



An nDúthchas *Reuniting A Clan*

O'DOCHARTAIGH CLANN ASSOCIATION

NEWSLETTER #60

OCTOBER 2012



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Carrickabraghy Castle, Isle of Doagh, Inishowen



A September 11th Tribute to the Irish



September 11, 2001, will rank among the bloodiest days in the history of the Irish people.

Nobody knows exactly how many Irish or Irish descendants were lost to us on that day, but we do know that thousands of members of the global Irish community will never see many of their loved ones again. As we all are aware, death is so traumatically final. However, in this case, the violence and suddenness of it, made it far more extraordinarily tragic.

It is true and right to recognize that many who died were leaders in their chosen professions: success stories of an Irish diaspora built on the many sacrifices of their forebears. Their family stories would be very similar to ours. So much of the Irish legacy is about raising each generation better than the other. Into so many nations they came as the poorest of the poor, but they worked their way up through the societal ranks where now many are lawyers, professors, business leaders, judges, statesmen and all kinds of elite tradesmen and prominent professionals. We know from our own family genealogy research many of the hardships and sacrifices that our fore-bearers endured. In this, we have a common heritage to preserve.

As we reflect on the day and the events that occurred at the crash sites, let's never forget that many of those victims of the terrorist attacks in New York, Washington and Pennsylvania perished in a valiant struggle to save the lives of others. The heroic acts of bravery from firefighters, police officers and emergency workers will be remembered alongside office workers, Pentagon staffers and plane passengers who displayed unfathomable courage. Their efforts were to save as many people as possible. The thousands of workers who showed up at Ground Zero wanted to save as many people as possible. So many extravagant acts of selflessness and benevolence should stir us all to do the same with our lives. In this, we have a calling to be heroes.

It is difficult to know who was Irish and who wasn't. Surnames can give clues but cannot be definitive. However, everyone who died had their life cut short. I am hoping that someday each one of them will be honored by the collection of memories from their family and friends. Maybe someday their life story will be told and passed down to generations. There were so many real people and so many real memories severed from the Earth and frozen in time. A fate that no one should suffer and no loved one should have to endure. Chronicling the lives of everyone could very well act as a deterrent to any future terrorist act. If that were to be the case, then that would be the greatest honor that mankind could pay to those innocent men and women that it failed to protect. In this, we can pray that hatred succumbs to goodwill.

Even if you did not know any of those who died that day, we know that they could have easily been our friends. Let's live a little braver in their honor. Let's love a little more with those whom we inhabit this planet. Let's be fairer and gentler and helpful to people we meet and live amongst. Let's reach out to others of differing ethnicity to build a better world, and stronger network of friends, by being honest, friendly and supportive. In this, let the Irish in us shine as never before.



"I passed a girl with a cell phone, or should I say engaged in a conversation on a cell phone. I asked her to please call my mom for me that I could not get service. She quickly exited her call and dialed my mother's number for me. The girl dialed and dialed but no service. I told her to please continue as I ran for a pay phone. After running and running I finally located one and decided to confront the line of about ten people. All I could do was point to the building and say that is my floor on fire and I just ran down 79 floors and I have to call my family. The line parted and they let me use the phone. At this point I learned it was two planes on a terrorist high-jacked mission trying to cripple our democracy. This sounded like WWII. Or was it?"

Dear Mr. O'Dougherty, a wasail,

My colleague Sean McClafferty referred your enquiry to me.

The matter of Clan Chiefs can be a controversial one.

Most Irish Chiefs were also territorial lords and so it is difficult to separate the family territorial title from the clan chieftainship i.e. The O'Dougherty, Lord of Inishown. Some scholars argue that titles created under Brehon Law should be passed on according to Brehon laws (i.e. election from within the immediate family of the previous chief) while other scholars favour primogeniture or senior male descendent from the last chief. Other scholars point out that the system of succession changed according to need down the generations and that it is too simplistic to say one system or another should be used.

It used to be said that you needed "seniority for Chiefs, wealth for Lords and learning for the Church" so in other words the senior male if he met certain criteria, the richer would be the Lord of the area and if someone was going for an ecclesiastical position then it would require learning.

Often all three types of role or two of them would be amalgamated into one for example the O'Nuainins (Noonans) were Chiefs and Erenaghs so their leader would have to be senior but also learned. To cover all basis most chiefs also ensure that they succeed to their titles through the brehon system as well as primogeniture i.e. the senior male descendent is acclaimed by the clan

- this removes any question that might subsequently be raised by detractors from either side.

In the case of the O'Dogherty Chieftainship, the late Ramon had been recognised in 1990 by the Chief Herald of Ireland as the senior male descendent of the previous known Chief and so received courtesy recognition as Chief of the Name, he also was acclaimed by a gathering of his clan in 1990 when he was inaugurated as Chief. International law also seems to direct that a family title such as Lord of Irishwomen can be passed down in a family according to the succession rules set down by that family.

'Clans of Ireland' does not recognize Chiefs but instead recognizes Clans who acclaim their chiefs according to the system they have chosen. However, in my opinion it would be unwise to elect a Chief who was not the legitimate successor to the late Ramon as this could lead to a situation where you would have two claimants.

I am attaching a copy of a paper delivered at our last conference in April 2012 by Dr. Katherine Simms who is an expert on chiefly succession.

Best wishes,

Dr. James O'Higgins Norman CIOM
Vice Chairperson
Clans of Ireland

Chiefly Succession in Irish Clans

Dr. Katherine Simms / 27th April 2012

I want to approach this topic from the point of view of the system of Irish customary law, not only what Binchy calls the canonical texts from the Old Irish period, about 700 A.D., but the glosses and commentaries which brehons continued to add to the corpus up to the end of the sixteenth century, and I want to demonstrate two main points: firstly that the earliest texts do not differentiate between the principles for choosing the head of a family, and the principles for choosing the king of a *tuath*, and secondly that the rules were changed and adapted over time as society changed.

The local kingdom in early medieval Ireland, the *tuath*, was very small indeed, covering only a quarter or a fifth of the area of a modern Irish county, and inside this small community, the free landowners in turn were organized into self-contained family units, each *fine* or kindred ruled by a family head, a *cenn fine*. This man had a certain control over the other householders in his family, exercising an authority similar to that wielded by a lord or patron over client freemen. For this reason, although the head of a non-noble kindred was not by birth a lord, he was termed in the laws *aire coisring*, 'noble of constraint'. He was responsible for ensuring the payment of his family's tax to the king, leading the men of his family out to battle when the king summoned them to war, insisting that his family members paid their debts to outsiders, and demanding payment from perpetrators and their kin if one of his family was robbed or injured. The family of a free landowner was like a little state within a state.

The fragmentary Status Tract from the early 8th century collection *Senchus Már*, 'the Great Tradition', contains a passage beginning 'FO-CRENAR AES LA FÉNIU ...' 'SENIORITY IS RECOMPENSED AMONG THE IRISH'. The text, as explained by the accompanying glosses and commentary, indicates that leadership goes to whichever family member is the richest and most powerful. Normally this person is assumed to be also the eldest family member, and if two claimants to the headship are of equal wealth and

status, the older one is rewarded for his seniority by receiving the position of authority. If the younger claimant has a slight advantage in wealth and clients, the two cast lots, as if to decide between those of equal age. However if the younger claimant is very much wealthier and more powerful, he takes precedence over his elder kinsman, since a second maxim in this context holds that 'WORTH IS MORE VENERATED AMONG THE IRISH THAN AGE' a statement glossed as 'the one who has power of possessions is more noble than powerless age'.

