friel

Mallon Collection



Sráid Mhuineacháin

Photo : Courtesy of Mc Ardle Family



Na laethanta a bhí





A member of the R.U.C. on traffic duty at the Savoy in the 1950s.

The Lake, an Island and the Boat

by Kevin McSherry

It is a matter of surprise that a lake so small as that at Loughbrickland, County Down, should contain an island - not only that, but an island that has a place in history. Possibly a crannóg—that is, a man-made lake—it may yet yield up interesting secrets to the archaeologist.

Crannógs were once common in Ireland. They owe their existence to the need of the early inhabitants for a place of refuge during periods of unrest when marauders might descend on a community without warning. Briefly, a crannóg was a small artificial island in a lake, built up laboriously by means of stakes driven into the bed of the lake as a foundation for rocks and earth carried from the mainland. On the completed crannóg were erected the circular dwellings of the early Irish and even more rudimentary shelters for livestock. Sometimes the crannóg was large enough to support several houses, and in that case became a place of some importance.

A specimen of this type was discovered in a Swiss lake in recent years. The island in Loughbrickland is well-wooded, and it has the appearance of having been in existence in its present form for a long period. From the lake's edge, the island resembles a green crown floating on the water. Since it is the only island in the lake, we may assume that it is the island referred to in the reports of Roger Pike and General Monroe, made when the latter was with Lord Conway's forces advancing on Newry in 1642.

Newry had been surprised by followers of the Magennis clan in October 1641 and it was with a view to its recapture that Lord Conway and General Monroe were advancing on the town during the last days of April and the first days of May 1642. This force, coming by way of Dromore and Banbridge reached the lake and found that about 60 insurgents had entrenched themselves on the island. They had with them a number of English and Scottish prisoners and the Government force was anxious to secure their release.

It would appear that the rebel force had a small supply of arms and stores, for they had been in possession of the island for several months. All attempts to dislodge them failed, because they had taken refuge in a pit or trench and were thus secure from musket and cannon fire. There was a house on the island which also offered some protection to the garrison.

At the time there was a single boat on the lake. It was secured near the island, well out of reach of the besiegers. But six Highland soldiers volunteered to swim out under cover of heavy fire to recover possession of the boat. Two were drowned, and two others had to return from exhaustion, but the remaining two succeeded in cutting the boat adrift and towing it to the mainland where it was reinforced with hides and then sent against the island with a strong force. In due course, the island was recaptured, the prisoners released and the sixty defenders put to the sword.

This incident took place on Sat. 30th April 1642 according to the report of Roger Pike who accompanied the government forces. Pike records that the islanders replied to the Government musket-fire with an occasional shot but that this was ineffective, though 'a shot came through Col. Chichester's hare as he stood among his soldiers, but hurt him not'. General Monroe reports that the boat took the island- 'the whole sixty therein put to the sword..'

So it would appear that the Irish gained nothing for preserving their prisoners for a period of seven months under the most difficult conditions.

No trace of the story exists in the Loughbrickland district possibly because the local inhabitants are largely of planter stock, although family names in the locality still show a high percentage of those of native Irish origin.

An odd thing about the lake, even today, is that there are no boats on it. To get out to the island one must still swim. It seems odd that this should be. The island is alluring in its very isolation. Tourists might like to visit it. Fishermen could use it as a base for their operations, and a pleasanter base it would be hard to imagine. Amateur archaeologists would enjoy delving into its supposedly artificial foundations for the old cannon ball that would prove the story. This island, with its suggestions of historical significance and its curious remoteness, has tantalised me all my life.

