

Churchtown & Liscarroll  
Peter Robinson Canadian Settlers  
1823 and 1825



Liscarroll Castle



Credit: Cover image of Peter Robinson from Peterborough Examiner on 1 August 2019.

# Ireland Canada Homecoming 2025

## PROGRAMME OF EVENTS

### Tuesday 16 September 2025

- 10.15 Group arrives in Liscarroll.
- 10.20 Welcome Address by Johnny Keane, Chairperson, Liscarroll Community Council.
- 10.25 Visit William Murphy (1819-1902) Obelisk.  
Speaker: Gerry Murphy
- 10.35 Visit Liscarroll Castle. Speaker: Pat O'Brien.
- 10.40 O'Brien Family Commemoration. Speakers: Donal O'Brien and Pat O'Brien highlighting the O'Brien family members who departed in 1823 on the Stakesby.
- 10.50 Visit Liscarroll Cemetery. Speaker: Dónal Ó Cáinte.
- 11.00 Depart Liscarroll for Churchtown.  
Stop at the Great Famine Plaque at Egmont and look over the ditch at the Boss Murphy farm in the family since the late 1700s.
- 11.20 Arrive Churchtown.
- 11.25 View Burton Park Oratory. Speakers: Jess Angland and Gerry Murphy.
- 12.00 Visit Church of Saint Nicholas to view Annagh Cross.  
Speaker: Gerry Murphy.
- 12.20 Visit Bruhenny Graveyard.  
Speaker: Gerry Murphy on the 'Burning of Churchtown in 1822. Singer: Willie Relihan.
- 12.40 Kerry Lane Café for lunch.
- 13.40 Depart for Doneraile.

*With grateful thanks to Ballyhoura Development CLG for organising this important bicentenary commemoration in Ireland.*



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# *Churchtown & Lisscarroll and the Peter Robinson Canadian Settlers Connection*

Churchtown and Lisscarroll have a huge connection to the Peter Robinson Settler Emigration to Canada in 1823 and 1825 when 199 people left our parish for Peterborough, Ontario which was then called Scott's Plains, Upper Canada. The Peter Robinson Settler Emigration to Canada programme was sponsored by the British government and aimed at easing Whiteboy and agrarian agitation and violence in Cork, facilitating landlords consolidating small holdings into larger lots and also populating part of Upper Canada.

Churchtown Barracks was burned by the Whiteboys on 31 January 1822 leading to the execution of three men near the village on 25 February 1822. See 'Whiteboys and Burning of Churchtown' on pages 31-36.

In early August 2025 the Bicentenary of the 1825 emigration was commemorated in Peterborough, 100km northeast of Toronto in Ontario, Canada with multiple events taking place in a concentrated period from 1 to 10 August.

Smaller townships such as Douro, Young's Point, Asphodel-Norwood, Downeyville and Ennismore also held their own commemorations. Irish representatives in Canada for the Nine Ships 1825 Bicentenary included Amanda Slattery from Ballyhoura Development, the historical geographer Christy Roche from Fermoy and Gerry and Dorothy Murphy from Churchtown.

A wonderful new play by Peterborough's Megan Murphy called 'Wild Irish Geese' was staged outdoors in the 4th Line Theatre in a farmyard setting outside Peterborough to commemorate the emigration. 'Wild Irish Geese' explores the story of Irish settlers who came to the Peterborough area in the 1820s as part of the Peter Robinson emigration project. Megan, who is a descendant of the

Galvin settlers from Kerry, also stars in the play as the Seanchaí or traditional storyteller. This play includes multiple references to north county Cork including Churchtown.

In total over 2,500 emigrants sailed from Cobh to Canada on eleven ships in the Peter Robinson planned emigration and there is now a huge number of descendants really interested in their family connection to Ireland.

The first two ships – Hebe and Stakesby – sailed to Ottawa in 1823 and a further nine ships sailed to what is now called Peterborough in 1825. These ships were called: Fortitude, Resolution, Albion, Brunswick, Star, Amity, Regulus, Elizabeth and John Barry.

Fermoy's historical geographer Christy Roche, recently published a book entitled 'From Whence They Came' and in this book Christy identified all the parishes from where the families left Ireland on this emigration programme. In the case of Churchtown and Lisscarroll his book is the source of the information that follows.

Twenty-three families left Churchtown comprising 37 adults and 88 children. Ten families left in 1823 and thirteen families in 1825. The 1823 family heads were registered as:

- Timothy Buckley making up a family of 6 who settled in Gouldbourn,
- Bartholemew Downey making up a family of 6 who settled in Emily,
- John Hartnett making up a family of 10 who settled in Emily,
- Patrick Lynch making up a family of 8 who settled in Ennismore,
- Meaney / Mearny family making up a family of 4 who settled in Otonobee,
- Cornelius McAuliffe making up a family of 6 who settled in Emily,
- William Pigott making up a family of 9 who settled in Emily,
- Richard Power making up a family of 5 who settled in Otonobee,
- Nancy Purcell making up a family of 9 who settled in Asphodel,

- John Regan making up a family of 4 who settled in Emily,
- John Sheehan making up a family of 8 who settled in Douro,
- Thomas Shenick making a family of 4 who settled in Emily,
- Bartholomew Sullivan making up a family of 7 who settled in Ennismore.

Churchtown-emigrant Bartholomew Downey mentioned above went on to have the township of Downeyville called after him.

Fourteen families left Lisscarroll comprising 37 adults and 37 children. Five families left in 1823 and 9 left in 1825. The 1823 family heads were registered as:

- Daniel Bresnihan making up a family of 9 who settled in Huntly,
- Timothy O'Brien making up a family of 6 who settled in Ramsay,
- Cornelius Buckey making up a family of 4 who settled in Ramsay,
- Jeffrey Donoghue / O'Donoghue making up a family of 5 who settled in Huntly,
- James Flynn making up a family of 5 who settled in Ramsay,
- Michael Magaurin travelling on his own settled in Ramsay
- Timothy Sheehan making up a family of 7 who settled in Ramsay.

The Lisscarroll 1825 emigrant families were registered as:

- William O'Connell / Connell making up a family of 9 who settled in Gouldbourn,
- William Fitzgerald making up a family of 4 who settled in Emily,
- Darby Guinea making up a family of 4,
- Timothy Leary making up a family of 8 who settled in Emily,
- Catherine Lynes making up a family of 5 who settled in Emily,
- Andrew Ormsby making up a family of 4 who settled in Emily,
- James Sheneck making up a family of 3 who settled in Emily.

So who was Peter Robinson? According to [NineShips1825.com](http://NineShips1825.com) he was a notable Canadian politician and colonial administrator who played



*August 2025: Christy Roche, Fermoy and Gerry Murphy, Churchtown at Downeyville Pioneer Cemetery in Canada at the headstone to Bartholomew Downey who emigrated from Churchtown as a family of six on a ship called the Elizabeth from Cobh under the 1825 Peter Robinson Emigration Programme. Bartholomew died on 15 July 1855 aged 65.*



*August 2025: Following a presentation at Bagnani Hall, Trent College in Peterborough on the consequences of the Peter Robinson Emigration Programme on the First Nations communities whose land was taken over by settlers. Photo shows: (L-R) Al and Mary Smith, Brendan Moher, Chairman of Nine Ships 1825 Inc., Amanda Slattery, Ballyhoura Development and Gerry and Dorothy Murphy. Mary Smith is a director and deputy chair of Nine Ships 1825 Inc.*

a significant role in shaping the early history of Ontario. Robinson's leadership ensured that the emigrants received the necessary supplies, land grants, and support to establish new lives in Canada. This emigration scheme played a pivotal role in the development of Peterborough and surrounding areas, significantly increasing the population and fostering agricultural development. Robinson's efforts extended beyond just the logistics of the emigration. He was deeply involved in the welfare of the settlers, advocating for their needs and ensuring they were integrated into the community. His



*Peterborough City was known as Scott's Plains when the Irish Settlers arrived under the Peter Robinson Emigrant Scheme. Here is an example of one of many street signs which recognise the Irish settlers who arrived in 1825.*

work earned him respect and recognition, not only from the settlers themselves but also from the broader Canadian society.

What was most striking about the emigrants' descendants is the importance they place on preserving their Irish heritage, how well they have preserved their family records, the prominence of Irish traditional music and Irish culture and their interest in visiting Ireland to see where their families lived before they emigrated to Canada. It is clear we will be hearing much more about this very significant organised emigration from north County Cork to Canada in years come.

# *A Short History of Churchtown*

from *The Annals of Churchtown*

The area that now comprises the parish of Churchtown was settled at least 4,000 years ago. A Bronze Age axe head discovered in the parish is evidence of such settlement. The name of the parish, Brugh Thuinne, has been the subject of much debate. Some scholars suggest that it is Brúgh, 'a habitation'. P.W. Joyce defines Brúgh as 'a mansion'. Reverend Canon J.F. Lynch states: 'Bruhenny is a diminutive form of Bruach, border or edge, and it is named Brochoyn and Bruchhane in the Pipe Roll of Cloyne.' Others have identified the parish as 'the marshy part of Orrery in County Cork', leading to speculation that part of the name may have been derived from the genitive of the common word Tonn, meaning 'low-lying or pastureland'. Perhaps this could refer to the old village, then located at Annagh.

The Journal of the Ivernian Society (Vol. VI, October 1913-September 1914) attests that Churchtown is a translation of Baile an Teampuill, the former ecclesiastical name of the parish which had replaced the non-ecclesiastical Brú Thuinne – the 'Royal House of the Pasture Lands'.

Since 1591, the old Irish name has been anglicised as Bruhenny and this was the name by which the Church of Ireland parish was known until united with Buttevant in 1894. The Pipe Roll of Cloyne records that in 1291 Odo de Barry 'presented Robert Cheusner with the vicarage of Bruytoyng [Bruhenny] in County Cork'.

In the aftermath of the 1641 Rebellion, Protestant settlers reported financial losses incurred during the outbreak. According to the Depositions of 1641 for County Cork, claimants in the parish of Bruhenny in the Barony of Orrery and Kilmore were:

William Young, Carrigene [Carrigeen], yeoman

Francis Percival, Moggan [Imogane], gent

Edmund Strippis, Cregin Court [Cregane], yeoman

James Button, Ballymachugh [Ballymacow, later Egmont],  
yeoman

William Holyday, clerk

Anthony Wiseman, Ballinvalligh [Ballindillanig], yeoman

John Hodder (agent), on behalf of Barth Atteston

John Hodder (agent), on behalf of Sir Philip [Perceval]

Richard Bowley, Kilgrogan, yeoman

Edmond Martin, Welchestown [Walshestown], husbandman

Edward Holland, Creggan Courty [Cregane], cooper

John Gingell, Mogane [Imogane], yeoman

Thomas Murroe, Ballyvallis [Ballyvaheen], carpenter

Henry Wiseman, Mogan [Imogane], yeoman

A Census of 1659 puts the population of Churchtown village at 331, five of whom were Protestant. In 1688, Sir Richard Cox, Lord Chancellor of Ireland, described Churchtown village as: A small market town, near which is a large Noble Park, and in it is a stately mansion named Burton House, belonging to Sir Richard Perceval. A commissioned survey of the Egmont Estates carried out in 1822 by William Morrison and Edward Lloyd showed Churchtown to consist of:

19 labourers' cabins, held by John Heffernan

7 tenements, held by Thomas Cowhey

1 two-storey house, due to be slated for a shop, in the name of D.  
Horan

The Police Barracks and stables

3 two-storey houses

8 single-storey houses, vested in Daniel Crowley

An animal Pound

Recommendations of the survey included the building of 12 additional houses, the knocking of the walls around the Pound and the establishment of regular fairs and markets.

The 1822 survey placed the acreage of the area around Churchtown

at 4,348 acres, giving an annual rent of £6,502. On the other hand, Burton Park, with its manor, realised a yearly rent of £7,130.

In his monumental Topographical Dictionary of Ireland, published in 2 volumes in 1837, Samuel Lewis refers to Churchtown as follows:

Several neat slated houses, a good inn, and a constabulary police station. A court for the manor of Burton, which includes several parishes, is held once in three weeks, in which debts not exceeding 40s late currency are recoverable.

The greater part of the parish was the property of the Earl of Egmont, who takes his title from the townland of Egmont, within its limits. The living is a rectory in the diocese of Cloyne, and in the patronage of the Bishop: the tithes amount to £550. The church (Protestant) is a plain building with a square tower; and the spire, which was thrown down about three years since, has been rebuilt by a grant of £258 from the Ecclesiastical Commissioners. There is no glebe-house, but a glebe of 12 acres. In the R.C. divisions this parish forms part of the union or district of Liscarroll; the chapel is a neat cruciform building, and is about to be improved. There are two private schools, in which are about 80 boys and 30 girls; and the Earl of Egmont intends to build one at Churchtown, capable of accommodating 700 children, which will be placed under the National Board.

In 1844, the Parliamentary Gazetteer of Ireland describes Churchtown, or Bruhenny, as:

A parish partly in the barony of Duhallow [Ballybahallagh], but chiefly in that of Orrery and Kilmore, 6 miles south-west of Charleville, County Cork, Munster. The Orrery and Kilmore section contains the village of Churchtown. Length, 4 miles; breadth, 2. Area of the Duhallow section, 1,078 acres; of the Orrery and Kilmore section, 6,969 acres. Population of the Orrery and Kilmore section, in 1831, 2,898; in 1841, 2,689. Houses, 382. Population of the Duhallow section, in 1841, 688 [the 1831 return does not include the Ballybahallagh section]. Houses, 113.