However, the legal commentary added to the Old Irish passage 'FOCRENAR AES LA FÉNIU' at some date between the eleventh and the fourteenth century refers to another maxim which became much more widely quoted: '*Sinser la fine, febtu la flaith, eccna la heclais*', '*Seniority for the family, worth for lordship, [Latin] learning for the church*' cited in other legal commentaries as if it came from an Old Irish law tract, although the original context is now apparently lost. One might presume the tract from which it came was written some time later than the *Senchus Már*, because in this new maxim there is a distinction made between the headship of an ordinary landowning clan, the *cenn fine*, and the qualifications necessary for kingship.

'*Seniority for the family, worth for lordship, [Latin] learning for the church*'. was a saying almost certainly intended to regulate succession to church office when authority over rich church foundations like Armagh, Kells and Kildare was passing into the hands of hereditary ecclesiastical dynasties, like the Clann Sínaich, who are notorious for supplying a succession of eight lay abbots to rule the church of St Patrick at Armagh from 965 A.D. to the early twelfth century. The message of this maxim is that whereas in a family of ordinary landowners, the elder kinsman should be leader, and in the case of succession to kingship, the most powerful member of the family should be ruler, there should be a different law when it came

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to church office. Within a clerical family that claimed the right to hold church office, authority should go to the one who was most knowledgeable in the Scriptures and in Latin learning generally, since the word *eccnae*, translated into Latin as *sapientia*, is very much associated with scriptural and ecclesiastical learning. This principle of superior academic qualification for headship as applied to churchmen, could be and was extended to apply to the learned bardic families, the *filí* and *seanchaidhes* of medieval Ireland (thus the head of the O'Higgin clan had to be a poet, for example).

As a result of changes brought about by the twelfth-century church reform, and the Norman invasion, authority inside the church passed into the hands of diocesan bishops, many of them appointed by the King of England. So in the post-Norman period this maxim *Sinser la fine, febtu la flaith, eccna la heclais* applied less to actual clergy than to the lay 'coarbs' and 'erenaghs', hereditary stewards of church lands who in many cases can be shown to descend from pre-reform clerics. It may be significant that as late as the opening years of the seventeenth century the last representatives of this strange class are described as customarily learned in Latin.

For the rest of society the interest in this legal maxim began to centre not so much on the qualification for succession to church office, but on the contrast between the rules for leadership of an ordinary family unit, where primogeniture and the relative ages of the individual candidates were to be decisive factors, and kingship within a royal dynasty, where personal political power was more important than age or primogeniture.

Since we are now talking about Irish chieftainships in the high Middle Ages, we could well ask why the Irish did not simply switch to succession by primogeniture, with the leadership of each territory passing after the ruler's death to his eldest son, as was happening not only in other parts of Europe at this time, but inside Ireland itself, among the Anglo-Norman colonists?

There were good reasons why this did not happen. In the first place, there is the Irish king's role as a warrior. The division of Ireland into numerous small kingdoms, often at war with each other, and the continuing war of conquest being waged by the English colonists both meant that the local Irish king's function as a military leader remained very important. No Irish community ever accepted a child as king, so the king's eldest son might not be old enough to succeed when his father died. Similarly, although it was the custom for a king's successor, or deputy, the *tánaiste*, to be elected at the same time as the king himself, this person was often the king's next brother, and if the king went on to live for a very long time, this *tánaiste* or deputy with the right of succession might be too old to act as a war-leader by the time the kingship was again vacant, while on the other hand the king's own eldest son might already have been ruling in effect on his father's behalf for some years. No one law fitted all cases, and the territorial council of nobles (the *oi-reacht*) wanted to have some choice available to them.

If it was so important for the new king to be an effective war-leader, we could also ask why did the legal maxim, *Sinser la fine, febtu la flaith* imply that there was now no need for the head of an ordinary land-owning family to be young and fit, and able to lead his kinsmen to war when the king summoned them, that instead it was felt leadership in this case should go to the oldest kinsman? It is possible to argue that circumstances had begun to change for ordinary free landowners as early as the eleventh to the fourteenth centuries, and that the kings were relying increasingly for their fighting force on bands of professional soldiers. This may have given the heads of ordinary landowning families a more peaceful role, so that it was more important that they should be wise and experienced, able to control and advise their kinsmen, rather than to lead them to battle.

Another obstacle to the adoption of the system of primogeniture in the inheritance of kingship in Ireland lay in the marriage and inheritance customs of Irish secular law. Even after the twelfth-

century reform of the Irish church, chieftains continued to have second and third wives, or perhaps concubines, while their first wife was still alive, and it could also happen that a chief's first wife might herself have a previous husband still living. Customary Irish law had always allowed illegitimate sons to share in their father's inheritance, as long as their mothers were not slaves, prostitutes or female satirists. As a result of these customs, the eldest son of a king might be illegitimate and have a low-born mother, and the chief's most aristocratic union with, for example the daughter of a provincial king, might take place late in his career when he had already contracted a valid marriage in church with another wife who was still alive. Normally speaking, the sons of the king's most aristocratic wife were the ones who were most likely to succeed their father in kingship, even if they were illegitimate in the eyes of the church, and even if their father already had older sons. This can be demonstrated in detail from the O'Donnell genealogies for the thirteenth and fourteenth centuries which are unusual because they keep a record of the names of the different mothers of the king's sons.

The neighbouring kingdom of Tír Eoghain shows a rather different picture in the thirteenth and fourteenth centuries. We do not have such a full record of the wives and mothers of the O'Neill kings, instead we see emerging a clear tendency towards primogeniture, with the Latin term *primogenitus* or 'eldest son' occurring in the records as a title of authority in the O'Neill dynasty. All those O'Neill princes who were officially called *primogenitus* either succeeded to the kingship of Tír Eoghain, or died earlier than the date of their father's death.

However as we pass on to the fifteenth and sixteenth centuries, three very different kinds of pressure operated on the succession patterns of Irish chiefs, causing major contradictions to arise between the teaching of the native Irish lawyers and the practice of the chiefs themselves.

The first new factor was the Tudor policy of surrender and regrant, whereby the reigning chief of a territory, with or without the consent of his council of vassals, surrendered his office and territorial jurisdiction into the hands of the English king and received his authority back under a royal charter, which regulated future succession to the office, normally insisting on a system of primogeniture, beginning with the eldest son of the reigning chief.

Secondly one of the most influential pressures on succession to chieftainship in fifteenth- and sixteenth-century Ulster, was the availability of regiments of mercenary soldiers, imported from the western Isles of Scotland. Archbishop Miler Magrath writing in 1588 described both Toirdhealbhach Luineach O'Neill and Aodh son of Maghnus O'Donnell, as usurpers who had seized power 'rather by strength and policy, than by the right course according to the observations and customs of that country'. Both these men, by marrying the widow and the daughter respectively of a Scottish mercenary commander acquired control of hundreds and sometimes thousands of mercenary troops and were therefore the most powerful men in their family, so fully entitled to succeed to the kingship under the criteria of the Old Irish law tracts. The archbishop seems therefore to be applying the customary law that suited ordinary landowners to the political chieftainships of Ulster. An Anglo-Irish official describing the state of Ireland in 1515 had a more accurate view of the customs governing native Irish succession when he pronounced bitterly: 'he that hath strongyst armye and hardeyst swerde among them, hath best right and tytill'.