Saol ilghnéitheach na Gaeilge















Saol ilghnéitheach na Gaeilge



Bráithre Críostaí agus cuid dá n-iarscoláirí



Pictiúir le Fabian Boyle

Deborah Uí Dhaibhéid reflects on a pioneering bilingual radio service for Newry and District

RAIDIÓ AN IÚIR

105.8 FM

4 - 31 October/Deireadh Fómhair 1995

Ní áibhéil a rá é ná gur éirigh go seoigh le Raidió an Iúir a bhí ag craoladh i limistéir an Iúir i Mí Dheireadh Fómhair 1995. An raibh barúil ag éinne deich mbliana ó shin go mbeadh a mhacasamhail de sheirbhís i gceantar s'againne ? Ní dóigh liom é. Comhfhiontar a bhí i gceist ar ndóigh agus Comhairle an Iúir móide Ceardscoil an Iúir rannpháirteach ann. Bhí an tráth ann agus ní raibh lucht bainisteoireachta na Ceardscoile toilteanach ranganna Gaeilge fiú do dhaoine fásta a sholáthar ar bhaile an Iúir féin - ach ní hamhlaidh an cás anois.

Tharla cúpla rud a chuidigh le bunú an stáisiún áirithe speisialta seo. Ar an chéad dul síos, saolaíodh Roinn na Meán sa Cheardscoil agus bhí tionsnaimh de dhíth orthu chun coinníollacha an chúrsa BTEC a shásamh. Cé tháinig ionsorthu ach Pilib Mac Cathmhaoil, Oifigeach Gaeilge le Comhairle an Iúir agus Mhorn, plean (de na pleananna) leathbhruite ina chloigeann aige go mba áisiúil an ní é dá mbeadh raidió dátheangach ar fáil do phobal na Gaeilge sna bólaí seo. Mar is dual do Philib (is duine é a bhfuil fuinneamh agus cumas aige nach bhfuil ag an tarna duine) thug sé faoin tionscnamh ceannródaíochta seo le díograis agus le diongbháilteacht. Ag comhbhádóireacht leis bhí Rowan Hand agus Gerry Doherty ó Roinn na Meán i gCearscoil an Iúir lena gcomplacht de scoláirí cíocracha. Ba é toradh a gcuid saothar ná cláir raidió den chéad scoth. Ba chuma tú ag éisteacht le Gerry D. agus Rowan agus na nuachtáin á chíoradh acu ar maidin nó le Mickey McArdle (Sounds Good) san oíche, nó le Jennifer agus an fhoireann nuachta um lóin, bhí beocht agus grean agus dáiríreacht le mothú ann a bhí incurtha le stáisiún ar bith eile.

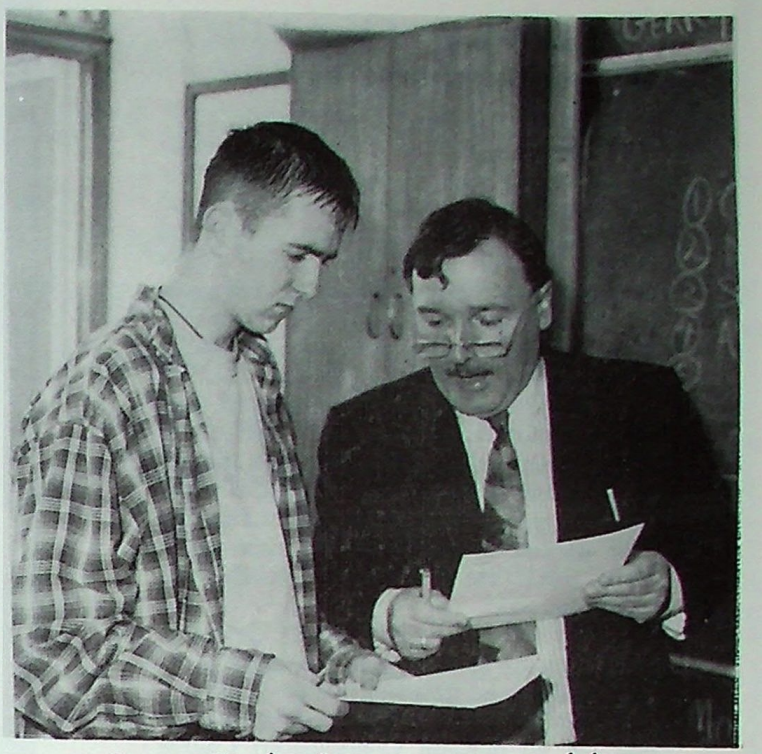
Tá sé doiligh clár ar leith a phiocadh mar mo rogha-chlár féin. Thaitin go mór liom na cláir ar a raibh an Br. Beausang (mar tá mé ábalta a chuid Gaeilge a thuigbheáil!); bhí stíl nadúrtha séimh ag an láithreoir Ciarán O Prunntaigh i gcónaí; bhí blas so-éisteachta Conallach ag Seán Mac Labhra; bhí Jennifer McAnuff ag feidhmniú mar iriseoir cruthanta féinmhuiníneach; bhí Pilib Mac Cathmhaoil cainteach brufanta uileláithreach; bhí an táithí a fhaigheann Doiminic O Brolcháin ar Raidió Uladh le sonrú óna ghairmiúlacht; agus bhí Rowan féin proifisiúnta i dtólamh agus conspóideach in amannaí. Ach thar na cláir ar fad a chuala mé bhí dhá agallamh iontach spéisiúil a fhánann i mo chuimhne. Ar chlár amháin, bhí triúir sagart atá lonnaithe sa cheantar máguaird. Bhí mé mall ag teacht abhaile an iarnóin áirithe sin agus is