The surface is drained southwards by the headwaters of the Awbeg, and traversed in the same direction by the road from Limerick to Cork; and it consists variously of good arable land, good pasture land, coarse mountain, bleak moorland, and repulsive bog. The quondam noble seats of Burton and Egmont are within the parish and give the titles of

Baron and Earl to the family of Perceval. The village of Churchtown is neat in arrangement and is prettily planted. A dispensary here is within the Mallow Poor-Law Union and serves for a population of 5,033; and, in 1839-40, it expended £138 18s and administered to 1,944 patients. Area of the village, 22 acres. Population in 1841, 638. Houses, 86.

The church whence the village has its name, substituted one upon another site which was removed by act of parliament [from the existing village cemetery to Maryfield]; and it is cruciform, has its chancel paved with black marble and contains the burying vaults of the Egmont family. This parish is a rectory and a separate benefice in the Diocese of Cloyne. Tithe composition, £480; glebe, £17.00. Gross income: nett £475 8s 8d. Patron, the Earl of Egmont. The incumbent also holds the benefice of Dungourney in this diocese; but is resident in Churchtown. A curate has a stipend of £69 5s 7<sup>1</sup>/<sub>2</sub>d.

The church was built about 125 years ago at the private cost of the Earl of Egmont. The Roman Catholic Chapel has an attendance of about 800, and in the Roman Catholic parish arrangement, is united to the chapel of Lis Carroll. In 1834 the Protestants amounted to 63 and the Roman Catholics 2,813. In 1834, 2 pay day schools had on their books 85 boys and 34 girls.

The village was built in the form of a square, one side of which was named Egmont Row. The main street running north was George Street and that running west was named Kerry Lane. The double row of houses on the Buttevant Road was called Chapel Lane, while the road to the east leading to the main Cork – Limerick road was named Lodge Road (now Burton Road).

At the eastern edge of the village stands the entrance lodge to Burton Park. At the northern end of George Street are the Lawn Gates, lodge and entrance to Churchtown House. Some 300 yards to the west of the village lies Maryfield, where the Church of Ireland parish church once stood and where the Purcell family vault is located. A tree-lined avenue formerly connected this church with Burton House.

## *A Short History of Liscarroll*

Situated 9km northwest of Buttevant, approximately 51km to Cork City and 53km to Limerick City, Liscarroll was once considered to be the crossroads of Munster. A military road ran from Cork to Mallow and on to Liscarroll. This road then branched off to Kerry through Lismire and on to Limerick through Newcastlewest.

Liscarroll nestles in a valley surrounded by hills and this valley was once part of an ancient lake, which now lies approximately 60ft underground. The name of the district reputedly signifies the residence of a local dignitary named Carroll. In 1091 the church was listed as Kyle Carroll, and if tradition's tale be true he was the founder. The Irish translation of Liscarroll is Lios Uí Cearbhaill which means Carroll's Fort.

Liscarroll is perhaps most famous for its huge 13th century castle, the third largest of its kind in Ireland and is only exceeded in area by Trim and Ballintubber. It was built as part of a line of fortified outposts between the Norman held 'Golden Vale' to the north and east, and the Irish held 'Bogs' to the south and west.

In the 17th century the castle was the focal point for a number of conflicts and raids, most notably the Battle of Liscarroll in 1642. The castle ceased being a residence towards the end of the 17th century with the last owner/occupant Sir John Perceval taking up residence in Ballymacow (now Egmont) in neighbouring Churchtown.

Liscarroll attracted much attention from Crown Forces in the War of Independence due to the activity of the O'Brien brothers. Paddy O'Brien was O.C. Cork Number 4 Brigade. His brother Dan paid the ultimate price and was executed on 16 May 1921. The War of Independence in Churchtown and Liscarroll, is covered in *The Passage* by Gerry Murphy published in August 2025 which can be downloaded at [www.bruhennypress.com](http://www.bruhennypress.com). See pages 208-210.

## *Liscarroll Castle*

Liscarroll Castle is a 13th-century Hiberno-Norman fortress in County Cork, Ireland. It is an impressive ruined fortress. The Castle is a large rectangular structure about 240 feet by 120 feet in size with large rounded towers at each corner. The surrounding walls were about 30 feet tall, with the main entrance in the south wall guarded by a large square tower. There are reputedly some underground passages near the castle, but the entrances to these are now closed up.

Liscarroll Castle was built most likely by the De Barry family. In 1642, at the start of the Irish Confederate Wars, it was besieged by Irish army forces under the command of Lord Mountgarret. The castle occupants surrendered after a siege of 13 days but the following day the Earl of Inchiquin arrived with reinforcements and defeated the Irish army at the Battle of Liscarroll, which claimed the lives of 1,500 men. The Irish army again captured the Castle in 1646, with an army of 5,000 led by Lord Castlehaven. After the wars the Castle was granted to the Perceval family (Earls of Egmont). The Castle freehold is owned by the O'Brien family and since 1936 is under the guardianship of the Office of Public Works as a National Monument.





Considerable repairs were carried out in 1936 under the direction of H J Leask, MRIA. In his report\* at the time he wrote:

The wall encloses a quadrangular but not perfectly rectangular area measuring 204 feet from N. to S. and of an average breadth of 201 feet at the center. At the N. side it is some 6 feet wider while along the S. wall it measures 6 feet less than the average dimension. The curtain walls – which now stand to an average internal height of 25 feet – are between 5 feet and 5 feet 6 inches in thickness at the interior ground line but have strong batters below this level at the base, extending at 2 feet outwards from the rock foundation which is exposed in a number of places. Externally the average height of the walls from this rock surface is about 28 feet, but the quarried rock itself has faces from three feet to 8 feet high in several places giving the walls a greater apparent elevation.

The Castle still towers over the village of Lisacrol and the surrounding countryside.

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\* H J Leask's full report and illustrations are available at [www.liscarroll.ie](http://www.liscarroll.ie)

## *Key Liscarroll Dates*

**2013** Liscarroll Community Childcare facility, Teach na nÓige, officially opened by President of Ireland, Michael D. Higgins.  
Árd an Chaisleáin officially opened.

**2010** The new ASD Unit at Liscarroll National School was officially opened by Mary Hanafin, TD and Minister for Tourism, Culture and Sport.

**2008** The children's playground in the village green was completed and opened to the public.

**2006** St Joseph's National School underwent a major refurbishment and extension and was officially opened by Micheál Martin, Minister for Trade and Employment.

**1997** 'Living History' festival weekend brought thousands of visitors to Liscarroll. Sealed Knot Society from the UK returned to create an exhibition of life in medieval times.

**1996** Re-enactment of the Battle of Liscarroll took place with hundreds of volunteers from the Sealed Knot Society recreating the events of the great Battle of 1642. The village green adjacent to Liscarroll Castle was completed providing a picturesque picnic area for locals and visitors to enjoy.

**1994** Liscarroll GAA field was officially opened.

**1992** International Cross Country athletics event took place in Knockardbane with entrants from across Europe and Africa.

**1988** Handball alley rebuilt with new playing surface, dressing rooms and elevated viewing area. Fr Stephen O'Mahony laid first stone on 1 July 1987. The handball alley was further upgraded in 2018-2020.

**1987** The Donkey Sanctuary UK links up with Donkey Sanctuary Liscarroll.

**1979** Liscarroll Community Centre was officially opened by Gene Fitzgerald, Minister for Labour.

**1971** St Joseph's National School officially opened its doors replacing the old National School.



*President of Ireland Michael D Higgins has very strong Liscarroll roots. His mother Alice Canty was born and reared in the village. President Higgins is a first cousin of local historian Dónal Ó Cáinte. President Higgins' mother Alice (nee Canty) died on 2 November 1969. President Higgins is pictured here with his wife Sabina when they visited Liscarroll on 15 November 2013.*

**1954** The first Point to Point races organised by the revived Liscarroll Race Committee were on Monday the 26 April 1954.

**1934** Liscarroll won the Cork County Junior Hurling Championship.

**1932** Former President and Taoiseach, Eamon De Valera unveiled monument to Daniel O'Brien.

**1890** Liscarroll Co-Operative Dairy Society officially opened its creamery.

**1885** Liscarroll GAA club was formed.

**1882** The old National School, now the Community Centre, was built.

**1869** The foundation stone for St Joseph's Church Liscarroll was laid.

**1868** William Murphy's lofted a 12lb sledge over the wall of Liscarroll Castle.

**1850** Foundation stone of the first handball alley in the village was laid.

**1809** Earliest record of horse race meetings held in Liscarroll.

**1642** The Battle of Liscarroll was fought between Irish and British forces.

**1091** Year attributed to the founding of Liscarroll village.

# Those Who Stayed Behind

by Patrick Leahy, Douro

*Patrick Leahy, pronounced 'lay-he' as no doubt we pronounced this surname in the early 1800s, is a local historian and farmer from Douro, Ontario where many people from North Cork settled has written an interesting article looking at ties between the 1825 emigrants and their relatives who stayed behind and faced the Great Famine twenty years later. His text makes for impactful reading. What Patrick discovered about Kilworth people will be the same for Churchtown and Liscarroll people who stayed behind. Patrick will be speaking at the Peter Robinson Conference in Mitchelstown on Saturday 20 September. Here is Patrick's article:*

In the spring of 1847, at the height of the Great Famine in Ireland, a ship laden with 800 tons of food sailed into the harbour at Cork from Boston. The captain of the ship was Robert Bennet (Ben) Forbes (1804 –1889) and the ship was called the USS Jamestown. This was America's first international relief effort, bringing food to County Cork during the Irish Potato Famine. The captain's instructions was to distribute it to the most needy in both the County and City of Cork.

Numerous relief agencies and landlords made applications for food on behalf of those most desperate in their areas, and among these was Stephen Moore, Lord Mount Cashel, who held large estates at Kilworth. Exactly 115 people had left Lord Mount Cashel's Kilworth estate to come to Canada in 1825 with Peter Robinson, and more of their relatives and neighbours had followed in the years after. Among them, we see David Magher (Moher) and family settling in Otonabee in 1825, followed by relatives, William and Elizabeth Moher with their children arriving in Douro in 1831.

Patrick and Margaret Heffernan, along with Patrick's brother John also made the voyage, building a home in Otonabee, though John was to return to Ireland for a time. Numerous descendants of

these Mohers and Heffernans live in the Peterborough area today, with many others spread across North America.

Another Kilworth connection to Douro is found with the Michael Sullivan family. Desiring to emigrate, but not granted a ticket, they were given or purchased the ticket of Michael and Hanora Sweeney of Kilworth, who may have got cold feet and chose to stay at home. The Sullivans impersonated the Sweeneys to get passage on the Albion, before reverting back to their own names once they were at sea.

Mount Cashel instructed the Catholic priests on his estate, based in the parish of Saint Martin's at Kilworth, to make a list of all who had died from hunger and resulting disease in 1847 so far. They compiled a list of 118 people, broken down by family and townland. In it we find Patrick Moher, David Moher and his sister, Thomas Moher, and James Moher, all close relatives and namesakes of the Mohers in Douro.

The John Heffernan mentioned in the list, is almost certainly a close relation to the Heffernans of Douro, Otonabee, and Asphodel, with John and Elizabeth Heffernan returning to Canada from the Kilworth area in 1847. We also see listed Thomas Sweeney and his sister. From records in 1828, we know that the Michael Sweeneys were the only Sweeneys living at Kilworth. Thomas had been three years old in the 1825 records when his family decided not to go to Canada, and had now died from the famine 22 years later, aged only 25.

Many people have often remarked how by leaving in 1825, the emigrants were able to avoid the horrors of the Great Famine, but this brings it into very sharp relief. The list from Kilworth is just an example of the situation that would have been general across the whole region from which the 1825 emigrants, and those that followed them, came. Few families would have been spared losing someone, and if they were, neighbours and relatives would have been among the dead.

Letters were written across the Atlantic, and word of these losses would have made its way to Douro as well, sometimes carried by new emigrants fleeing the disaster at home. There are many ‘what ifs’ that come to mind with the case of Thomas Sweeney, but it is clear that emigration in 1825 and the years that followed offered a chance to get out from the approaching disaster that faced Ireland in the years leading to 1845.

Mount Cashel’s letter returned to Boston with the ship captain and sat there in an archive. The letter was reported in an appendix to a 1988 second edition of book called ‘To Die by Inches: The Famine in North East Cork’ by Edward Garner. His book delves into the impact of the Great Famine within the Fermoy Poor Law Union, examining relief efforts, food supplies, and the experiences of those affected. The book is known for its detailed local history approach and is considered a significant early study of the famine at the local level. The letter was also highlighted when it was reported by a sharp-eyed researcher from University College Cork, Dr Laurence Geary in 2003.

The Kilworth list of those who died from the famine is a very unique document. The Catholic church kept records of numbers of people who died from the famine, but not with names. Neither did the civil authorities. Newspapers highlighted specific cases, but to see all the dead of a community compiled together is both a haunting and very rare glimpse into a great tragedy which had impacts felt across the Irish diaspora abroad.



*Patrick Leahy farms in Douro Township on land his family has held since 1854.*



*The old barn on Patrick Leahy's farm near Douro. The log barn built in the 1840s and frame bank barn built 1871. Douro in Ontario is where a large number of Peter Robinson's Settlers, mostly from north County Cork, settled in 1825.*

# *The Walls of Liscarroll*

by Callaghan Hartstonge Gayner, 1854

Those ruined Old Walls, those grand Old Walls in stately splendour stand,  
Their Name, historic ranks among the proudest in the land,  
For there it was that heroes fought, and fall in freedoms cause,  
In bygone days when Erin groaned 'neath cruel English laws.