The third change that influenced succession from the late fifteenth century onwards was the end of the concept of kingship. In the Old Irish law tracts the word king - the Irish *rí* - was used even for the rulers of a *tuath*, the tiny kingdom occupying a quarter or a fifth of the modern Irish county, but in later texts such as the Irish annals of the twelfth and thirteenth centuries, the rulers of these

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small areas were called in Irish *taoisigh*, that is, 'chieftains' or 'leaders', vassals subject to the kings of larger territories, corresponding to the modern Irish counties. As late as the thirteenth century even the English government called the Irish rulers of these larger territories 'kings' or 'kinglets' – *reges* and *reguli*, and the Irish themselves used the term *rí*, sometimes even *ardrí* or 'high-king' for those who were overlords of a number of chieftains or minor kings. **But in the fourteenth century the English government stopped giving Irish leaders any title at all, and by the fifteenth century even the Irish themselves abandoned the title of *rí* or 'king' for their own rulers.** At first they called them 'lord', in Irish *tighearna* in Latin *dominus*, but by the end of the fifteenth century they used simply the surname of the chief as a title. For example the fifteenth-century Henry O'Neill, who styled himself in Latin *Princeps Hibernicorum Ultonie* 'Prince of the Irish of Ulster' – was known in Irish simply as 'Ó Néill'. This end of the official title of kingship encouraged native Irish lawyers in the sixteenth century to go back to the earlier succession custom which did not distinguish between the rules for the head of the family of ordinary landowners, and the rules for succession to kingship. Now however, instead of saying that even in ordinary free landowning families a younger son who was richer and more powerful should take authority over an elder kinsman, they applied the new view that an elder kinsman should always take precedence, even in the case of succession to kingship as had become the custom meanwhile among the free landowning kindreds.

A later medieval legal digest in the sixteenth-century British Library manuscript Egerton 88, dealing with the rules of succession and composed of a miscellany of quotations from the Old Irish tracts, is introduced by the compiler with the words 'By this book, if I can, in the name of God, I will bring the senior before the junior in every case', even though the first quotation cited is *Sinser la fine, febtu la flaith* the maxim which actually distinguishes between the rules for landowners and kings.

This return, by the latest (current) generation of practising brehon lawyers to the principles of the earliest Irish law-tracts which did not distinguish the rules for succession as between headship of a free landowning family and a territorial chieftainship seems the best model for clan chieftainship in the modern world, where hopefully there are no armed troops of galloglasses to support the dubious claims of ambitious junior candidates. The brehon law view of seniority takes account both of seniority of the ancestral line and personal age, leaving a certain leeway for discussion and consensus among family members, but it has the merciful escape clause that where there is a doubt as to whose claim is best, the solution is to draw lots or toss a coin.

Kelly, *A Guide*, pp. 12-14, 48; Charles-Edwards, *Early Irish and Welsh Kinship*, pp. 39, 96, 349, 426-7.

Daniel A. Binchy, ed., *Críth Gablach* (Dublin, Dublin Institute for Advanced Studies, 1941), pp. 11-12, 70; Thomas Charles-Edwards, 'Críth Gablach and the law of status' in *Peritia* 5 (1986), 53-73 at 56, 64, 66-7.

Binchy, *Corpus Iuris* 3, pp. 796, l. 22-797, l.14; 4, p. 1289, ll. 5-6, p. 1290, l. 18, p. 1292, l. 26; 5, p. 1545: ll. 18-21. See Breatnach, *A Companion*, pp. 34, 66-7.

'AR ISRUITHIU FEIB LA- OLDAS AES .i. is uaisliu inti aca mbi feib tochusa ina aes cin feib' Binchy, *Corpus Iuris* 3, p. 867, ll. 1-6. Binchy, *Corpus Iuris*, 3, p. 797 line 12, 4, pp. 1232 line 25; 1289 line 1; T. O'Mahony et al. eds, *Ancient Laws of Ireland* 4 (Dublin, H.M. Stationery Office, 1879), pp. 372-3; see Breatnach, *A Companion*, pp. 34, 51, 53, 66-7.

Breatnach, *A Companion*, p. 354.

Tomás Ó Fiaich, 'The Church of Armagh under lay control' in *Seanchas Ardmhacha* 5 no. 1 (1969), 75-127, at 94.

E.G. Quin, *Dictionary of the Irish Language* (Dublin, Royal Irish Academy, 1998), *sub voce*; Kim McCone, *Pagan Past and Christian Present in Early Irish Literature* (Maynooth, Department of Old Irish, National University of Ireland Maynooth, 2000), pp. 22, 24-6, 88, 149.

Simms, 'Frontiers', p. 177. See Katharine Simms, 'Bardic poetry as a historical source' in *The Writer as Witness* ed. Tom Dunne (Historical Studies XVI, Cork, Cork University Press 1987), pp. 58-75 at p. 64 for a bardic reference to this law (fifteenth century).

A.J. Otway-Ruthven, *A History of Medieval Ireland* (London, Ernest Benn 1968), p. 106.

For some historical examples of these situations, see Katharine Simms, *From Kings to Warlords: the changing political structure of Gaelic Ireland in the later middle ages* (Studies in Celtic History VII, Woodbridge, Boydell Press 1987), pp. 52-6.

Marie-Thérèse Flanagan, 'Irish and Anglo-Norman warfare in twelfth-century Ireland' in *A Military History of Ireland* ed. T. Bartlett and K. Jeffery (Cambridge University Press, Cambridge, 1996), pp. 52-75 at 65-6; Katharine Simms 'Gaelic Warfare in the Middle Ages' in *ibid.*, pp. 99-115 at 99-102, 110.

Kenneth Nicholls, *Gaelic and Gaelicised Ireland in the Middle Ages* (revised edition, Dublin, Four Courts Press 2003), pp. 83-90; Katharine Simms, 'The legal position of Irishwomen in the later middle ages' in *Irish Jurist* new ser. 10 (1975), 98-111.

Jaski, *Early Irish kingship*, pp. 148, 154. The succession of Domhnall MacDonald, lord of the Isles in 1387 can be seen as an example of this custom, as he had older living brothers by his father's first marriage to Amy MacRuari. See Jean and Robert W. Munroe, eds., *Acts of the Lords of the Isles* (Edinburgh, Scottish History Society, 1986), pp. xxviii-xxix.

Edited and translated in P. Walsh (ed.), *Beatha Aodha Ruaidh Uí Dhomhnaill: The Life of Aodh Ruadh Ó Domhnaill transcribed from the Book of Lughaidh Ó Cléirigh* Vol. 2 (Irish Texts Society, Dublin 1957), pp. 158-168

Brendan Smith, ed., *The Register of Nicholas Fleming, Archbishop of Armagh 1404-1416* (Dublin, Irish Manuscripts Commission 2003), p. 167; *Calendar of Patent Rolls, Richard II, 1388-1392* (London, HMSO 1902), p. 404; *Calendar of Close Rolls, Richard II, 1392-6* (London, HMSO 1925), p. 157; W.G.H. Quigley and E.F.D. Roberts eds, *Registrum Iohannis Mey* (Belfast, Her Majesty's Stationery Office, 1972), p. 206. End

See Steven G. Ellis, *Tudor Ireland: Crown, Community and the Conflict of Cultures 1477-1603* (London and New York, Longman 1985), p. 112; Ciarán Brady, *The Chief Governors: the rise and fall of reform government in Tudor Ireland 1536-1588* (Cambridge, Cambridge University Press 1994), pp. 27-9.