Pilib Mac Cathmhaoil

oth liom a rá gur chaill mé ainm an té a cheistigh na sagairt, ach chuir sé na ceisteanna a chuirfinn féin. Bhí na sagairt féin oscailte lena bhfreagraí - nochtaigh siad a gcuid tuairimí phearsanta, tuairimí nach gcluintear ach go hannamh. I bhfeighil an dara chlár bhí Gabriel (Gabby) Curran, duine a bhfuil cleachtadh na mblianta aige ag obair ar stáisiúin éagsúla. Thug sé isteach mar aíonna ceathrar iar-chimí agus bhí an-craic eatarthu. Níor mhothaigh mé uair go leith ag sleamhnú isteach. Leoga, ba é ceann de na buntáistí a bhí ag Raidió an Iúir ná gur cuireadh fáilte roimh achan duine páirt a ghlacadh ann - rud neamhchoitianta ó thaobh na méain de sna Sé Chontaetha.

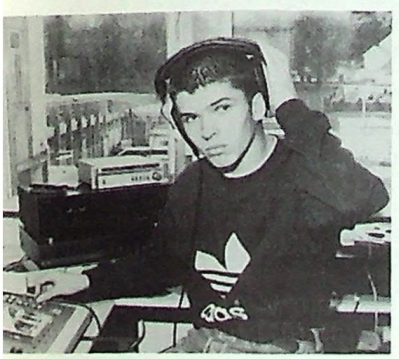
Níl mé á rá ámh nach bhfuil a dhath le foghlaim ag lucht stiúrtha Raidió an Iúir. Bhí tráthanna ciúnais ann nuair a bhí na cláir cosúil le drámaí de chuid Samuel Beckett; bhí barraíocht 'in-station jokes' nár thuig an lucht éisteachta; agus ar an lá deireanach, nuair a bhí sé tábhachtach dea-imprisean a fhagáil, chuaigh nithe ó smacht rud beag. Ar a bharr sin, bhí sé doiligh an stáisiún a aimsiú ar an craolachán acu siúd a chónaíonn ar chiúmhais an bhaile. Tríd is tríd áfach, cuireadh ar fáil dúinn seirbhís a bhí ar ard-chaighdeán. **D'éirigh thar cionn le Raidió an Iúir. Cronaím é.**



Gerry Doherty agus na sceidil á phlé aige le duine den fhoireann



Thuas : Pilib Mac Cathmhaoil, Gobnait Uí Dhaibhéid agus Míchéal Ó Muircheartaigh ar an lá a seoladh Raidió an Iúir.
Thíos : cuid de na daoine a thug cuairt ar an stiúideo.