When despots came with fire and sword to desecrate our land,  
The Celtic race to extirpate with dark and fiendish hand,  
How nobly our forefathers returned the onslaught then,  
With daring might and chivalry like the heroic gallant men.

Yes! Carroll fort defiantly o'er looks the plain with pride,  
Lifting its grand battlements above the green hillside,  
As towards devious Allow's banks it peers o'er Killinanine,  
It seems an Irish Wracken fell beside an Irish Rhine.

How nobly then that bulwark rears giant like on the rock,  
That castle in centuries past withstood the battle shock,  
From Sunfort hill I see them still in glory and in pride,  
Those near-to-be forgotten walls where our forefathers died.

Those ruined old walls, those grand old walls bespeak a mournful tale,  
How nobly our forefathers died for dear old Ireland's sake,  
How in life's morn, with hearts of oak the invader to defy,  
They stood within those grand old walls prepared to do or die.

Oh manfully, Oh mournfully they fought and nobly died,  
But evermore their memory dear, shall in our hearts abide,  
Six hundred gallant warriors with ardour foiled the fray,  
But 'ere the close of night alas, in mangled corpses lay.

The men who formed the Penal code are in the dust today,  
Liscarroll's banner proudly floats awaiting Freedom's ray,  
Emblazoned on it still behold the wolf-hound watching fast,  
Beside that ruined castle, that relic of the past.

Beneath its folds assemble now, and fight with might and main,  
That grand old fight to make our land 'A nation once again',  
And falter not till alien rule in dark oblivion falls,  
We'll stand as freemen yet, beneath those old Liscarroll walls.

# *The Sheehans of Churchtown and the Franks vendetta – a mystery to be solved*

**by Patrick Leahy, Douro**

Henry Franks was a middleman in the early 1820s under the Countess of Kingston. He held the lands of Scart from her near Rockmills and had consistently difficult relations with his undertenants – largely due to a harsh, unyielding, and grasping nature on his part. The Franks family, father, mother and adult son, was seen by 1822 as grasping, disreputable, and in social and economic freefall. Debts far exceeded revenues, and in the economic downturn which had persisted since 1815 the lifestyle they wished to live could no longer be maintained.

In the fall of 1822, Franks had prosecuted Cornelius Sheehan as a leader of the band of Rockites who had raided the Franks home, looking for money, arms, and to intimidate the locally despised Franks. Sheehan, a young labourer at Ballymague, was sentenced on Franks' testimony to life transportation to Australia. He had worked at Ballymague along with his brother Timothy and possibly another unnamed brother for a gentleman named Freeman.

The Franks family had then been burned out of their home near Rockmills in December 1822 by Sheehan's compatriots and tenants eager to see them leave. Following the burning of their home, the Franks then lived two miles away in the village of Kildorrery. The antagonism between the Franks and the local tenantry was clearly escalating. Due to his lack of payment to the Countess of Kingston, Henry Franks was due to be legally ejected from his holdings, but upon her death in 1823 he was restored to his previous position in leaseholding at Scart.

Franks then pushed hard to collect back rent from the tenants,

who refused to pay him. Things continued to escalate as he seized livestock and crops in lieu of payment.

The stage was set for one of the most dramatic and violent outbursts of frustration in the period leading up to emigration in 1825.

A group of nine local tenant men set out wearing women's clothes as disguise in September 1823 after the Franks family had returned that month to their home at Rockmills. The men's objective was to end the vendetta which had been escalating between the Franks family and the tenantry and labourers around Scart.

That night, Henry Franks died of a gunshot wound to the chest and blows to the head with a crowbar. His wife and adult son died too from crowbar blows. The vicious nature of this culmination of grievances gained wide publicity and generated strong efforts on the part of local magistrates and police to capture and prosecute the perpetrators.

Accused in late September were John, Maurice, and Patrick Cremins, tenants of James Goold at Rockmills, as well as James Magrath, Patrick Meade, and John Carney. In addition, Timothy Sheehan was apprehended, examined, and accused of participation in the killings. This was partially attributed to a desire for revenge for Franks' prosecution efforts resulting in Timothy's brother Cornelius being transported to Australia.

Under examination in October 1823, Timothy made a partial confession and the crown's desire was to use his testimony against that of the other defendants accused of the murders. Before Timothy Sheehan could be brought to trial or presented as a witness, he escaped custody in late 1823, and was not recaptured. An extensive manhunt took place, with no success in ever recapturing Timothy. Special trial sessions were held at Mallow in this period, and it is likely that Timothy's escape took place here as well.

The three Cremins, widely believed to be innocent, were hanged for the murder of the Franks family in April 1824. So, at the beginning

of 1825, Cornelius Sheehan was in Australia, and Timothy was in hiding. The Franks were dead, and as far as the authorities were concerned, rough justice had been served.

In April or May of that year, the family of John and Bridget Sheehan received an embarkation certificate from Peter Robinson with Churchtown noted as home. This family consisted of John (39), Bridget (36), Cornelius (21), Timothy (18), Mary (16) Patrick (14) Michael (8) and John (6). They settled in Douro Township as part of the Robinson emigration, where many Sheehan descendants still live today.

Of note here is two brothers, the oldest in the family, born about 1804 and 1807, named Cornelius and Timothy. Were these cousins to the Cornelius and Timothy Sheehan involved with the Franks family? They are certainly of a similar age, with the Timothy Sheehan of the Franks killings being born about 1800. They carry the same names as the two other brothers, not unusual names but indicative of connection in combination.

Both sets of brothers were from the same area, with those involved with the Franks working about 10 kilometres east of Churchtown. People were recorded as walking up to 15 miles to apply to Peter Robinson for a place in the emigration program, so it is certainly not a stretch for the Sheehans to claim Churchtown as point of origin on their embarkation certificate while living further away. An inquiry into John Sheehan's letters of recommendation could offer more information as to the family's origin and situation in the 1820s.

There is a possibility that the escaped Timothy Sheehan joined relatives in going to Canada. With a change of name and age, he could easily be a different person. Could he be the Cornelius of the John and Bridget family? This is a tantalising possibility. In 1825, Bridget, the mother, is 36, and Cornelius 21. Not an impossible age gap, but certainly unusual, indicating a marriage between John and Bridget at 18 and 15. Even if the escaped Timothy Sheehan was not

among the emigrants of 1825, the family connection to the John and Bridget Sheehan family seems likely.

Timothy's escape would have required assistance, and silence on the part of his community. It can be likely assumed that the John and Bridget family, if relatives, would have had knowledge and opportunity to have assisted Timothy. The plight of Timothy and Cornelius would have clearly resonated with their slightly younger cousins.

A second Cornelius Sheehan, this one claiming to be born in 1801, arrives in Douro as well, but after 1825. He appears in the 1851 census, as does Cornelius from Churchtown. This second Cornelius is most likely the one commemorated on a headstone in Saint Joseph's Cemetery, dying in 1880 at age 78. Could he be the Cornelius who originally was sent to Australia, or Timothy who assumed his brother's name to avoid arrest, making a fresh start in a new country, near relatives who had supported him? The ages and choice of location in Douro, beside Sheehan namesakes, certainly fits. This man lived out his life in Douro until the age of 78, dying in 1880 and was memorialized with a gravestone in Saint Joseph's Cemetery.

There is more to be untangled in the complicated tale of the Sheehans of Churchtown, but what is clear is that when we visit the gravestone of Cornelius Sheehan in Douro, we find a direct link to the insurrection, violence, and unrest which flared in North Cork in the early 1820s and led directly to the Robinson emigrations of 1823 and 1825.

*Patrick Leahy farms at Douro about 125km from Peterborough. Patrick's relations emigrated from Convamore, Ballyhooly. Patrick has helped lead local commemorations of the 1825 Emigration in Douro in 2025. He holds a Masters Degree in History from University of Guelph. Both he and his wife Deanna are descended from numerous families who emigrated in 1825. Deanna is a descendant of the Bartholomew and Mary Sullivan family who emigrated from Churchtown.*



*Gerry Murphy at the headstone in Douro graveyard where Cornelius Sheehan is buried. Cornelius was from Churchtown and went to Canada as a young man with his parents and five siblings.*

# Catholic Population of Churchtown in 1766

*Prepared on 26 March 1766 by Charles Perceval, Church of Ireland  
Rector of Churchtown.*

Maurice Hallahan (reputed Popish Priest)	Thomas Kelly	William Coleman
Dennis McAuliffe (a reputed Friar)	Maurice Quinlan	Connor Bryen
Patrick Doolin	James Flemmming	Laurence Guinnee
Daniel Dawly	Widow Holmes	David Welsh
John Dunnagan	James Daw	Patrick Quinlan
Redmond Welsh	Widow Franklin	William Sheehan
Edmond Ahern	Richard Conron	John Garvey
Martin Bawn	Patrick Hanrahan	John Fitzmaurice
John McAuliffe	Edward Harns	Timothy Rierdon
William Welsh	Edward Roach	Micheal Rierdon
John Noonan	James Malloy	John Keefe
Cornelius Coughlan	Widow Crotty	Michael Coughlan
John Neil	Laurence Kelly	Daniel Rierdon
John Coleman	John Sullavan	Andrew Sheehan
Widow Geran	Patrick McGrath	Robert Magner
Florence McCarthy	John Hays	Daniel Callaghan
Daniel Flinn	Thomas Egan	Timothy Callaghan
Nicholas Body	Daniel Mahony	Patrick Bryan
David Supple	John Bourk	John Egan
Widow Quin	John Malloy	Morgan Bryen
Peter Fowlow	John Sheehan	John Morrissy
Richard Saunders	Abraham Hartly	Henry Grady
James Welsh	Owen Keefe	Patrick Dougherty
William Sheehan	Malachy Sullavan	John Hassett
Dennis Sullivan	Laurence Kenedy	James Supple
Widow Body	Widow Gorman	Denis Murphy
Philip Dunnagan	Widow Fowlow	Thomas Bolan
	John Sheehan	Thomas Coughlan
	Cornelius Connel	Maurice Kirby

Richard Griffin	Matthew Sheehan	Michael Linn
Dennis Ward	Patrick Croneen	Timothy Croney
Patrick Welsh	Timothy Connell	Edmond Howard
David Welsh	Margaret Tranane	Thomas Fitzmaurice
Alice Barry	John Bluet	James Guinnee
Michael Croneen	Timothy Callaghan	Edmond Croke
John Guinnee	Daniel Sullavan	John Leo
John Dennahey	Humphrey Courtney	Michael Shanahan
James Casey	James Lane	David Welsh
James Fowlow	Francis Loow	John Doody
William Welsh	Daniel Healy	Michael Hallahan
David Kenahan	Thomas Bruder	Daniel Doody
Widow Duggan	Connor Callahane	Denis Cockran
Simon Givin	Timothy Kirby	Richard Dillon
Elenor Sullavan	John Callaghan	Widow Frawley
Edmond Glover	Connor O'Connor	Roger Grady
James Crofts	Michael Hannan	Widow McCarthy
Widow Connell	Laurence Dougherty	Edmond Barry
Thomas Fitzgerald	William Kelly	Patrick Sullavan
Michael Kent	Michael Sheehan	Matthew Nagle
David Kenedy	Edward Fitzgerald	James Grady
Dennis Kenedy	Timothy Connors	Patrick Bryen
Patrick Fitzgerald	James Regan	Darby Noonan
Mary Welsh	Thomas Barret	John Hannagan
Widow Sullavan	Thomas Sheehan	Florence McCarthy
Widow Hanrahan	James Dunnagan	John Murphy
Daniel Dawly	John Lenane	Miles Sweeney
Charles Dawly	Dennis Kockrane	John Hedegan
John Regan	William Linn	Conner Conner
John Carthy	John Mahowney	Widow Flemming
Daniel Bonnaham	Stephen Hogan	James Malone
John Reilly	James Barry	Richard Kavenagh
Walter Tobin	David Roach	Arthur Boles
John Barret	William Lenahane	Moses Mahony

James Webb	Stephen Byrn	Edward Murphy
Maurice Dawly	John Allen	Robert Brown
Thomas McCormick	Daniel Carthy	Garret Brown
John Sheehan	Patrick Dondon	John Kane
John Mullane	Widow Shinigg	William Higgins
William Hederman	Connor Collins	John Hannan
Widow Roach	John Boles	Edmond Hallahan
Widow Grant	Widow Carthy	Denis Murphy
Patrick Barry	Dennis Coleman	Robert Crone
Timothy Callaghan	Maurice Noonan	John Buckley
Timothy Coleman	Conner Sheehan	Conner Lennahan
Patrick Carthy	Patrick Higgins	John Hudner
William Lynch	John Quinlan	Francis Hudner
Patrick Bourk	John Crowley	Dennis Sheehan
John Kelly	John Barret	Cornelius Connor
Widow Barry	David Roach	Daniel Bohily
John Buckley	David Welsh	Robert Quishin
Owen Egan	Owen Fagley	Darby Collins
Edmond Pigot	Widow Welsh	Daniel Connell
James Sheehan	Edward Molowney	Darby Conner
William Barry	James Campbell	Darby Sullavan
David Neilan	Hugh Deady	Patrick Harrah
John Garvan	Thomas Barry	Darby Bradly
Connot Tasnane	Widow Toomy	David Quishin
Richard Grogan	Thomas Barry	Conner Bradly
Bryen Begly	William Welsh	Timothy Bryen
Timothy McAuliffe	John Connel	Matthew Fitzpatrick
James Croneen	Thomas Smyth	Dennis Callaghan
John Bryen	Jeremiah Field	Timothy Sullavan
Connor Bryen	William Norman	Darby Coleman
Widow Carthy	Honour Connel	Darby Carthy
John Byrn	John Hourahan	David Collins
Edward Byrn	Timothy Callaghan	William Sullavan

# *Whiteboys and Burning of Churchtown*

from *The Annals of Churchtown*

*31 January 1822: 'Burning' of Churchtown by the Whiteboys, three of whom are executed locally at Peggy's Rock on Monday, 25 February 1822.*

Four policemen died as a result of a planned attack by Whiteboys on Churchtown's village barracks on 31 January 1822. The barracks was located at the end of George Street where Eddie O'Donovan's house is now located. Several outhouses were also burned and five horses died when their stables were set alight. Some houses in the vicinity of the barracks also caught fire, but there were no civilian casualties as a result.