Gerard A. Hayes-McCoy, *Scots Mercenary Forces in Ireland (1565-1603)* (Dublin 1937, reprinted Blackrock, Co. Dublin, De Burca 1996).

Calendar of State Papers: Ireland 1588-92, pp. 497-8; Morgan *Tyrone's Rebellion*, p. 92.

Hayes-McCoy, *Scots Mercenary Forces*, pp. 98-102, 138.

The arguably seventh-century tract, 'The Testament of Morann' does however warn that taking power with an army of outsiders results in a fleeting authority – when the army departs, love and fear of the ruler depart also. See Fergus Kelly, ed., *Audacht Morainn* (Dublin, Dublin Institute for Advanced Studies 1976), pp. 18-19, 68.

State Papers, Henry VIII, pt 3 *Ireland* (2 vols [London] H.M. Commission, 1834), sect. 1, p. 4.

Simms, *From Kings to Warlords*, pp. 32-39.

Breatnach, *A Companion*, p. 53. On BL MS Egerton 88, see Kelly, *A Guide*, pp. 30-1, 58.

Glen Doherty, Former Navy SEAL, Killed In Libya Attack

The series of articles below have been abridged to bring you as many articles as possible

BOSTON — For Glen A. Doherty, being assigned to a high-stakes security detail in Libya was just one of over a decade's worth of adventurous overseas missions he had participated in as a security contractor and a member of the Navy SEALs.

Mr. Doherty, 42, was with the American ambassador, J. Christopher Stevens, in a diplomatic compound in Benghazi on Tuesday when militants stormed the gates. He was killed along with Mr. Stevens, Sean Smith and Tyrone S. Woods.

After spending eight years as a Navy SEAL, Doherty went into security work and had only been in Libya for two weeks when the attack happened. The 42-year-old hero was fondly remembered in his native Boston, where his father still lives.

During his time as a Navy SEAL, Glen Doherty aided in two of the biggest rescue missions by U.S. Special Operations Forces -- the rescue of PFC Jessica Lynch from Iraqi forces in 2003 and the rescue of Captain Richard Phillips from Somali pirates in 2009..

Ben Doherty knew his son's line of work was dangerous, but he also knew his son was one of a kind. "He was my hero. Everything he did he did well." For Ben Doherty, this isn't just the loss of a son, it's the loss of his idol. "He was my hero."

"Remembering My Brother Glen" by Greg Doherty

Glen Anthony Doherty was the second of three children born to Bernard "Ben" Doherty, now of Charlestown, and Barbara Doherty, now of Woburn. His older brother is Greg Doherty of Kensington, Calif., his younger sister Kate Quigley of Marblehead. The siblings were great lifelong friends.

They grew up in Winchester, across the street from a patch of woods where they first fell in love with the outdoors. Their father, Ben Doherty, the son of Irish immigrants, raised the children to be athletic, tough, hard-working and family-minded. Barbara Doherty is an extremely warm-hearted and friendly woman who raised her children to be kind to everyone, and who opened her home as a second home for all her children's friends.

Glen was extremely loyal to his friends and family. He kept the same core group of friends since elementary school, and it was their loyalty to each other and fun-loving nature, as well as his mother's welcoming home, that brought them from being a one-time crew of social misfits to the now caring and fun people of all stripes who remain tight to this day.

After high school, Glen attended Embry Riddle Aeronautical University in Arizona, where he flew planes. His fearlessness took many forms throughout his life, but was always at his core. He was a regular skier at Snowbird Utah where he became a phenomenal skier on both regular and telemark skis, as well as a talented cook. In the summers, he was a white water rafting

guide down the Colorado River. His knowledge of the outdoors, safety skills and his abilities to tell a great tall tale created experiences of a lifetime for everyone.

A desire to push himself and to use his talents to make genuine change in the world led him to join the Navy SEALs in 1995. He passed the training and became a paramedic and sniper with the Middle East as his area of operations. His team responded to the USS Cole attack, among other missions. He participated in two tours of the 2003 Gulf War, "Iraqi Freedom." In the first, his had to secure the Kuwait oil fields prior the invasion. Their missions was to prevent the environmentally disastrous recurrence of them being burned, as they been by Saddam Hussein in 1991 during Desert Storm. Then they led the earliest Marine contingents battling on the move from the south of Iraq towards Baghdad to take Saddam's hometown of Tikrit, where they finally got a breather in Hussein's riverside palaces.

He returned for another tour to the troubled country the following year. To Glen, he simply believed that there was both the possibility of liberating the Iraqi people from a tyrant and making a better future for them as a strong democracy. After seeing first-hand the plight of the people he was willing to risk his own life for them.

In 2005, he left the SEALs, but remained focused on the region through private security contracting work. He worked for peace and security in Afghanistan, Pakistan, Yemen, and elsewhere. He also wrote a book on sniping, "21st Century Sniper: A Complete Practical Guide" with his friend Brandon Webb.

He had a unique way of making everyone around him feel special and loved. It came from the fact that he genuinely looked up to all his friends, always seeing their greatness in a way they sometimes wished they could see themselves. He felt for them the purest and most loyal of love.

"A Letter to My Friend Glen" by Brandon Webb

Glen, I still can't believe you punched out early on me, but glad to hear from the guys that you fought like a hero, no surprise there.

You should know, your efforts resulted in the rescue of over 20 Department of State personnel. They are alive today because of yours and Ty's heroic action.

I know you hate funerals as much as I do but, the service in Winchester was humbling and inspiring. The people of Boston are amazing. I had to choke back the tears as me and the boys rolled through town, and thousands of people lined the streets to honor a hero and our friend and teammate. Seeing American citizens united around a hero restored my faith in humanity.

Your family is amazing. Their poise, patience and dignity which they displayed was incredible to witness. Your mom, Barbara,

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stood by stoically for hours to ensure she greeted everyone who came to pay their respects. She was an inspiration to everyone present. Even in his sadness your dad was so proud of you. I couldn't resist giving him a big hug, while promising myself to work harder at patching things up with my father.

Greg delivered one of the best talks I've ever heard under the most difficult of situations. What an amazing brother; His speech made me reflect on my own life choices and how important our relationship with friends and family are. I'm going to work harder at embracing my friends and family the way you always did.

Most of SEAL Team 3 GOLF platoon showed up in Boston. It was great to see how the guys just made stuff happen, no matter what was needed. Things just got handled like men of action handle them, no questions asked and no instructions needed — just get it done in true SEAL fashion.

My kids will miss their Uncle Glen. I told them it's O.K. to cry and to be sad but not for too long. You wouldn't want that. They will grow older, and like the rest of us, and be better human beings for having known you.

You definitely lived up to the words of Hunter S. Thompson: "Life should not be a journey to the grave with the intention of arriving safely in a pretty and well-preserved body, but rather to skid in broadside in a cloud of smoke, thoroughly used up, totally worn out, and loudly proclaiming "Wow! What a ride!"

When I skid in broadside in a cloud of smoke myself I'll expect to see your smiling face handing me a cold beer. See you on the other side, brother. You are missed by many.