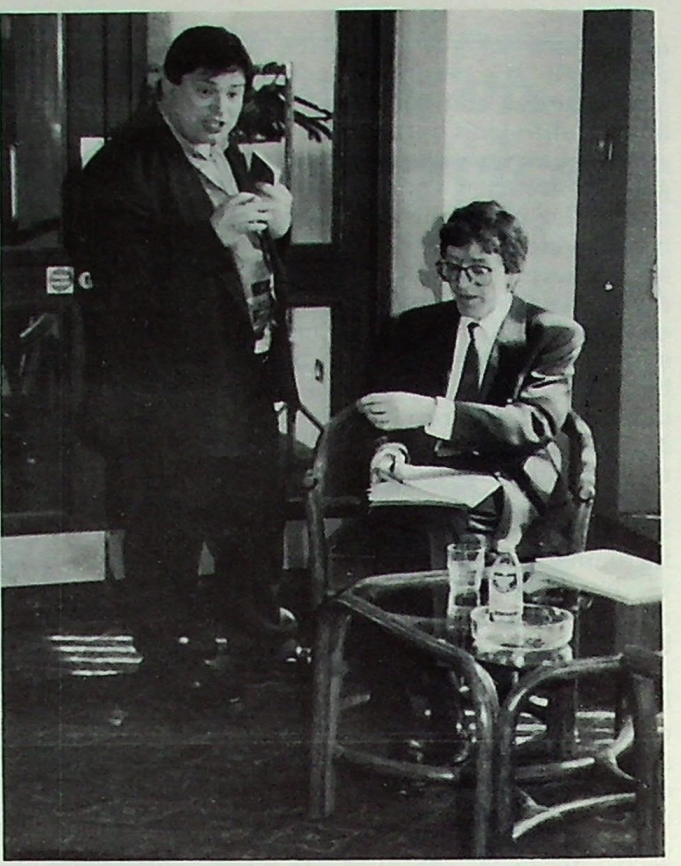




Ard-Fheis an Chonartha le bheith i mBéal Feirste.

Níl leithscéal ag Craobh ar bith de Chomhaltas Uladh gan ionadaithe a chur chuig Ard-Fheis an Chonartha i mbliana. Onóir do Chúige Uladh leoga, príomhimeacht Chonradh na Gaeilge a bheith ar siúl i mBéal Feirste Cois Cuain. Is fada teannas idir Ghaeil Uladh agus ár gcomhghleacaithe sna cúigí eile - coimhlint agus easaontas a bhí sonraithe i dTrá Lí anuraidh nuair a cuireadh cuid mhaith teachtaí, ó na Sé Chontaetha ach go háirithe, faoi dhiancheistiú maidir le I.D. agus iad ag dul isteach chuig Halla na hArd-Fheise. Táthar ag súil go gcuirfear fáilte roimh na teachtaí uilig i mbliana, go nglacfar lena *bona fides*, agus má tá sé de ghustal ag ionadaithe áirithe teacht chuig Béal Feirste ar eitleán, bíodh turas pléisiúrtha acu.

Beidh deis ag Gaeil an tuaiscirt cruachás na ngaelscoileanna ó thuaidh a mhíniú dár gcairde agus do na meáin náisiúnta. Tá sé tábhachtach mar sin go mbeadh Conraitheoirí Chúige Uladh ag tarraingt ar Bhéal Feirste ina dtáinte.



Lily Mc Creesh R.I.P. Sóisialaí



Pic. le E. Morgan

Thacaigh Lily Mc Creesh le *Cuisle na nGael* ó tháinig an chéad eagrán amach sa bhliain 1984. Sholáthraigh sí grianghraf a bhí ar chlúdach eagrán amháin - pictiúr do "uncle James", James Fearon an ceardchumannaí a bhí gníomhach le James Larkin agus le James Connolly. Bhí Lily i dtólamh mórtasach as an cóngas gaoil a bhí aici le luathstair an cheardchumannachais san Iúr.