The police barracks was staffed at the time by 16 members of 'Carter's Police', a section of the Peace Preservation Force, under Chief Constable William Lumsden. The attackers placed themselves in position at the front and rear of the building at around 10.00pm and set fire to outhouses and the barracks itself. Shooting continued for some 35 minutes, by which time the police had run short of ammunition.

The Whiteboys called on the police to surrender and assured their safety if they did so. Following their surrender, the police were physically attacked: two were killed on the street (in addition to the one who was shot during the attack) and seven were wounded. Constable Ben Lapp was killed at the Windmill prior to the assault on the barracks. At least three of the Whiteboys were believed to have been killed or wounded (the Whiteboys bore away their casualties, hence the difficulty in confirming their losses).

The collateral damage to village houses, subsequently referred to as the 'burning' of Churchtown, was probably a result of lighting thatch spreading from the barrack roof to nearby houses. The

following account of the attack, written by Thomas Haycroft, Postmaster at Doneraile, appeared in the Southern Reporter:

Sir, I am sorry to acquaint you of one of the greatest outrages that has occurred since the commencement of the disturbances in this part of the country. Last night a large party of White Boys attacked the barracks occupied by the police at Churchtown. The first thing they did was to shoot the sentry and then they proceeded to set fire to the house, which was soon accomplished as it was thatched. The action began when the police continued to fire while their ammunition lasted. After an hour the insurgents went off taking all the arms the police had. They killed four of the police, broke the arms of the chief constable and departed, leaving the remainder wounded. They took sixteen sets of arms, ten swords, six pistols and some bayonets. The police fought with determination and courage until the roof of the house fell in on them. The White Boys set fire to other houses, one in which the horses of the police were kept. Five or six horses perished in the flames. Then they took off and by mistake took one of the police with them. When they found out their mistake they dumped the policeman on the road near Annagh. I have been told by a man who was at the scene of the attack, and he said it was frightening to see all the dead bodies in such a state. The street was covered in blood and some pigs which got loose were tearing at the bodies of the dead horses. I am sorry to give you such a shocking account, but you may rely on the truth of it. I am, Dear Sir, Yours very truly, Thomas Haycroft.

Daniel Brien (alias 'Breen' and 'Bresynehan'), John Mahony, Denis Moynihan, Cornelius Rylahan and his brother John were all arrested in connection with the attack. The trial opened at Cork Assizes on Friday 22 February 1822 before Judge Baron McClelland and Judge Moore. The chief prosecution witness was Mrs Elizabeth Blackwell, wife of one of the constables within the barracks on the fatal night. She stated that when the barracks was surrendered, she attempted to leave but was forced to stand among the attackers for an hour while they slaughtered all the men. When she was leaving the building, one of the attackers stopped her and asked if she could bless herself or speak Irish, and she replied she could do neither. She added that

the light from four burning houses was as bright as day and also offered identifying evidence against both John Rylahan and Denis Moynihan, a journeyman tailor.

The defence produced evidence that both the Rylahans were at their home, two miles from Churchtown village, on the night of the attack. Patrick Sheehan, brother-in-law of John Mahony, stated that on the night of the attack Mahony had stayed at his (Sheehan's) house. James Browne gave evidence on behalf of

Moynihan. He stated that he did not know where Moynihan lived, but he had frequently seen him at Mass in Buttevant. Browne stated that on the night in question Moynihan had stayed with him in his house, which was some three and a half miles from the village of Churchtown. David Roche, Brien's father-in-law, was not allowed complete his evidence in favour of his son-in-law (who had been arrested at Doneraile) because he had not given prior notice to the authorities that he wished to offer evidence.

The jury of William Brazier Creagh, Thomas Gibbings, Thomas Leahy, Denis O'Callaghan, Edward O'Donoghue, William Roberts, N G Seymour, J G Spiers, Thomas Ware, John Warren, Thomas James Wise and John Nicholas Wrixon found Daniel Brien, John Mahony and Cornelius Rylahan guilty and Denis Moynihan and John Rylahan not guilty.

#### **Peace Preservation Force**

Created in 1814 by Sir Robert Peel, the Peace Preservation Force became known as 'Peelers' and were located principally in areas of intense agitation or in districts that had been 'proclaimed' due to disturbance (as much of North Cork had been). Members of the Peace Preservation Force – also known as 'Carter's Police' – are believed to have been in occupation of the local barracks during the 'Burning' of Churchtown.

The County Constabulary was established as a more structured force in 1822 and until 1836 it worked in tandem with the Peace Preservation Force. In 1836 both forces were brought into a single unit known as the Irish Constabulary. This body became the Royal Irish Constabulary (RIC) in 1867.

While the jury were considering their verdict, Judge Baron McClelland ‘in order not to waste time’ passed the death sentence on 32 other prisoners who had been convicted a week earlier. He then left the court and the death sentence on the accused Whiteboys was pronounced by Judge Moore. He ordered that after their hanging their bodies were to be ‘dissected and anatomised’.

The executions took place in Churchtown at Peggy’s Rock (Flannery’s Quarry) on Monday, 25 February 1822 and Reverend Thomas England, Catholic Chaplain to the County Jail, assisted Father John Kiely, PP, Mitchelstown (and believed to be a native of Churchtown) in ministering to the condemned. Father Kiely, whose sympathies lay with the Crown, used the occasion to deliver a strong pro-government lecture to those in attendance. A small crowd witnessed the executions; there were no men present and only a handful of women. There was much subsequent comment on the

#### **Whiteboys**

An agrarian secret society originating in County Tipperary in 1761, membership of which quickly spread to other Munster counties. It was named from the white smocks worn as a nocturnal identifying aid. Grievances of the organisation included the price of conacre, tithes, insecurity of tenure, wages and real or perceived grudges against individual landlords, their agents or against the police. ‘Captain Rock’ or ‘Captain Moonlight’ were two of the favoured names used by cell leaders when writing intimidatory notes. If the warning went unheeded, the recipient could expect rough justice; property might be burned, cattle driven off or maimed, or fences levelled. Murder was not unknown.

complete absence of members of the gentry from the proceedings. The Cork Intelligencer (Tuesday, 26 February 1822) reflected such comment in its report of the executions:

The absence of male population from this appalling scene of death, which women of the country did not hesitate to attend, is a remarkable circum-stance, but what is considered even more extraordinary is the fact that scarcely any of the country gentlemen of the

neighbourhood were present.

Following the executions, the bodies of the three men were taken to Mallow Infirmary for their prescribed dissection, after which they were taken to Cork Jail where they were buried in quicklime in the Jail Yard. Their resting place is now part of the grounds of University College Cork.

In response to the outrage at Churchtown, Colonel Gough arrived in the village

(1 February) at the head of a force intent on razing every house in the district. He was dissuaded from punitive action through the efforts of the Parish Priest, Father Daniel O'Brien, and Sheriff Crofts of Churchtown House. Following the burning of the barracks and the subsequent executions, the remaining members of the constabulary were transferred to Doneraile.

The executions were destined to have a sequel some years later, allegedly resulting in the last recorded duel in Cork county. Father John Kiely, now known as the 'Protestant Priest', was preaching at Sunday Mass in Mitchelstown when his condemnation of the anti-Tithe movement was interrupted by Thomas O'Mahony, uncle of the Fenian, John O'Mahony. O'Mahony, in an intemperate outburst, referred to the priest as a 'Castle Hack' and accused him of being too friendly with the local landlord, Lord Kingston. The insult led to a subsequent duel between O'Mahony and a friend of Father Kiely, Dr James O'Brien. O'Mahony was slightly wounded in the encounter, but lived to an advanced age, as did Dr O'Brien.

After the 'burning', the personnel of the barracks moved to a

#### **Constable Ben Lapp**

Prior to the attack on Churchtown's police barracks, which led to the killing of three policemen and the 'Burning' of Churchtown on 31 January 1822, the Whiteboys concerned mustered in a hollow near the Windmill. The police, alerted to the possibility of Whiteboy activity, had the area under observation. The plotters detected Constable Lapp's hiding place in some bushes and he was shot several times. For many years afterwards, locals used the phrase 'As dead as Ben Lapp' to describe that from which all vestige of life had departed.

building some 50 yards down George's Street. The 1911 Census has this seven-roomed barracks with a complement of seven under Sergeant Richard Taylor. Constable Patrick Walsh from the barracks was shot dead in Churchtown village on 12th February 1921. The RIC barracks eventually closed and the premises was occupied successively by the O'Sullivan, Howard, Moylan, Ryan and Doyle families between the 1940s and late 1950s.

According to another local historian, Jim McCarthy, in the years following the attack and the burning of Churchtown village in 1822, Sir Edward Tierney, agent to the Earl of Egmont, the landlord, cleared away all the thatched houses and rebuilt the old village in the form we know it today. Work was started in 1825 and completed in 1849. The Market House was completed in 1845 and the school in 1846.



*Fr Stephen O'Mahony PP of Churchtown and Liscarroll Parish and Parish curate Fr Tom McDermott CC with Noel Linehan, Churchtown Heritage Society at a Whiteboy commemoration event at Peggy's Rock or Flannery's Quarry in Churchtown on 27 August 2006. Willie, Doreen and Sarah Relihan are in the background.*

# *The Schools' Folklore Collection*

Approximately 740,000 pages (288,000 pages in the pupils' original exercise books; 451,000 pages in bound volumes) of folklore and local tradition were compiled by pupils from 5,000 primary schools in the Irish Free State between 1937 and 1939.

This collecting scheme was heavily dependent on the cooperation of the Department of Education and the Irish National Teachers' Organisation. It was originally to run from 1937 to 1938 but was extended to 1939 in specific cases. For the duration of the project, more than 50,000 schoolchildren from 5,000 schools in the 26 counties of the Irish Free State were enlisted to collect folklore in their home districts. This included oral history, topographical information, folktales and legends, riddles and proverbs, games and pastimes, trades and crafts. The children recorded this material from their parents, grandparents and neighbours. Here we reproduce the contribution of Bridget Browne, Ballingule to the Folklore Collection on the Burning of Churchtown following her interview with Con O'Brien, Ballinagrath (Ballynageragh) who was the known as The Bard of Ballyhea. Her script has some inaccuracies but is nonetheless of interest. Her handwritten note is dated 24 February 1938 and reads as follows:

The Irish name for Churchtown is Brughaineadh. There was chieftain living in a wooden house where the old village graveyard is now. Some say that the old village of Churchtown was in Annagh and others say it was in the same place as it is now.

All the houses in the village were thatched and would have been still only for a burning which took place in 1822. The police barrack was situated on the western side of the village formerly called George's Street. There were fifteen police in the barrack and when in need of help, when the Whiteboys used to attack them, they got help from the police in Buttevant.

The Whiteboys were young boys who were put out of their farms.

They used to put their shirts outside their coats and used to attack the settlers and the police barrack.

On February 1822 the Whiteboys on the eastern side of the parish assembled together at a place called the Lapp sometimes called Leap. The western Whiteboys assembled on Windmill Hill under the command of Brosnahan of Ardglass. They shot a policeman named Benlap on Windmill Hill and it was an old saying with the people ever after in the district when they spoke of the Burning of Churchtown “As dead as Benlap”.

About midnight on the first of February the Whiteboys surrounded the barrack and those on the eastern side threw a volley into the barrack from a nearby wall. The boys on the western side threw sods of lighting turf on the roof which was thatched. Most of the police were killed and three private houses destroyed.

Next morning Colonel Gough came with soldiers intending to burn the whole village but only for “Sherriff Crofts” who lived near the place and a Father O’Brien who was in Churchtown at the time, the whole place would have been burned out. Three Whiteboys were killed and their bodies were taken to Carrigeen Bog and hidden in ricks of turf until later when they were buried. Two other Whiteboys named Brosnahan and Lillis, two important men, escaped to England but were followed by detectives and a friend of their own who gave them away.

They were hanged on Peggy’s Rock about half a mile from the village on the Buttevant Road. Another Whiteboy, names Singleton, was hanged on Knockardbane Hill near Liscarroll and the grass has never since grown on the place.

Soon after the fight some people noticed that the tombstone covering “Bole’s Tomb”, a tomb in Killabraham Churchyard near Churchtown had been upset. They investigated it and found a large number of guns and rifles hidden in the tomb – evidently they belonged to the Whiteboys. The people replaced the stone and never told anybody about them and it is said that they are still there.

Burning of Churchtown. 21. 2. 01.

The Irish name for Churchtown is *tuaisneach*. There was a chieftain living in a wooden house where the old village graveyard is now. Some say the old village of Churchtown was in *Knagh* and others say it was in the same place as it is now.