"He Always Loved Adventure" by Kate Quigley, sister

I was home with my three children a week ago when my brother's best friend called me, concerned. My brother Glen was in Libya, working as a security contractor, and he may have been at the U.S. consulate that had come under attack. My first instinct was not to panic: I was used to his being in dangerous corners of the world. Glen had been a Navy SEAL for 8 years, in and out of Iraq, Afghanistan, Mexico City. He had always come home. His friend and I told each other not to worry. We agreed to talk again as soon as we knew anything.

I got on my computer and sent Glen an email. "I'm worried," I said. "You better email me this very second." I started pacing around the house. Then I called a friend and told her, "What I need you to tell me right now is not to worry—it will all be fine." And that's what she did. I wanted to hear that and I believed it. Glen was so larger than life, so smart, so good. He would be fine.

A half hour after that phone call last week, my brother's friend called again. I answered the phone and said, "Tell me, tell me he's fine." I honestly thought that's what I would hear. But the news was devastating. Glen had been killed in the attack on the U.S. consulate in Benghazi. I just crumbled.

My parents didn't know yet. I had to figure out how to tell them, along with the rest of my family, which is a horrible thing. There's simply no way to sugarcoat it; you just have to say it, and so I did. After that, there really were no words.

Last week, my family honored my brother's life at the State De-

partment and Andrews Air Force Base. We met the families of the three other Americans killed in Libya—Chris Stevens, Ty Woods, and Sean Smith. We spoke with President Obama, Vice President Biden, Secretary Clinton, General Powell, and other officials. All of the politicians were so warm, and I was struck by how much they knew about Glen. Joe Biden was probably the most genuine person I've ever met. He was really great with my kids—he was just so real. He handed my children vice-presidential coins and talked to them about what it means to have such a coin—he said it's an invitation for the White House. He joked about their hair and his lack of hair. He was like a favorite uncle. Most importantly, he made us feel like Glen's death was about more than what happened that day. It was about being an American, and being proud. We all hugged, many times.

My brother would have liked that. He, too, had a way of making people feel good. When you were with him, he made you feel like you were the most special person in the world.

Mitt Romney Describes Meeting Glen Doherty

It seemed like a lighthearted, self-deprecating story at first, as Mitt Romney told a crowd of supporters that he and his wife, Ann, had shown up at the wrong Christmas party a couple of years ago while staying at their home in San Diego.

"We had dinner together and got our pictures with everybody. Turns out this wasn't the neighborhood party that we were invited to. This was a family having a party with their friends. So we were a little embarrassed. But they treated us well. And I got to meet some really interesting people," he said.

It soon became clear that this was more than a story about a funny misstep. He spoke about meeting one young man in particular who was from Massachusetts, Romney's home state.

"He was a former Navy SEAL. He was living in San Diego. He talked about his life. He skied a lot. He had skied in a lot of the places I had and we had a lot of things in common. He told me that he keeps going back to the Middle East. He cares very deeply about the people there. He served in the military there, went back from time to time to offer security services to people there," Romney said.

Romney then appeared to get choked up. "You could imagine how I felt when I found out that he was one of the two former Navy SEALs killed in Benghazi on September the 11. And it touched me, obviously as I realized that this very impressive young man had lost his life in the service of his fellow men and women," Romney said.

"According to the reports that I read, he was actually in a different building, a safe place somewhere else across town when he and his colleagues there heard that the consulate was under attack. And they went there. They didn't hunker down in safety. They rushed there to go help."

Romney concluded: "This is the American way. We go where there's trouble. We go where we're needed."

Romney did not mention the man's name, but the Romney campaign confirmed the former SEAL was Glen Doherty, 42, one of the four Americans killed in the terrorist attack on the U.S. consulate in Benghazi on Sept. 11, along with the U.S. Ambassador to Libya, J. Christopher Stevens.

You know you're Irish when.....

- 1 When "not too bad" means "I'm fine thanks"
- 2 You know what red lemonade is
- 3 Every conversation starts with the weather being discussed!
- 4 You can say "Any craic?" to a policeman and not get arrested
- 5 Fizzy (carbonated) drinks are called 'minerals'
- 6 Flat 7UP and Coke cures all illnesses
- 7 Saying 'He's fond of a drink' means he suffers from alcoholism
- 8 You don't need to study for exams because your Granny lit a candle for you
- 9 Tea is the solution to every problem
- 10 You thank the bus driver when you're getting off the bus
- 11 It's perfectly acceptable to call your mother 'mammy' even though you are a fully grown adult
- 12 When "I will, yeah." means the exact opposite!
- 13 You spent a good portion of your childhood kneeling
- 14 You used to answer the telephone in the hall with your phone number
- 15 Saying 'Now we're sucking diesel' means that you are happy with the outcome of the situation
- 16 You can insert the name of a gardening tool into any sentence and it still makes sense, e.g. "I had a rake of drink last night" or "I'll be out in a minute, I'm just shoveling down the dinner"
- 17 If a women isn't drinking, you immediately suspect she's pregnant
- 18 Your mother wallpapered your school books
- 19 You're always 'Grand'
- 20 You had boiled food a lot as a child
- 21 You get great satisfaction from seeing your clothes dry outside in one day
- 22 You don't know how to speak Irish even though you've been taught it for 12 years in school
- 23 You take Lyons or Barry's Tea and the 'makings of a fry' with you on holiday
- 24 You sing 'Olé Olé Olé' after taking the lead in any sport
- 25 When you go for the "messages" instead of the shopping
- 26 When an American says, "Top o' the mornin' to you", and you shudder
- 27 When you take the nite(night)-link home the whole bus is singing the same song in unison
- 28 You think that you've 'got Mass' simply by standing outside the church talking about GAA with the auld lads
- 29 There's been days that you've had potatoes for breakfast, lunch, and dinner
- 30 You order two rounds at "last orders" despite having a full pint
- 31 You can't wait for the other guy to stop talking so you can start talking
- 32 When you know what "acting the maggot" means
- 33 You and 30,000 other Irish men and women spontaneously break into a ten minute rendition of 'The Fields of Athenry' while losing 4-0 to Spain in Poland
- 34 You can count the number of times you've had a tan on one hand
- 35 You have no idea how to make a long story short

LET'S VISIT THE INISHOWEN PENINSULA



This peninsula, situated between Lough Swilly and Lough Foyle, provides some of the most spectacular vistas to be found anywhere in Ireland. It is a must see for any traveler, but even more so if you are a "Doherty".

Something to Suit Everyone

From a carefree gallop along one of our endless sandy beaches to a tranquil walk along a lush green hillside. Tee off on a top golf experience on a superb coastal links course or get in to the water to kayak along the stunning coast leading to the majestic Atlantic. Whatever your pace, fast or leisurely, there are plenty of activities for you to enjoy.

Culture & Heritage- The unique culture and heritage will endear you even more to this beautiful peninsula. Capture its true spirit when you explore its many historic sites and castles or experience the vibrancy of its cultural events and festivals or as you stay in the B&Bs of local families.

Arts & Crafts- Explore the quality of Inishowen's art, design and traditional craftsmanship. Many of the talented craftspeople take their inspiration from the stunning surroundings. Very unique and exclusive designs in knitwear, pottery, weaving, tweed, textiles and furniture can be found throughout the peninsula.

Christian Heritage- Inishowen's early Christian heritage is steeped in learning and spirituality. It is a heritage which continues today, with opportunities to visit religious sites, join pilgrimages and enjoy new spiritual experiences. Our Celtic ancestors have left their mark in unique Celtic crosses and religious settlements.