Ag obair dí insna muilte áitiúla sna 1940í, bhí Lily féin roghnaithe mar stíobhard ceardlainne agus d'fheidhmigh sí go héifeachtach mar urlabhraí na n-oibrithe. Ní raibh Lily riamh umhal d'údaras ar bith agus bhí sí neamhfhaiteach agus í ag plé leis na bainisteoirí.

Ag tús na dtrioblóidí, bhí Lily orthu siúd a d'eagraigh an Green Cross in Iúr Chinn Trá agus bhí sí le feiscint ar shráideanna an Iúir, doineann nó soineann, ag bailiú airgid dóibh siúd a bhí faoi ghlas. Mar shóisialaí a raibh ard-mheas uirthi, ba mhinic ról ar leith aici ag Paráid na Cásca agus bronnadh gradam uirthi tá cúpla bliain ó shin. Le blianta beaga anuas, bhí seastán leabhar ag Lily i Margadh an Iúir - spéis aici féin i leabhair a bhain le stair na hEireann. Ba dhuine dáiríre macánta dochloíte saothraíoch í a raibh an tírghrá go smior inti. Go ndéana Dia trócaire ar a hanam dílis. **B. O Corráin.**

Tá Cuisle na nGael foilsithe ag Craobh Uí Fhiaich de Chomhaltas Uladh.

Ba mhaith le baill Chraobh Uí Fhiaich ár mbuíochas a chur in iúl do Choiste an Chúige as deontas a thabhairt dúinn chun cuidiú linn Cuisle a chur amach. Fuarthas deontais fosta ó Choiste na Gaeilge de chuid Chomhairle an Iúir agus Mhúrn agus ón Coiste Gnó de Chonradh na Gaeilge i mBaile Átha Cliath.

As the costs of printing Cuisle na nGael have almost doubled since our last issue, the magazine will not be as widely available this year. The magazine may be purchased from members of the Gaelic League in Newry. The mail order facility is restricted to those already on the mail order list.

Déanann Craobh Uí Fhiaich comhghairdeas le Craobh an Iúir as seirbhís dheonach ghairmiúil a chur ar fáil do mhuintir an Iúir ar mian leo an Ghaeilge a fhoghlaim. Tá ard-mholadh tuillte ag múinteoirí na Craoibhe. Go raibh rath ar a gcuid oibre.
Those adults wishing to learn Irish, or improve their knowledge of Irish, should watch out for details of Newry Gaelic League classes as advertised in the local press each September.

The Gaelic League is a non-sectarian, voluntary organisation. Its activities and publications operate on an Access To All policy.

Comhaltas na Gaeilge

Faigheann Cuisle na nGael cabhair airgid ó Chomhairle Ealaíon an Tuaiscirt

Bunscoil an Iúir

Tacaíocht de dhíth

The British Government still refuses to fund Newry's Irish Language Primary School, so what can you do to help sustain this unique, multidenominational venture ? It costs over £60,000 per year to run the school. Can you, or your company or your society, make a financial contribution towards meeting these costs ? Can your school or your firm donate educational equipment ? Are you available for voluntary break-time supervision, fund-raising, cleaning duties ? Do you wish to enrol your child in the pre-school or the Bunscoil itself ? Can you or your business or your sporting organisation sponsor a teacher's wages for one week ?

Now is the time to join with hundreds of other Newry people in looking after the educational welfare of over sixty of the town's children (Naíscoil and Bunscoil combined).

If you can be of any assistance, contact
Peter Mallon at Bunscoil an Iúir,
74 Kilmorey Street, Newry.
Tel. 01693 60860.

Bunscoil an Iúir is a registered charity.

Bíodh baint agat le Bunscoil an Iúir
Beidh fáilte romhat