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The Schools Folklore Collection at University College Dublin is made available online by [Duchas.ie](http://Duchas.ie). See – <https://www.duchas.ie/en/cbes/volumes>

# *The Knight of the Knife*

by Martin O'Brien, Garragort

*John Purcell lived in Highfort Hill among sweet woodland charms,  
And in the valleys round about were pleasant homes and farms;  
He was an agent for Lord Egmont, an Earl of renown,  
For whom he always gathered rent in market, fair and town;  
His house o'er looked Liscarroll's walls which still so stately stand'  
And for the hoard of gold it held t'was famed throughout the land.*

*This was a rack rent of the farms by toiling tenants held,  
Who with their labour hard and long his store of treasure swelled,  
It was a prize to tempt the eyes of any thieving band,  
And among impoverished Irish men full many a raid was planned,  
The measures that he took were few, he scorned all protection;  
He swore that if attackers came they would get a hot reception.*

*With locks and bars and bolted doors this house he did equip,  
But there's not a knot that one can tie but someone else can rip.  
A proud and stubborn man was he, who always held his own,  
And but for one man servant he lived mostly alone.  
"Aut Vicam aut Perilo" so did his motto run,  
I'll either conquer or be killed, but I will yield to none.*

*On the 11 of March 1811 in the balmy evening air,  
He climbed the hill of Highfort coming home from the fair,  
He took his money to his room and counted it with care,  
And being tired he went to bed and ate his supper there.  
He soon was wrapped in slumber deep, and sleeping like a log,  
Until he was awakened by the barking of his dog.*

*The room next to his was vacant, with no one there to speak;  
But listening in the darkness he heard the floorboard creak,  
He sat bolt upright in his bed and soon he could hear,  
The furtive steps of many men and a window opened near.  
He had a weapon near at hand his treasure to defend,  
An oversight that grieved him, but grieving could not mend.*

*His pistols in his office were much too far away,  
He had no time to get them so with his gold he would stay,  
The knife upon his supper plate he seized it in his hand,  
And in the dark behind the door he bravely took his stand,  
He was just there a second when the door was opened in,  
Straight through the body of a man he plunged the knife so thin.*

*The attacker staggered inwards gasping in his pain,  
But Purcell raised the knife and stabbed him once again.  
Another came and got the same, and after them two more,  
He heard their grim death rattle, as they died upon the floor,  
How he judged those blows in darkness he could never really tell,  
But he was fighting for his life, and this he knew full well.*

*In times of desperate danger there is a power that man acquires,  
Which is born of invention which necessity inspires,  
But now the knife is bent in two, and useless in his hand,  
And he must quickly straighten it or die where he did stand.  
He seized the blade between his teeth and pulled the handle down,  
He tasted the hot blood in his mouth, was glad 'twas not his own.*

*Another lightning blow he drew tho' he was ill equipped,  
But on the floor now wet with gore suddenly he slipped.  
T'was lucky that he did go down for with a mighty boom,  
The explosion of a blunderbuss lighted up the room.  
And in the fleeting gun flash he saw assailants three,  
Who likewise saw their comrades dead and turned around to flee.*

*He threw the knife with all his might and someone gave a yell  
They plunged in panic threw the room, and from the window fell,  
He heard them dashing down the lawn; he'd won that awful fight  
And their fleeting steps grew fainter as they fled into the night,  
But one of them was wounded and he did not get away,  
His grave is on the roadside and it can be seen today.*

*John Purcell received honours which he had throughout his life  
But the greatest of those honours is "the Knighthood of the Knife".*



*Highfort House, Lisecarroll c. 1900 reproduced from Historical and Topographical Notes etc on Buttevant, Castletownroche, Doneraile, Mallow and places in their vicinity, by Colonel James Grove White published by Guy and Company, Cork 1906-1915.*

**Note from The Annals of Churchtown:** John Purcell earned the sobriquet ‘the Knight of the Knife’ (occasionally the ‘Blood-red Knight’) for the spirited manner in which he, at some 80 years of age and, armed only with a knife, had repulsed a number of armed intruders at his Highfort home in Lisecarroll on the 18th March 1811, killing three of their number and wounding others before the attackers fled. The attack not only earned a knighthood for Purcell. It also heralded a change in English law: it was determined henceforth that an octogenarian could kill in self-defence.

On his elevation to the peerage, Sir John’s coat of arms depicted the historic encounter. The knife is still retained under lock and key at Burton House. Sir John, who passed his Highfort home to his youngest son, Dr Richard Purcell, spent his latter years with his eldest son, Matthew, at Burton House, where he died in 1830.

## *Church of Saint Joseph, Liscarroll*

In 1091 Liscarroll was described as Kyle Carroll or Cill Ui Cearruill. It was generally accepted that Carroll was a Chieftain or a Church dignitary residing at Hug Ard, the mound north of the castle, and that he gave his name to the district. It is not beyond the bounds of possibility that a monastery existed on the grounds on the edge of the village in the townland of Coolbane where Liscarroll cemetery is located.

Very Rev William Twomey, Parish Priest from 1859 to 1872, decided that a new Church should be erected in Liscarroll. The Church was designed in Neo-Gothic style as promoted in Ireland at that time by Augustus Pugin. The Architect was J Thornton.



The foundation stone for the Church was laid in 1869 and is embedded in the north wall of the chancel. Excellent co-operation and voluntary help was available from the locals and stones were quarried from Stephen's Rock where The Donkey Sanctuary is now located. St Joseph's is built on the site of an earlier church.

The lancet openings to the church retain cast iron windows fitted in a timber frame. Several of these windows, to the sanctuary end of the church, have coloured glass to the side panes. There is a gallery at the rear of the church over the main entrance. There are mural stone lavabos, or hand basins, set into the walls, adjacent to each entrance to the church.

The church is a protected building and is one of the few Catholic churches in Ireland to retain its altar rails.

*Source: Opening Programme, Teach na nÓige, 15 November 2013.*

## Church of Saint Nicholas, Churchtown



*The Cross from Annagh Church now located at St Nicholas' Churchyard.*

Our recorded Church history in Churchtown goes back 800 years and gives the village its name. For instance, we know from *Rotulus Pipae Clonensis* or the Pipe Roll of Cloyne that in the 13th Century the village was described as 'Bruhenny alias Baile an Teampaill alias Churchtown'.

The Pipe Roll of Cloyne was a medieval document that gave an insight into the system of land ownership within the diocese of Cloyne. It was discovered in the Registry of St Colman's Cathedral in the middle of the 19th Century. There are multiple references to Bruhenny

and Churchtown in this ancient document.

In 1291 Bruhenny Roman Catholic Church was located in the graveyard in the centre of the village. This was 250 years before the Reformation took hold in Ireland and the establishment of the Church of Ireland. It would not have been until the very late 1500s that Bruhenny Church became a place of worship for Church of Ireland parishioners. Some of the remains of Bruhenny Church still exist and the graveyard of the Church contains both Catholic and Protestant graves.

At some point after the Reformation – most likely around 1600 – the loss of Bruhenny Church in the village and the later enactment of the Penal Laws meant the Catholic congregation worshipped in the houses of Catholic gentry or at Mass Rocks. As the majority of people in the country remained Catholic, an underground church developed and the people sheltered and supported priests.

As the Penal Laws were relaxed in the late 1700s / early 1800s the Catholic church congregation built a church at Annagh – probably in the 1770s. Annagh was a smaller village three kilometers north of Churchtown village where a flax industry boomed in the late 1700s but flax production went into decline in the early 1800s as did Annagh village which is now in ruins.

Plans for the construction of the present church of St Nicholas began during the incumbency of Rev David O’Leary (1839-1859) and presumably halted during and until immediately after the Great Famine (1845-49).

The Cork antiquary John Windele (1801-65) writing in 1851 noted that ‘Churchtown has one of the few thatched chapels now in the diocese [of Cloyne]’. It is this reference and a letter from parishioners to the Bishop dated 7 June 1860 that tell us that parishioners were unhappy with progress on the new Church as the thatched chapel was far too small for the congregation.

Father O’Leary was the driving force in the planning and development of the new St Nicholas’ Church and in this regard he placed a tender advertisement in the Cork Examiner on 15 March 1858. Fr O’Leary died a year later on 25 March 1859 and so never saw work begin on the Church. Fr O’Leary was replaced by Fr William Tuomey who on 5 April 1860 placed a second advertisement this time in the Cork Constitution newspaper seeking tenders for the building of St Nicholas’. The plans and specifications were available from Donegan’s, 5 North Mall in Cork.

The new St Nicholas’ was built during the second half of the 1860s and replaced a simpler and smaller thatched structure on the same site. It is believed that stone from the church at Annagh was used in the perimeter wall of the new church and, of course, the original Annagh Church Cross may still be seen in the grounds of St Nicholas’ Church.

## *Bruhenny Medieval Church and Graveyard*

Bruhenny graveyard and church. Griffith's Valuation in 1851 gives the area of Bruhenny graveyard and church 2 roods and 7 perches. As in the case of both the church and school, the graveyard was exempt from the rent which was calculated at £10 10s 0d per annum. The ruins of the ancient church of Bruhenny are held within the walls of the cemetery. The church, listed in the Papal Taxation of 1291, was partly in ruins in 1615. It was listed as abandoned in 1694. Maziere Brady, writing in 1863, describes the ruin:

The church consists of the ruins of a nave, 16.7m E-W by 9.65m N-S, and the site of the chancel, 9.6m E-W by 7m N-S. The nave is in a very fragmentary state. The line of the west wall is not visible, but the lower courses of it probably survive below the tangle of overgrowth and brambles. Much of the south wall is reduced to the lower courses. The eastern half of the northern wall stands to almost full height, the remainder is ruinous. Both of the latter walls are lined internally by pointed blank arcading which is supported by blank piers.

A report commissioned by the Churchtown Village Renewal Trust was presented by consultant archaeologist Jacinta Kiely in April 1999. Among her findings were: Parts of two arches survive on each wall. The window and door embrasures are set into the arcading. Working from west on the south wall, a photograph published by Grove-White shows a doorway, with a segmental arch located in the first bay which is not visible at present. A splayed and lintelled window embrasure is visible in the second bay. Working from west on the north wall, the first bay has been blocked up. The second bay contains a fragment of a splayed window embrasure. The area of the chancel arch is a mound of rubble. The chancel survives as an overgrown raised area. The church is surrounded by a graveyard, which is in turn bounded by a limestone wall. According to Grove-White, the walls of the graveyard were rebuilt in 1898. There are



*The ruins of the original pre-Reformation church at Bruhenny graveyard.*

small breaches in the northern and eastern walls. A wrought iron gate at the southern end of the western wall affords entry.

Many of the headstones are located to the south of the church. There are no visible headstones or grave markers to the north of the church. There are a few flat slabs, table tombs and vaults dating to the 18th and 19th centuries within the area of the church. It is impossible to quantify the amount and types due to the nature of the overgrowth and rubble masonry within the interior of the church.

Within the church also is a small monument to Deborah, wife of William Taylor and daughter of Anselem Fowler of Gloucestershire. She died on 29 June 1697. William Taylor was a former steward at Egmont House and later rented the property from the Perceval family.

Many of the old Protestant families are buried in vaults beneath the old church, including early members of the Conron family of Walshestown Castle, George Crofts and his wife Mary of Churchtown House (1741), and Wills Crofts and his wife Eleanor of Ballinguile (1793). Other burials include Edward Glover, Mountcorbitt, and

his wife Mary (1763); John Glover, Ballygowan, Doneraile (1825); and George Crofts, Templemary (1857). The cemetery, which for assessment purposes was attached to the Glebe, was levied at 1 rod (or rood or perch) in the 1833 Tithe Applotment. A doorway connected the grounds of the Parsonage with the churchyard and its outline is still visible on the boundary wall.

A bronze plaque on the northern pillar at the entrance to the graveyard reads: 'Bruhenny Church and Graveyard: Records from 1291 relating to our ancient graveyard and ruined church were set out in the Pipe Roll of Cloyne. Bruhenny Church was approximately sixty feet long and thirty feet wide. The nave of the church was in repair and the chancel in ruins in 1615 and the site was recorded as abandoned by 1694. The church was officially closed in 1710 by an Act of Parliament which sanctioned a change to a new site. May all who visit this sacred place remember those who have gone before. Ar dheis De go raibh an n-anam.'

In 1715, a new church was consecrated in the townland of Maryland, a quarter of a mile to the west of the village – behind the parish sports grounds. This church was connected by a beech-lined avenue, known as 'The Walk', to Burton House. The new church at Maryfield was only 179 years old when it was demolished in 1894. Some of the stone was recovered from Maryfield and used to build the fine limestone wall that we see today surrounding the graveyard.

The world of entertainment and the international media descended on the ancient churchyard on 15 May 1999 for the burial of parish resident and actor Oliver Reed, who was laid to rest in Bruhenny graveyard's peaceful surrounds.

## *Liscarroll Medieval Church and Graveyard*

This ancient Church and graveyard is situated adjacent to the south side of the main road in the north west sector of a graveyard and just south of Liscarroll Castle. This Church goes back to medieval times and may have been known as 'Kyle Carroll'. It is said that poorer families may have learned to read and write using the headstones in the parish graveyard. Perhaps some of the Peter Robinson's families learned to read in this graveyard?

Surviving Church remains consist of the west gable (int. L 6.8m) and a section of the north and south wall returns (T 1.08m). The apex of the gable has been squared off and the wall secured with modern cement. No architectural features of note are visible. Randomly coursed, mortared rubble make up the fabric of the structure with roughly dressed quoin stones. Indicated on the 1842 OS 6-inch map





as a rectangular building (L c. 20m) any foundations representing the east end of the church appear to have been obscured by burials.