Literary- Inishowen's rich literary tradition is evident with names as Charles Macklin, Frank McGuinness, Sean Beatie, Hazel McIntyre just to name a few.

Nature & Wildlife- The scenery is literally breathtaking and the views will lift your spirits and remain with you forever. Apart from the beautiful typical postcard classics there are so many more stunning scenes to be discovered in every part of the peninsula. The ever changing seasonal shades and skies also mean the colour and hues are always different no matter what time of year you visit. Be sure to bring lots of film or memory to capture the unique floral and wildlife.

Historical Inishowen- Inishowen is unique in terms of the outstanding beauty of its geography and in the way that the traces of its history survive to this day, conveying an evocative picture of a vibrant and unfolding past

Beaches- Inishowen boost some of the most beautiful beaches in Ireland. From secluded, private coves, to long family-perfect strands and Blue Flag beaches. Nothing rejuvenates the mind and body than a stroll along an endless sandy beach and the roar and smell of the Atlantic breakers crashing on the shore. Enjoy quality family time on many of our traditional beaches where the kids can paddle, build sandcastles and enjoy an ice cream while hunting for shells.

Theatre- There is an abundance of local drama groups and productions dotted throughout Inishowen. So much hidden and unspoiled natural talent and flair entertain all who venture here in search of the true essence of Inishowen.

Trails & Picnics- Head off on one of our many stunning trails and take in the natural beauty of the region, With hundreds of secluded beach coves, hill-side lay-bys, as well as, designated picnic and barbeque areas you'll

Inishowen 100

It may sound like a Formula 1 race, but it gets its name from the approximate distance in miles of the signposted drive, which officially starts in Newtowncunningham on the Inishowen Peninsula. You will certainly not wish to break any speed records as you linger and savour the many scenic and historical gems which Inishowen, the biggest of the Donegal peninsulas, has to offer.

find your perfect spot.

Music- When it comes to music, Inishowen has something for everyone traditional, jazz, bluegrass and contemporary. It is renowned for the quality and diversity of its live music with venues hosting many famous national artists. Local hotels and pubs invite local artists to perform showcasing unique and local music talent. Many of the major festivals are devoted to music such as the Clonmany Festival and Buncrana Music Festival.

And There's So Much More...

Golf	Sailing	Shopping	Markets
Fishing	Cycling	Knit Wear	B&Bs
Surfing	Climbing	Pottery	Hotels
Canoeing	Wildlife	Play Centers	Hostels
Kayaking & Canoeing	Whale Watching	Horseback Riding	Restaurants & Bistros

ADVICE & SAFETY WHEN YOU VENTURE OUT-OF-DOORS

The Inishowen Peninsula is located in the Northeast of County Donegal and includes Ireland's most northerly point, Malin Head. This means that you will discover a different variety of animals, birds and plants, as well as, weather and water conditions in this relatively small area. There is no doubt that Inishowen is distinctive and well worth a close look. This means that the best place, and best way, to experience it is out there where the wind blows in your hair.

Choose the timing of your outdoor activities carefully. Always take into consideration the fitness levels of the members of your family or group. Make sure the activity is achievable in the time allowed and make sure to leave plenty of time for stops along the way. Tell someone where you are going and when you plan to be back.

Check the weather! The climate makes Inishowen a great place for walking all year round, and many of the landscapes exude a special beauty in the autumn and winter months. Just remember the temperature and the conditions can change quickly when you're in the outdoors - so always check the weather forecast (www.met.ie) before you set out to make sure there is nothing unexpected around the corner.

Much land is in private ownership and access is only available with the goodwill and tolerance of the owner. Whilst most landowners do not object to recreational users on their land, some do. So always comply with a landowner's wishes.

Sunrise and sunset: Check the times of both so you are not setting out or returning in the dark. Always plan to finish your walk while there is still plenty of light.

What to bring:

- A good map
- A torch/flashlight and whistle
- Waterproofs
- A warm hat and gloves
- Strong walking boots and socks (with a spare pair of socks).
- Shorts, sunhat, sunscreen and sunglasses
- A day sack to carry food and extra clothing
- Water bottle and thermos flask



Conduct::

- Adhere to the "Leave No Trace" code-of-ethics at all times:
- Plan ahead and prepare
- Be considerate of others
- Respect farm animals and wildlife
- Travel and camp on durable ground
- Leave what you find
- Dispose of waste properly
- Minimize the effects of fire



The Grianan of Aileach is probably the best known monument in Inishowen. Situated on a hill top 800 feet above sea level. The view from Aileach is breathtaking. The glistening waters of Lough Foyle and Lough Swilly are clear as is the form of the entire peninsula. Noted by the Greeks and in the Celtic mythologies, it seems the fort was first constructed around 1700 BC, by the Tuatha de Danann. It held an important status for the Northern Clans whose Chieftains often became Ard Righ (or High King). It was at Aileach that Prince Eoghan (Owen) was converted by St. Patrick to Christianity. Patrick consecrated a coronation stone as a mark of goodwill and a testament to Eoghan's virility.



Bocan Stone Circle when seen from afar appears insignificant, lost almost, behind trees and dwarfed by more modern structures, but when viewed right up close, its full glory comes to life. Situated on good pasture land on the hill of Bocan, Inishowen from Sliabh Snaght to Trawbega Bay right to Glengad is visible. This magnificent view from Culdaff and Bocan chapel just below is impressive especially if seen at sunrise or sunset. It has been speculated that stone circles like this one were original sun temples. Many of the stones (originally numbering 30 in all) were removed during indiscriminate land development. The remaining stones are up to 7ft tall. What people built this structure for is unclear but dates of its construction have been suggested as somewhere between 1500 - 3000 BC.



Cloncha is the site of one of the most important foundations in the development of Christianity in Inishowen. It was a significant center from the sixth century onwards, favored by bishops as a final resting place. The glory of Cloncha is surely the striking high cross in the field just beside the church, standing 4m tall. Carved in the distinctive art produced by the Christian Celt the carvings are both beautiful and intriguing. Inside this newer 17th Century Church are some beautiful carved stones. One gravestone displays a great deal of artistry in the carving of local limestone. The original monastery was much larger (some stones and crosses are now held in the National Museum). Its influence was great and it certainly made this area a great seat of skill and learning.



Across the Culdaff River, two high crosses stand on a sloping hill at Carrowmore. They are all that now remains of the monastery believed to be Both Chonais. This foundation would pre-date Cloncha, and tradition holds that it was founded by St. Patrick himself. The crosses are less ornate than those at Cloncha, but there is something dramatic in their form, echoing the older form of the standing stone. Only traces of the actual monastery now exist - but the crosses, slab and cross-inscribed rock suggest that a more expansive center existed. Any buildings, church or cells are now long ruined and the actual site itself is divided in two by a modern road. Close by, a holy well again links this Christian settlement with the Celtic past.



Malin Head is without question remarkable. The coastal setting with its outstanding views of Western Inishowen, Fanad and the mystical remote Tory Ireland on the horizon evoke images of Tir na nOg. The holy well was originally associated with the pagan belief of the sanctity of water. In fact, local tradition states that the original monastic foundation was built to exorcise the evil from that area. "The Wee House of Malin" is the little cave behind the ruins of the old church, supposedly the home of the hermit. The "Saint" venerated was St. Muirdealach. He supposedly blessed the well (located in a cavern underneath the large rock directly in front of the ruins of the church). Festivities were held here on the eve of 15th August in the form of a strange mixture of prayer and entertainment. The location of this site is stunning and enchanting.