There are 12 headstones in the graveyard with dates from the 1700s with the earliest being 1741 to 1750. The majority of graves belong to the 20th century. Low uninscribed stones, possibly from the fabric of the church, have been reused as grave markers. Displaced headstones are now located against the north boundary wall.

*Sources: (1) Urban Archaeological Survey of County Cork (see bibliography), local historian Dónal Ó Cáinte and Johnny Keane, chairperson, Liscarroll Community Council. (2) Photo courtesy: [www.thememorytrail.com](http://www.thememorytrail.com).*

## *William Murphy, The Weight Thrower*

William Murphy, The Weight Thrower, who was born at Glenview Cottage at Egmont in Churchtown in 1819 lived out his adult life in Liscarroll. William died in 1902.

William Murphy (1819-1902) was the second son of Daniel Murphy, a farmer from the townland of Egmont whose land was situated half way between the villages of Churchtown and Liscarroll in North County



Cork. His unique claim to fame rests on a weight throwing competition between himself and a British Army officer from Buttevant barracks that took place at Liscarroll Castle on St Patrick's Day 1868. The event was later immortalised by Con O'Brien, The Bard of Ballyhea, in his 57 line poem about the event which was published in the Cork Weekly Examiner in the 1940s.

The event in 1868 was recorded in newspapers of the time in Ireland and in the USA. It has lived on in the folklore of Churchtown and Liscarroll. Why is William Murphy's achievement on St Patrick's Day 1868 in Liscarroll still remembered? Why did Con O'Brien feel inspired to write his poem over 70 years after it happened? Why was there press comment about it at the time? It's all about context.

In 1868 the British still ruled Ireland and were seen as an unwelcome force by the people. The Fenians had been defeated in their uprising in 1867 and so a sporting 'battle' between local strongman William Murphy, aged 49, and a representative of the British Army (named McCarthy) took on a very special significance. The contest was far more than a local event; it was a surrogate battle between Ireland and England – them and us – and a glorious Irish victory in front of Colonel Gough, who was in charge of the huge garrison in nearby Buttevant Barracks, which was very sweet indeed for the local population.



*The William Murphy memorial obelisk was put in place by Liscarroll Community Council and Churchtown Heritage Society on Tuesday 7th June 2016. After this photo was taken two bronze plaques were added on Saturday 25 June 2016 at its official opening. Photo: Doreen McElligot Egan. Inset photo: The William Murphy Medal presented to winners at re-enactment events.*



### The Weight Thrower

Times, back long ago, in the year '66,  
When the landlord and agent were naming the State,  
And the tenant sighed, with his hat in his hand,  
That the 'Ballyheas' ought to be laid out to the land,  
And the tenants were scattered, and chased day and night,  
But what matter, although they went down in the fight,  
They left to the spirit that laughed at all fear,  
And inspired them to die for the cause they held dear.  
Till, then, you might hear a 'great' boy, here and there,  
Who'd 'stopped a big stone' some four feet to spare,  
With a gun in his hand, and a bag on his back,  
While he laughed at the game-keeper hard on his track,  
Or who lampooned the Poet in Ballyheas Square,  
When they tried to arrest him, the day of the fair.  
Now big William Murphy, and known far and wide,  
A fine old man, without swagger or pride,  
Was famous for throwing the sledge, and the weight,  
About his home, such a challenge, for many an armed  
Dedaling of a stone, could no more be found,  
Not at length and at last, a bold one was got,  
The Challenge big boy, on his own native spot,  
On west Paddy's Day, at the hedge and the night,  
And the County all round took a note of the date,  
From Ballyvat, Charleville, Kesh, and Greenbank,  
From Chatterline, Malin, and Frawmould, and all,  
Such Crowds in Liscarrow, were never like now,  
When the Ballyheas came off, and stood out on the green,  
And the Colonel from Ballyheas laid half afraid,  
That he never saw one so wise and so brave,  
McCarthy the challenge gave a big stone,  
And Murphy was beyond a half yard or so  
Then at it again, and McCarthy still won,  
Till somebody shouted that William was done,  
Then he came up the gate, in a swish, and then,  
And said, 'some money, I think, that ought to be,  
And McCarthy remarked, 'twas as well for him go,  
For the Devil himself couldn't 'bate' that same throw,  
Then Murphy looked up at the Castle hard by,  
And he gazed at the wall that stands sixty feet high,  
And he called for a sledge, for his temper was hot,  
And he asked if they thought him a crawler,  
Or what?  
So they brought him a sledge, that was twelve  
Pounds in weight,  
And he rolled up his sleeves, for he couldn't be  
'bate'.  
And he paced sixty feet from the foot of the wall,  
While a silence came over the soldiers and all,  
And the muscles, like whipcord stood out on  
him there,  
As he stood to his mark, for he judged it with care.  
Then he balanced, and swung, with his  
terrible might,  
And the sledge sailed aloft, like a bird in its flight,  
Clean over the wall, that stands sixty feet high,  
While the crowd stood around, and 'tis small  
wonder why.  
Then the big fellow smiled, and said, 'Now get  
a man,  
To throw it half way, after that, if you can'.  
Such shouting, and cheering were never  
since known,  
As William walked off, with some friends of  
his own,  
And his record still stands, as the years come  
and go,  
And a stone marks the spot where he stood for  
that throw.

This poem was written by Con O'Brien, the Bard of Ballyhea, and published in the Cork Weekly Examiner in the 1940s.

Two rectangular bronze plaques are located on the commemorative obelisk at the Village Green in Liscarroll. The first plaque is about William and his family and the second plaque includes Ballyhea born Con O'Brien's poem about the event. Nearby a round bronze plaque marks the spot where William stood. The Village Green in olden days was the Fair Field and was named on the 1841 Ordnance Map as Skievege (Well).

*Then he caught up the sledge in a temper,  
and threw,  
And said 'Hand me my coat, I think that ought  
to do'.*

*And McCarthy remarked 'twas as well for him go,  
For the Devil himself couldn't 'bate' that  
same throw.*

*Then Murphy looked up at the Castle hard by,  
And he gazed at the wall that stands sixty  
feet high,*

*And he called for a sledge, for his temper was hot,  
And he asked if they thought him a crawler,  
or what?*

*So they brought him a sledge, that was twelve  
pounds in weight,  
And he rolled up his sleeves, for he couldn't be  
'bate'.*

*And he paced sixty feet from the foot of the wall,  
While a silence came over the soldiers and all.  
And the muscles, like whipcord stood out on  
him there,  
As he stood to his mark, for he judged it with care.*

*Then he balanced, and swung, with his  
terrible might,  
And the sledge sailed aloft, like a bird in its flight,  
Clean over the wall, that stands sixty feet high,  
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And his record still stands, as the years come  
and go,  
And a stone marks the spot where he stood for  
that throw.*

This poem was written by Con O'Brien, The Bard of Ballyhea, and published in The Cork Weekly Examiner in the 1940s.

**A MAN OF MIGHT.**  
(Cork Examiner.)

Has one of the many great physical feats of the late William Murphy (R. I. P.) Liscarroll, been utterly forgotten or, in this boastful age, has no one been found to equal it? The feat was performed many long years ago in Liscarroll, when Colonel Gough had charge of the military in Buttevant Barracks, and when nobody dare pass by without dutiful recognition, under pains and penalties of the severest kind. It consisted in throwing a sledge, 9 pounds weight, over the northern wall of the Castle, fully 60 feet high. A great deal of money was staked on the issue, and the military, under Colonel Gough, the terror of Munster, came to witness the performance. Thousands of people from the surrounding districts also assembled to see the athlete, and to cheer him on his triumph. Samsonlike, and arranged in fantastic costume, the great athlete took his stand at the goal appointed him, and after a tremendous cheer from the assembled multitude and a dexterous movement of body and sledge towards the Castle, he flung it with all the resolution of a giant and the dexterity of an athlete, right towards the Castle wall, fully 60 feet high, but, unfortunately, missed its triumphant passage by scarcely six inches. All admired the splendid effort of the man, and after renewed encouraging cheering, bade him try a second time. The applause of the multitude, the monies that were at stake, the consciousness of greater latent strength and courage, revived him tremendously for the second effort. The sledge was replaced in his hands and the shout, "Bravo, William, God bless you; remember Brian the brave" was raised. When it had subsided, he flung the sledge again right over the Castle wall and far beyond it, into the adjoining courtyard reddened, of yore, by the brave blood of its brave defenders. There are few, if any, in Liscarroll today, who remember the triumphant spectacle, but its memory ought not fade.

Ireland, Volumes 1-2 - 1916.

**MURPHY.**—A Liscarroll (county Cork) correspondent, writing under date of Wednesday, August 20th, thus describes an interesting event in that town: "When it became known here this morning that the Rev. Stephen Murphy was about to take his departure from his native town, for Boston, U. S. A., the inhabitants of the town, with their usual good feeling, turned out en masse, headed by their band, to bid him the last farewell on his leaving them, perhaps for ever, the band proceeding before the carriage for over two miles of the road, playing national airs. Having proceeded so far, the carriage then stopped, and the Rev. gentleman addressed them, returning thanks for the kind feeling evinced towards him in his native town. He concluded by saying, as long as Almighty God spared him life and health he would never forget the manly spirit, the true generosity, and the patriotic principles of his fellow-townsmen in the old stronghold of the Barrys. The band then returned home, and when it reached the town cheers and counter-cheers were given for the Rev. gentleman opposite the home of his father."

**CORK ATHLETES AND  
CORK HISTORY**

(By Carbery.)

Among the athletes of the past whom one meets here and there in one's occasional wanderings through the hills and valleys of Munster there are some very fine characters. In the earlier portion of the coursing season, at one of the meetings in the Duhallow country, I met Jerry Mahony, of Liscarroll, a fine type. Followers of Irish athletics during that extraordinarily brilliant period toward the close of the century will well remember the great sprinter, hurdler and jumper, who hails from near "the Walls." O'Mahony has a fine record behind him. He was Paddy Leahy's most dreaded opponent in the Charleville man's hey-day, and was capable of covering over twenty-four feet on level ground in any day of his prime. A sojourner in the States hasn't changed the athlete in the least. He is the same calm, interesting personality; he takes a real live interest in healthy sport, yet, like many a good man, it is only a personal friend can recognize the handsome, clean-cut features, the square shoulders and well-set limbs of the fine old athlete where he mingles with the rank and file at some Duhallow sporting gathering. Jerry Mahony was at his best a magnificent athlete, and it is good to know that he is settled down and doing well at Kanturk, that interesting town of the borderland where the Allow and Dallow mingles before the joint waters meander down to meet the young Blackwater below Banteer.

Speaking of the old walls of Liscarroll reminds me that an athletic feat of the past has been given revived interest by a letter in the "Examiner" some short time ago. Liscarroll is an interesting place. The historic ivied walls are in themselves sufficient to attract the visitor's attention. One day—perhaps ten years ago—I was pushing my bike up the hill on the Churchtown road past "the walls" and dallied a moment at the top to look westwards where the evening sun was kissing the North Cork hills. The spot where William Murphy accomplished his great feat was at my feet. I knew the story well, but wondered

how much the matter had gripped the local mind, and whether it was yet spoken of or remembered.

I hailed a passing gorseon.

"What place is that?" asked him, pointing to the ruins in the hollow beneath.

"That's the walls of Liscarroll," he said. The lad was barefoot and not more than nine years old. His manner of reply was brave, carrying a certain note of subtle asstance in it as if he considered that inquiry of a man asked such a foolish question. I'm sure the gorseon thought everyone in the whole world knew the walls of Liscarroll.

"What were they built for?" was my next question. It was a vain one.

"Tell me who lived there?" I asked him.

"I don't know," he said, appearing as if he'd like to end this senseless conversation. He was never taught the history of the great structure nor the momentous fortunes of the O'Carroll Clan, who once peopled the place. I might have known this of course. Yet he had his freddie education, and here I sounded him once more.

"Did anything ever happen down there?" I asked. He needed further helping.

"Dig anyone ever throw anything over the walls?" I suggested. Ah! His face brightened at once.

"There did," he said, and looked at me as to discover how much I knew.

"What was it?" I ventured.

"A smith's sledge," he said. "William Murphy threw it."

His freddie lesson was well taught, for without further questioning he there and then stood up on the fence, pointed to the very place of the happening, and told me a little of the big man who accomplished the feat. It appears this William Murphy was a huge man of great strength, and, though I have never been able to discover the weight of the missile, the height of the wall suggests that it was an athlete of unusual powers who sent a sledge over and beyond no matter how high the sledge be. In a casual and, perhaps, unreliable estimate, I should place the height of the wall at the spot at 70 feet. I have reason to know that the "Walls" may be the scene of more than one attempt to equal William Murphy's throw during the coming summer, and that that hint I leave the matter.

Irish American Advocate (New York) 3 March 1917

*Patrick D Mehigan (1884-1965) was one of the leading Gaelic games' journalists from the 1920s until the 1940s. He wrote several histories of the Gaelic Athletic Association and was correspondent for the Cork Examiner under the pseudonym Carbery.* (Source: Wikipedia)

Left: Saturday, 13 September 1879, Irish American Weekly, New York. Fr Stephen was a son of The Weight Thrower who had four sons ordained. For further information download *Archive 25* at [www.bruhennypress.com](http://www.bruhennypress.com) and see pages 338-346.

## *Burton Park, Churchtown*

Burton Park, the original seat of the Percival family (Earls of Egmont), later the home of the Purcell and Ryan-Purcell family and more recently the home of Slí Eile, the mental health recovery facility founded by Joan Hamilton in 2004.

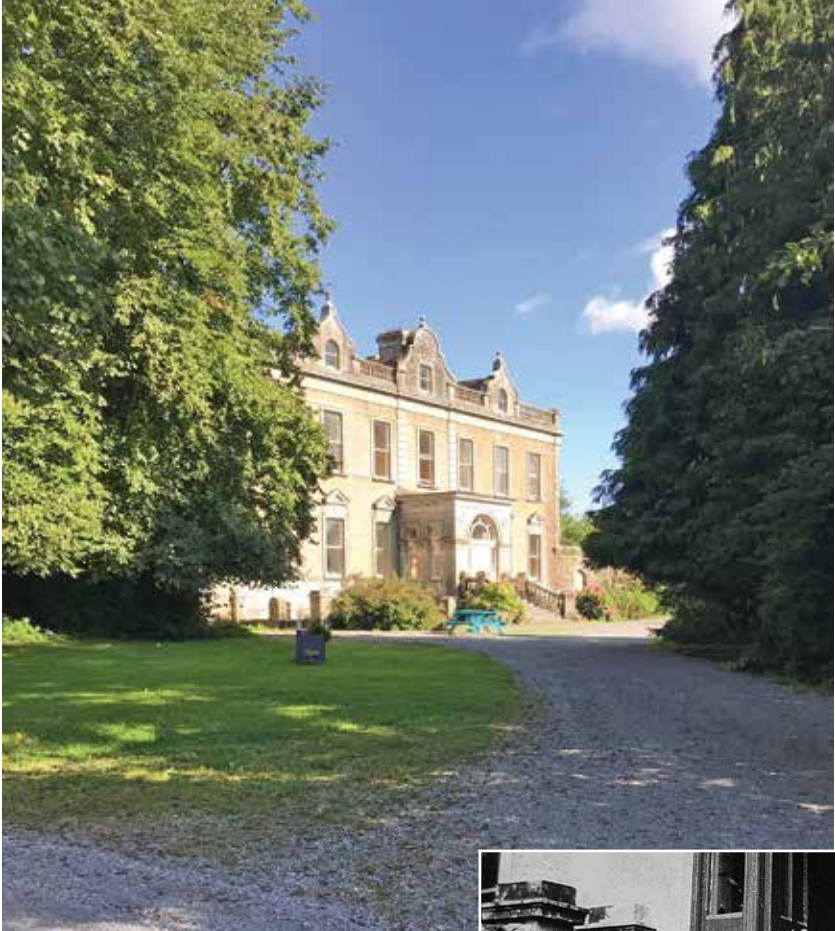


*Noel Linehan, Churchtown Heritage Society and Bruhenny Heritage CLG speaks to a group of visitors to Burton Park House on 27 July 2014. Right: the Lodge to Burton Park.*



*The Ram's Close field at Burton Park taken on 5 May 2006.*





*Burton Park House. The name 'Burton' is believed to commemorate the manor of Sir John Perceval, 5th Baronet and 1st Earl of Egmont (1683-1748), at Burton in Somerset, England. Main photo taken on 18 August 2020. Inset right: John and Rosemary Ryan-Purcell with their son Oliver on the steps of the house at Burton Park in 1959, the year the Ryan-Purcell family moved to Churchtown.*

## *A Brave Widow at Burton*

The official conversion – or return – of the Purcell family of Burton Park to the Catholic Church some 200 years after Cromwellian times was the work of John Purcell's brave young Catholic widow Anna Moore Dempsey from Kildare who had married her Protestant husband on 14 May 1850. John Purcell, who was born in 1801, died on 5 January 1853 and thereafter Anna sought – against much opposition – to bring up their two children in her own Roman Catholic faith.

Opposition included an ex parte Court Hearing (that is one where Anna was not represented) in the Roll's Court in Cork on Wednesday 1st June 1859 where an attempt was made to prevent the raising of Anna's children – Mathew John and his sister Eliza – as Catholics. This 1859 Court Hearing was not alone as there had been a previous one in 1854 and a later one occurred in 1874, two years after Anna's death. By this time Eliza also had died, aged sixteen, in 1867.

The Court report of the 1859 Hearing was published in the Cork Examiner of Friday evening 3 June 1859 and the petition charged that Anna Purcell was a zealous Catholic who had the children baptised in the (Catholic) Church in Churchtown. Counsel stated that since the filing of the petition Mrs Purcell had removed the minors to France. The Judge came across as reasonable in his pronouncements and even though he did rule against Mrs Purcell she held her ground and over time her wishes were fulfilled.

Anna ensured that her son Mathew John, who had been born just weeks before his father John died, received a good Catholic education as he was sent to the well known Benedictine boarding school at Downside in Somerset and later studied at the Sorbonne in Paris. No doubt both institutions influenced him greatly. Anna Purcell died in 1872 and her commitment as a young widow in the 1800s to her Catholicism is most noteworthy.

For the record Mathew John was baptised on 16 November 1852 in St Nicholas' Church by Fr David Sheahan who was a Catholic Curate in Churchtown from 1838 to 1868. There is no record of Eliza's baptism in St Nicholas' registers.

Mathew John Purcell eventually inherited Burton Park and later married Anne Marie Daly of Daly's Grove, Ahascragh, County Galway on the 29 August 1882. Four of his wife's brothers were Jesuits and her eldest sister Mary was also a member of a religious order, all of which must have further copper-fastened his commitment to Catholicism. Mathew John and Anne Marie had nine children including Raymond, who died on 4 July 1928 and Charles Francis, who was killed in action in WWI on 15 September 1916 and both are commemorated in the Oratory at Burton Park.

In recent memory Burton Park was inherited by John Ryan-Purcell (1928-1991). John Ryan-Purcell continued the Purcell tradition of involvement in community affairs and he was a driving force in the formation of, and later an active member of, Muintir na Tíre and its successor, the Community Council, now Churchtown (Mallow) Development Association CLG. Burton Park House, yard and part of the lands are leased to the mental health charity Slí Eile.

#### **BURTON PARK CHAPEL**

There is a small private chapel in Burton Park House which was used by generations of the Purcell family. This Church was approved by the Vatican as a place where Sunday Mass observance could be fulfilled. This Chapel includes wall memorials to members of the Purcell family who died in the Great War and thereafter.



# Old Boys and Girls Come Home

by P G Towns

*In the month of May, on, a sunny day, from the lovely Cove of Cork  
With vessels nine, upon the brine two thousand souls embark  
They leave their home and friends alone, on Erin's shore so free  
For a lonely strand in a foreign land in Canada o'er the sea*

*While women weep by the sea so deep for faces they'll see no more  
The sun shines bright in the morning light and the waves surge  
to the shore.*

*Their mothers stand on the lonely strand, their faces framed in grey  
While sweethearts sigh and lovers cry, for dear ones far away.*

*The night comes on, with the setting sun, and the waves break  
on the shore*

*In ships out of sight, in the dead of night, are friends who shall  
meet no more*

*Then they look in vain, o'er the watery plain, for those who  
will never return*

*While only in dreams, shall their hopes redeem those faces for  
which they yearn.*

*Then the eagle screams and the sea gull streams, under a gloomy sky  
Then clouds arise and fill the skies and the waves are surging high  
The lightning bright reflects the light and the thunder echoes loud  
The vessel quakes as the torrent breaks out of a stormy cloud*

*In the morning light, the sun rose bright, all trace of land concealed  
No ships or bark, from Cove of Cork, across the sea revealed  
Then friends bewail, as the ships still sail for Canada's lonely shore  
As sunshine rose, their sorrow grows for the friends they will  
see no more.*

*They now arrive, in "twenty-five" – Peter Robinson in command  
At Scott's Plains drear, that lonely year, they settled on the land  
In Douro wild are axes plied in many a forest nave  
To clear the ground, where echoes sound the labors of the brave.*

*Their worries were many, their pleasures, if any, in future hopes  
had rest*

*Privations unnumbered ever encumbered their new homes in  
the West*

*Their labors were great in the land of their fate, the forest to  
conquer and burn*

*Leaving home with its treasures, and joy without measure, 'twas  
toil they received in return.*

*On the records of time, men and women sublime have written  
heir challenge to Fate*

*In the fourth week in June, in community tune, their efforts  
we celebrate*

*Old Girls, you hear, Old Boys, give ear, come home, don't you  
ever say "no"*

*But meet on the sod where your forefathers trod a hundred  
years ago.*



*This poem was written in 1925 for the centenary of the Peter Robinson Expedition. P G Towns was the grandson of Johanna Towns (née Sullivan) of Brigown, Mitchelstown. In 1825, she boarded the Regulus with her nine siblings and parents Darby and Alice Sullivan. P G was a man who appreciated lyrical words both spoken and written. He deeply loved his homeland of Douro (Peterborough County) and was sentimental for the 'old country' that his grandmother and others held close through memory and tradition. Alongside his wife Ellen O'Brien, P G was the first of four generations of the Towns family who operated P G Towns & Sons General Store in their community of Ennismore for 124 years.*



## Nine Ships 1825

Nine Ships 1825 Inc was responsible for organising the Peter Robinson Bicentenary Commemoration in the Peterborough area of Ontario in August 2025. Events also took place throughout the townships where the Irish Settlers were allocated land in 1825.

The raising of the Irish flag in Peterborough, Canada, was part of the Nine Ships 1825 Bicentennial, commemorating the 200th anniversary of the arrival of Irish immigrants under Peter Robinson in 1825. A formal Bicentennial Official Opening ceremony took place on Friday 1 August 1 2025 at the Peterborough Armoury National Historic Site of Canada, followed by the flag being raised at Peterborough City Hall.



Sullivan's General Store in Ennismore, Ontario in August 2025. The Sullivans are descendants of Bartholomew Sullivan and family who emigrated from Churchtown on the Amity from Cobh on 17 May 1825. Sullivan's Store in the heart of Ennismore, Ontario has everything from unique gifts, authentic Irish Wear, Beer, Spirts, Wine, Fireworks, ice-cream, clothing, gas, groceries, lotto and bait. Family owned and operated for 110 years.



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## APPENDIX A - CHURCHTOWN EMIGRANTS

Surname	First Name	Age	Ship
Barry	James		Hebe
Barry	Richard		Hebe
Barry	William		Hebe
Barry	Mary		Hebe
Barry	Helen		Hebe
Barry	William		Hebe
Buckley	Pat		Hebe
Buckley	Bridget (wife)		Hebe
Buckley	James		Hebe
Buckley	Daniel		Hebe
Buckley	John		Hebe
Buckley	Timothy		Hebe
Buckley	Daniel		Hebe
Buckley	Mary (wife)		Hebe
Buckley	James		Hebe
Buckley	Helen (Ellen) (sister)		Hebe
Buckly / Buckley	Timothy	30	Elizabeth
Buckly / Buckley	Julia	20	Elizabeth
Buckly / Buckley	Timothy	14	Elizabeth
Buckly / Buckley	Catherine	9	Elizabeth
Buckly / Buckley	Margaret	6	Elizabeth
Buckly / Buckley	Margaret (sister)	17	Elizabeth
Clahan / Callaghan	Timothy		Hebe
Clahan / Callaghan	Margaret		Hebe
Clahan / Callaghan	Joanna		Hebe
Clahan / Callaghan	Katharine (Catharine)		Hebe
Clahan / Callaghan	Denis		Hebe
Clahan / Callaghan	Judah		Hebe
Daherty / Dohorthy	John		Hebe

Daherty / Dohorthy	Judi (wife)		Hebe
Daherty / Dohorthy	Pat		Hebe
Daherty / Dohorthy	Edward		Hebe
Daherty / Dohorthy	Daniel		Hebe
Downy	Bartholomew	33	Elizabeth
Downy	Margaret	29	Elizabeth
Downy	Mary	14	Elizabeth
Downy	Owen	11	Elizabeth
Downy	John	6	Elizabeth
Downy	Ellen	5	Elizabeth
Downy	Catherine	-	Elizabeth
Hartnett	John	46	Fortitude
Hartnett	Catharine	40	Fortitude
Hartnett	Margaret	23	Fortitude
Hartnett	Eliza	21	Fortitude
Hartnett	John	19	Fortitude
Hartnett	Maurice	17	Fortitude
Hartnett	Mary	14	Fortitude
Hartnett	Michael	13	Fortitude
Hartnett	Honora	12	Fortitude
Hartnett	Timothy	8	Fortitude
Hartnett	Catharine	6	Fortitude
Hartnett	Johanna	3	Fortitude
Hartnett	John	46	Fortitude
Hartnett	Catharine	40	Fortitude
Hartnett	Margaret	23	Fortitude
Hartnett	Eliza	21	Fortitude
Hartnett	John	19	Fortitude
Hartnett	Maurice	17	Fortitude
Hartnett	Mary	14	Fortitude
Hartnett	Michael	13	Fortitude