What is immediately impressive about O'Doherty's Keep is its beautiful setting. The Crana River and the arched bridge which leads to the castle are in a heavily wooded area. The walk along the banks of the river evoke a medieval atmosphere. Unlike the other O'Doherty castles, the history of the Keep is relatively placid. It was used more as a home than as a base for battle. Sir Cahir O'Doherty also used it as a place to congregate his followers. In the 17th century after the plantation, Chichester leased it to Sir Henry Vaughan who lived here after alterations, until the building of Bunrana Castle, the adjacent manor house, in 1718. Wolfetone was held at Bunrana Castle after his capture in Lough Swilly.



Inch Castle is first mentioned in 1454 and at that time was one of the castles erected by the O'Dohertys, presumably for the defense of Inishowen. It is now in ruins but even though badly damaged it is interesting. Inch was at that time an island so the castle, situated on the southern shore, was of strategic importance for Inch's defense. It is important to note that at that time Inch possessed some of the finest land in Inishowen. Drainage techniques were not advanced on the mainland and much of present day farmland in Inishowen was waterlogged, but Inch because of its geography, was naturally drained. It was the scene of a famous battle for the Lordship of Tirconnail in the 15th century.



Burt Castle dates from the 16th century. This imposing structure stands guard over the south western approach to Inishowen. Originally part of a defense network, this castle was in the control of the O'Dohertys. At that time it would have been surrounded on three sides by water. Sir Cahir O'Doherty made it his main residence. Following the revolt of the O'Dohertys, the castle was captured in 1608 and occupied by Thomas Chichester, who rebuilt the castle adding another stone building and two houses of timber all within the bawn. The castle is well worth a visit as the towers are still partially intact with musket holes and loops. Stone chambers still remain and there is still one window in good condition. Also, due to its strategic significance it also commands an impressive view through its evocative stone edifices.



Greencastle or Northburg is rightfully described as "The greatest castle building enterprise in Donegal". Built by Richard de Burgh, the Red Earl of Ulster, in 1305 on a prominent rock close to the shore, this awesome building utilized the advanced construction techniques of the Normans who built a fortress intended to prevent attacks from Scotland and any assault on Gaelic Ulster. This castle in terms of scale and construction compares with the greatest Edwardian castles of Wales. The O'Dohertys took control of the castle after the Normans moved out of Inishowen. The castle then fell into the hands of Chichester during the plantation and eventually fell into disuse.



Carrickabraghey Castle is on a raised rock at the extreme tip of the Isle of Doagh and facing the full force of the Atlantic winds. The Isle of Doagh was once an Island but now is connected to land by road. Carrickabraghey Castle is another link in the O'Doherty's defensive network. It resembles both Inch and Burt in construction. Built before 1600 it was occupied by Phelemy Brasleigh O'Doherty. Because of its seclusion it was chosen by Cahir O'Doherty to plan his revolt. Pollan Strand is visible from the loops of the remarkably complete castle, which was the location of a sixteenth century vicious and bloody battle for the lordship of Inishowen. It is thought that the original castle complex was more expansive than today, stretching to where more modern construction has taken place.



The hills behind the village of Iskaheen offer an imposing setting for the largest portal tomb (Morton God Dolmen) in Inishowen - its capstone maybe weighing 30 tons. The precise reason for its name is unclear but its purpose is not. Originally it was thought that this type of monument was used for sacrifice or other Druidic rites, but investigations have shown that these monuments marked burial places and probably even predated the arrival of the Druids. This tomb is situated in bogland. It is important to note that during the its construction, Ireland had a different climate, it was warmer and the present day bogs were forest. This means that this tomb would have been many feet higher and would have appeared even more imposing.



In early Christian times, Carndonagh was an important ecclesiastical site. The Marigold Stone situated in the church graveyard dates from this period. However, it is just outside the church that the full scale of the artistry of the craftsmen of the early monastery can be appreciated. Here stands the Donagh Cross (or St. Patrick Cross). Dating to the 7th century this would make it one of the very early Christian crosses outside mainland Europe. The cross is beautifully decorated with carvings which reflect the Christian traditions with biblical reference and also the older Celtic art of interlacing patterns. This suggests again the success achieved in converting the Irish from a Druid based religion to Christianity. Located just beside the cross are two distinctive pillar stones.



Ireland's beautiful Lough Swilly was the setting for a dramatic story which changed the life of the foul mouthed slave trader, John Newton. A violent storm in the Atlantic Ocean crippled Newton's ship. When all hope was lost he prayed if God would protect him from the storm he would turn his life around. The miracle was that Newton's ship held together and safely sailed into Lough Swilly to find refuge, but also to find wonderful hospitality from the people of Inishowen and Derry. Years later, Newton went on to pen one of the most famous and well-loved songs of all time - "Amazing Grace" to chart his spiritual journey, which began with his miraculous escape from death. He went on to become a prolific hymn writer and to mentor William Wilberforce in his fight against the slave trade. He was a changed man thanks to his encounter with God's Amazing Grace.



Come to Fort Dunree for the best views in Inishowen and a great day out for all the family. The Fort Dunree Heritage Museum was originally opened in 1986 for tourists of all ages. A visit to Fort Dunree will include a video film presentation, access to museum displays demonstrating life at the fort and its vital role in Ireland's coastal artillery defense. The underground bunkers house a collection of excellent military relics. In its natural spectacular setting, Fort Dunree is rich in wildlife, some of it unique to the area. This is admirably supported by a beautiful wildlife exhibition with sea life and bird life displays. Fort Dunree has recently developed a network of walking paths with views that would be hard to match anywhere. A series of sign posted footpaths allow the visitor to explore at their own pace.



The Famine Village tells the story of the Irish living and dying from the Famine of the 1840s to the present time. Remoteness, isolation and reliance on small plots of land made this a harsh place to live. Learn how these people adapted and survived. Different to any other tourist attraction in Ireland the Famine Village depicts life in Ireland as it was, non-commercialized, interdenominational and interspersed with humorous anecdotes of Irish life. TOUR DETAILS: The tour last approximately 45 minutes. The last guided tour starts at 4.30pm however entry is available up until the visitors center closes at 5.30pm. We are open 7-days per week, 17th March - 31st October 2012.



Near Clonmany is a very easy, short and exceptionally rewarding trail through a wooded stream valley to Glenevin Waterfall. Glenevin Waterfall is one of Inishowen's most spectacular natural attractions. The walk is virtually level and follows well prepared and maintained gravel paths and wooden bridges. There are picnic areas along the route. It is 1.2 kms west of Clonmany village on the road to Urris/Gap of Mamore. The walk is approximately 30 minutes.



The Gap of Mamore is a long steep upward incline to the gap over the Urris Hills. The top of the road cuts through a dramatic ravine and as you start to descend there is a small shrine. (For the more adventurous walker there are paths in the Gap which lead to spectacular hill walks along the ridges of the Urris Hills, but as it is quite difficult, advice should be sought.) Take time out at the multiple viewing points to enjoy the splendid views north to the Atlantic Ocean, west to Fanad Head and the hills of Donegal and northeast towards Ireland most northerly point, Malin Head. The road then twists and turns down the side of the hill to Leenane. At the bottom of the hill, take a right and head along a quiet road past traditional Irish cottages, a donkey reservation and a splendid pub called the Rusty Nail towards the village of Clonmany. Just before you reach Clonmany there is a right turn at the Clonmany Fireplace Centre. This is a short drive through a beautiful quiet valley and the road gradually inclines to Pinch where you have yet more panoramic views. On your right is the area's highest peak Raghtin More and to the left Bulbin Hill.