Hartnett	Honora	12	Fortitude
Hartnett	Timothy	8	Fortitude
Hartnett	Catharine	6	Fortitude
Hartnett	Johanna	3	Fortitude
Lynch	Patrick	32	Albion
Lynch	Deborah	30	Albion
Lynch	Mary	14	Albion
Lynch	Catherine	12	Albion
Lynch	James	10	Albion
Lynch	Eliza	8	Albion
Lynch	Ellen	6	Albion
Lynch	Thomas	3	Albion
Lynch	Deborah	inf	Albion
McAuliffe	Cornelius	32	John Barry
McAuliffe			John Barry
McAuliffe	Ellen	26	John Barry
McAuliffe	Johanna	15	John Barry
McAuliffe	Mary	13	John Barry
McAuliffe	James	12	John Barry
McAuliffe	Owen	6	John Barry
Murphy	Denis		Hebe
Murphy	Margaret		Hebe
Murphy	Pat		Hebe
Murphy	Bartholomew		Hebe
Murphy	Joanna		Hebe
Murphy	Margaret		Hebe
Pigot	William	46	Elizabeth
Pigot	Honora	40	Elizabeth
Pigot	Maurice	25	Elizabeth
Pigot	Bartholomew	23	Elizabeth
Pigot	Julian	21	Elizabeth

Pigot	Edmond	18	Elizabeth
Pigot	Daniel	15	Elizabeth
Pigot	John	13	Elizabeth
Pigot	Ellen	19	Elizabeth
Power	Richard	40	Brunswick
Power	Frances	40	Brunswick
Power	Ellen	21	Brunswick
Power	Mary	19	Brunswick
Power	Eliza	15	Brunswick
Purcell	Nancy	40	Resolution
Purcell	Thomas	24	Resolution
Purcell	Ellen	22	Resolution
Purcell	Patrick	17	Resolution
Purcell	Margaret	15	Resolution
Purcell	John	14	Resolution
Purcell	Daniel	13	Resolution
Purcell	Mary	10	Resolution
Regan	John	32	Albion
Regan	Norry/Nancy?	30	Albion
Regan	Abigail	16	Albion
Regan	Mary	6	Albion
Sheehan	John	39	Albion
Sheehan	Bridget (nee Drury)	36	Albion
Sheehan	Cornelius	21	Albion
Sheehan	Timothy	18	Albion
Sheehan	Patrick	14	Albion
Sheehan	Michael	8	Albion
Sheehan	John	6	Albion
Sheehan	Mary	16	Albion
Sullivan	Bartholomew	43	Amity
Sullivan	Mary	34	Amity

Sullivan	John	21	Amity
Sullivan	Thomas	16	Amity
Sullivan	Cornelius	13	Amity
Sullivan	Jeremiah	7	Amity
Sullivan	Ellen	2	Amity

#### APPENDIX B - LISCARROL EMIGRANTS

Surname	First Name	Age	Ship
Brien	Timothy	32	Stakesby
Donahoe	Jeffrey		Hebe
Donahoe	Mary		Hebe
Donahoe	Katharine		Hebe
Donahoe	Joseph		Hebe
Brestnahan	Daniel		Hebe
Brestnahan	Honora		Hebe
Brestnahan	Bridget		Hebe
Brestnahan	Julia		Hebe
Brestnahan	Mary		Hebe
Brestnahan	Joanna		Hebe
Brestnahan	Thomas		Hebe
Brestnahan	John		Hebe
Brestnahan	Katharine		Hebe
Leary	Peggy		Hebe
Shehan	Timothy		Hebe
Shehan	Mary		Hebe
Shehan	Mary		Hebe
Shehan	Joanna		Hebe
Shehan	Maurice		Hebe
Shehan	Honora		Hebe

Shehan	Cornelius		Hebe
McGoran	Michael		Hebe
Sheneck	James	31	Albion
Shenick	Johanna	28	Albion
Shenick	Mary	2	Albion
Fitzgerald	William	36	Star
Fitzgerald	Margaret	35	Star
Fitzgerald	Mary	20	Star
Fitzgerald	Ellen	19	Star
Ormsly / Ormsby	Andrew	40	Elizabeth
Ormsly / Ormsby	Margaret	40	Elizabeth
Ormsly / Ormsby	George	20	Elizabeth
Ormsly / Ormsby	Margaret	19	Elizabeth
Connell / McConnell	William	35	Elizabeth
Connell / McConnell	Margaret	30	Elizabeth
Connell / McConnell	Michael	18	Elizabeth
Connell / McConnell	Margaret	16	Elizabeth
Connell / McConnell	Mary	13	Elizabeth
Connell / McConnell	Norah	10	Elizabeth
Connell / McConnell	Judith	7	Elizabeth
Connell / McConnell	William	5	Elizabeth
Connell / McConnell	Ellen	3	Elizabeth
Guinea	Darby	32	Elizabeth
Guinea	Elizabeth (nee Fitzgibbon)	30	Elizabeth
Guinea	James	4	Elizabeth
Lyne	Catherine	44	Elizabeth
Lyne	Edmond	25	Elizabeth
Lyne	Patrick	19	Elizabeth
Lyne	Cornelius	13	Elizabeth
Lyne	Margaret	16	Elizabeth
Leary	Timothy	50	John Barry

Leary	Norah	35	John Barry
Leary	John	30	John Barry
Leary	Mary	28	John Barry
Leary	Patrick	14	John Barry
Leary	Norah	12	John Barry
Leary	Timothy	7	John Barry
Leary	Judith	3	John Barry

### APPENDIX C - BUTTEVANT

Surname	First Name	Age	Ship
Courtney	Timothy		Hebe
Kelly	Christopher		Hebe
Swiney	Denis		Hebe
Swiney	Mary		Hebe
Swiney	Margaret		Hebe
Swiney	Kitty		Hebe
Swiney	Joanna		Hebe
Swiney	Pat		Hebe
Swiney	Cornelius		Hebe
Swiney	Denis		Hebe
Barry	John		Hebe
Barry	Margaret (wife)		Hebe
Barry	Thomas		Hebe
Barry	Margaret		Hebe
Barry	John		Hebe
Barry	Helen (Ellen)		Hebe
Tuskay / Teaskey	John		Hebe
Tuskay / Teaskey	Anne		Hebe
Tuskay / Teaskey	Joseph		Hebe

Tuskay / Teaskey	Robert		Hebe
Tuskay / Teaskey	John		Hebe
Tuskay / Teaskey	Matthew		Hebe
Tuskay / Teaskey	Eliza		Hebe
Tuskay / Teaskey	Edward		Hebe
Tuskay / Teaskey	Albert		Hebe
Tuskay / Teaskey	Luke		Hebe
Tuskay / Teaskey	Thomas		Hebe
Cronan	Jeremiah		Hebe
Donovan	Michael		Hebe
Donovan	Bridget		Hebe
Shehan / Sheehan	James		Hebe
Shehan / Sheehan	Mary		Hebe
Shehan / Sheehan	John		Hebe
Shehan / Sheehan	James		Hebe
Shehan / Sheehan	Pat		Hebe
Shehan / Sheehan	Margaret		Hebe
Shehan / Sheehan	Mary		Hebe
Bresnahan	Maurice (Mossie)	24/25	Stakesby
Dealy	James	30	Albion
Daley / Daly	Ellen (nee Brown)	26	Albion
Daley / Daly	Patrick	21	Albion
Daley / Daly	Mary	2	Albion
Sweeny	Timothy	34	Albion
Sweeny	Johanna (nee Roche)	30	Albion
Sweeny	Honora	11	Albion
Sweeny	Mary	9	Albion
Sweeny (died at sea)	Catherine	4	Albion
Flynn	Cornelius	43	Brunswick
Flynn	Margaret (nee Gorman)	40	Brunswick
Flynn	James	24	Brunswick

Flynn	Ebby	17	Brunswick
Flynn	Mary	12	Brunswick
Flynn	Cornelius	5	Brunswick
Murphy	William	44	Brunswick
Murphy	Ellen	40	Brunswick
Murphy	Honora	20	Brunswick
Murphy	John	16	Brunswick
Murphy	Anne	12	Brunswick
Murphy	Catharine	9	Brunswick
Egan	Patrick	26	Elizabeth
Egan	Honora	20	Elizabeth
Egan	Timothy (brother)	28	Elizabeth
Egan	Daniel	30	Elizabeth
Egan	Mary	34	Elizabeth
Egan	Owen	10	Elizabeth
Egan	Mary	6	Elizabeth
Egan	Joseph	2	Elizabeth

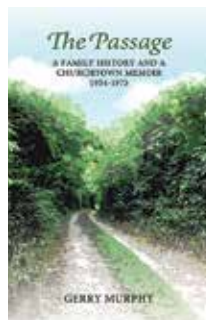
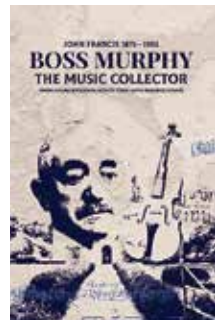
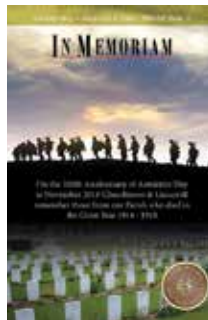
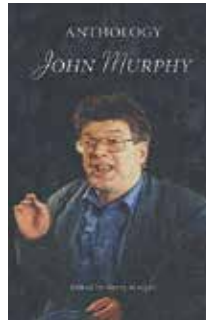
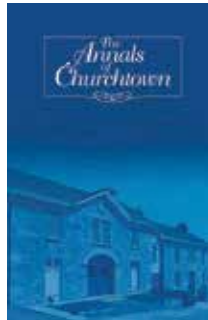
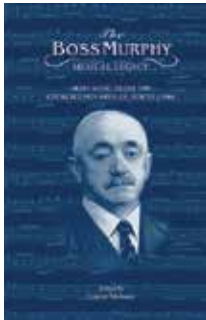
#### APPENDIX D - CAHERMEE

Lewis	Catharine	5	Brunswick
Lewis	Patrick	2	Brunswick
McGuire	James	38	Brunswick
McGuire	Hanah	32	Brunswick
McGuire	Margaret	12	Brunswick
McGuire	Hanah	6	Brunswick
McGuire	William	3	Brunswick

Credit: These appendices are based on research by Amanda Slattery, Ballyhoura Development CLG.

## RELATED PUBLICATIONS

All these books and booklets, and others, are now available to download with compliments from [www.bruhennypress.com](http://www.bruhennypress.com) which is a not-for-profit publisher.



Church of Saint Nicholas,  
Churchtown



*Cork. A.D. 1825*

# Emigration to C A N A D A.

**MEMORANDUM** of the terms on which the Government has agreed to convey a limited number of Settlers from Ireland to Upper-Canada, under the superintendance of *Mr. Robinson* and to locate them upon lands in that Province; and also of the conditions upon which lands shall be granted.

Such Emigrants as the *Superintendent* shall accept, shall be conveyed from the place of embarkation in Ireland, to their lands in *Upper-Canada*, wholly at the public charge, and provisions shall be furnished them during their voyage, and for one whole year after their location upon their respective lots.

Such Farming Utensils as are absolutely necessary to a new *Settler* shall also be found for each head of a *FAMILY*, or person receiving a grant of Land.

No Person above the Age of 45 Years shall be conveyed to *Upper-Canada*, at the Public Expence, unless under particular circumstances, in the discretion of the *Superintendent*, and no person above that age shall receive a grant of Land on his arrival in the Colony.

Every Male above 16 years of age and not exceeding 45 years to whom a certificate shall have been given by the *Superintendent* that he was accepted by him as an Emigrant Settler to receive lands in *Upper Canada*, shall on his arrival receive a location ticket, or order for 70 Acres of land in such part of the Province as the *Lieutenant Governor* or *Persons* administering the Government shall assign, And in order that such emigrants as shall be industrious and prudent may have an opportunity of extending their possessions and providing for the respectable maintenance of their children, an additional tract of 30 acres, adjoining every such Grant of 70 acres, shall be reserved by the Crown as an opportunity for the proprietor of such larger tract of the lot of 70 acres, to afford an opportunity to the proprietor of such larger tract of purchasing the same within the period, by paying the moderate sum of £10 Sterling.

The order or location ticket for 70 acres to be given to the Emigrant upon his arrival shall express certain duties of Settlement, and cultivation, the same in proportion as are required by the Government to be performed on lands granted in *Upper Canada* to other Settlers and the period to be allowed for the performance of such duties shall be also expressed in the order.

So soon as the settlement duties shall have been performed the party may obtain his Patent on paying the expence of preparing the same, which it is supposed will not exceed £70 10s. Sterling on each grant.

Each tract of 70 Acres so granted shall be subject to the payment of an Annual quit Rent to the Crown of two pence per acre to be paid half Yearly in such manner, and subject to such penalties and forfeitures, in the case of failure, as shall be expressed in the Patent, and the same quit Rent shall be charged also upon the grants of 90 Acres. It shall however in every case be in the option of the Proprietor to redeem the quit Rent at any time on paying of Twenty Years purchase and with respect to the original location of seventy Acres, no quit Rent shall be chargeable until 5 Years have expired from the time of the location.

As it is intimated that all Persons who shall be thus selected by the Government to settle in *Upper-Canada* shall become school teachers in the Province it is hereby clearly understood, that if the condition of settlement and improvement to be specified in the location ticket, shall not be performed within the period specified, or if the person locating say let under the patent shall before reaching his residence in the colony, withdraw from *Upper-Canada*, and remain absent for the space of six Months without sufficient cause to be allowed by the *Lieutenant Governor* of the Province, the land so assigned to such Person may be given to another Applicant.

Printed by Thomas Lindsay, King's Street, opposite Abbey-Street

The original poster distributed by Peter Robinson promoting his Emigration to Canada Scheme. It is said that 50,000 applied. In total just over 2,500 emigrated in 1823 and 1825.



Compiled and edited by Gerry Murphy, Churchtown Heritage Society in September 2025 in association with Liscarroll Community Council. Designed by Martin Keaney. Published by Bruhenny Press, Churchtown.

[www.bruhenny.com](http://www.bruhenny.com)