City of Derry: The only remaining fully-walled city in Ireland, or Europe for that matter, Derry is steeped in history and culture. The famous walls which date back to the early part of the seventeenth century have withstood several sieges, the most famous lasting 105 days.

The Tower Museum explains the history of Derry City from its geological formation up to the present day covering subjects as diverse as early monasticism, plantation and the siege of Derry up to the recent Troubles.



60-70 Minute Drive Northeast: The Giant's Causeway is steeped in myth and legend. Some say it was carved from the coast by the mighty giant, Finn McCool who left behind an ancient home full of folklore. Look out for clues of his existence like the Giant's Boot, The Wishing Chair, The Camel, Giant's Granny and The Organ. Visitors marvel at the beauty of the 40,000 unique hexagonal basalt columns which form stepping stones that disappear downwards into the sea. There are four stunning trails at the Giant's Causeway. Recently upgraded, all are color coded and awash with breathtaking views of jagged cliffs and bays lashed by wind and waves. There's a trail for every ability. Free shuttle busses are available, or you may walk the mile down and back up, to the causeway.



30-40 Minute Drive Northwest: Glenveagh National Park is one of six national parks in Ireland. Situated in the Northwest of Co. Donegal, Glenveagh encompasses some 16,000 acres in the heart of the Derryveagh Mountains. It contains two of the largest mountains in Donegal, Errigal and Slieve Snacht. The award winning Visitor Center offers video presentations, exhibits and cafeteria. The castle hosts one of the finest gardens in Ireland. The park is home to one of the largest herds of red deer in Europe and the Golden Eagle has been reintroduced to the park. The castle, built in 1870, has a four story keep and visitors are toured through it. Tearooms serve morning and afternoon teas. There are short trails around the castle through beautiful gardens and landscaped woods. The castle, Visitor Center and gardens are open every day, apart from Good Friday and Christmas periods.

SAINT COLUMBA

A summary of the paper given by Ian Bradley at the CA Lindisfarne Conference

Editor's Note: Saint Columba comes from the same blood-line as the O'Dohertys and O'Donnells. He was the great-grandson of Conall Gulban.

Columba had two very different sides to his social status and personality. He belonged to the Irish warrior aristocracy - if he had not become a monk he would have almost certainly become king of his tribe, and quite possibly the High King of Ireland. He never lost the attributes of this upbringing and retained to the end of his life an autocratic imperiousness, a hasty temper, a fierce pride and a lingering attachment to the "fascinating rattle of a complicated battle". Yet he could also be gentle, humble and overflowing with Christian charity. This juxtaposition is perhaps the basis for the tradition, which appears in some later sources, that he had two names: first, *Crimthann* (the fox), and later, *Columcille* (the dove of the church). It is just conceivable that the earlier name may reflect pagan origins, and that he acquired the second on being baptised as a Christian, but this must be conjecture. The characteristics of both the fox and the dove continued to manifest themselves throughout his life.

Ambiguity

If we are to encounter the true Columba, we need to acknowledge this ambiguity and to come face to face with *Crimthann* as well as *Columcille*. He was no plaster saint, but an intensely human figure with faults and weaknesses as well as extraordinary depths of gentleness and humility. Alongside the excesses of the Celtic psyche, we can perhaps point to another aspect of early Irish monasticism which is the context in which Columba grew up and was formed, to help explain one aspect of what might seem a double life. This was an understanding of the rhythm of Christian life, and the need to balance activity in the world with withdrawal from it.

The idea of pilgrimage was central to Irish monks and to Columba, involved a permanent sense of exile, renunciation and searching for one's own place of resurrection; one's desert. Except for those few called permanently to the solitary irenic life of the anchorite, however, it did not mean a complete withdrawal from the world and its wars. The monastic life was far from being one of retreat and escape. Indeed, monasteries were almost certainly the busiest institutions in Celtic society, constantly teeming with people and fulfilling the roles of school, library, hospital, guest house, arts centre and mission station. Most of the great Celtic saints alternated between periods of intense activity and involvement in administrative affairs, with lengthy spells of quiet reflection and months spent alone in a cell on a remote island or rocky promontory. In this, they were following the example of Jesus; one moment surrounded by crowds and engaged in preaching, teaching and healing, and the next, walking alone by the lakeside or engaged in quiet prayer in the mountains.

Columba's life exemplified this balanced rhythm of engagement and withdrawal in the world. At times, he was busily engaged in founding monasteries, treating with kings, attending councils, going on missionary journeys and ruling his ever-expanding monastic family. Yet his biographers also portray him spending long periods praying or copying the Scriptures in his cell and he frequently took himself to the lonely and unidentified island of Hinba for solitary retreats.

To a considerable extent these two sides of Columba's character were the product of his noble birth and monastic training. **He mixed as easily with warlords and princes as with monks and scholars.** Through his veins coursed the blood of a long line of fierce pagan warriors. It would hardly be surprising if this element in his make-up sometimes came to the surface and caused him to do things which he may have later regretted. It may be that it was to atone for the blood that was on his hands as the result of his involvement in a dynastic battle for which he left his beloved Ireland at the age of 42 in the year 563, on the journey that was to take him to Iona.

Early life

His upbringing, despite his noble birth was entirely monastic. Born in Donegal in 521, he seems to have been marked down by his parents from a very early age for the church, and he spent his boyhood and teenage years being tutored by priests in monastic foundations. This, in itself, was not particularly unusual. The children of the Irish warrior aristocracy were generally fostered out to tutors for their education and sixty years or so before Columba's birth, Patrick had noted in his Confessions that "sons and daughters of Scottish chieftains are seen to become monks and virgins for Christ".

Apart from this, we know tantalisingly little about the forty years that Columba spent in Ireland. He seems to have belonged to several monastic communities in both the north and the south, and possibly to have founded some small houses himself. Medieval sources claim that he set up some 300 monasteries in Ireland before his departure for Iona, but this is generally dismissed by historians as without any historical basis. The truth is that we do not even know where Columba was based, or what he was doing before he made his fateful journey from Donegal in 563. Nor do we know why he made that journey, although many possibilities have been speculated upon.

What we do know is that Columba was by no means unusual as an Ulsterman in making the somewhat perilous crossing to the Scottish Highlands and Islands in the mid-sixth century. We do not know whether Columba set out to travel to Iona. Some historians argue that Columba did not actually move to Iona until 574, more than ten years after his departure from Ireland, possibly because until then the island was still in the hands of the native Picts and not safe for occupation. The

(Continued on page 14)

(Continued from page 13)

picture is very unclear, and certainly more complex than the romantic story which has Columba sailing across in his coracle, landing first at Colonsay but finding that he could still see Ireland from there, and establishing his base at Iona only after climbing its highest hill and satisfying himself that he could no longer gaze back at his beloved homeland.

Missionary and evangelist?

The question has been asked as to rather Columba was a missionary and an evangelist. In my book, I argue - and I think the evidence for this is really irrefutable - that he was certainly not what he is sometimes portrayed as - the Evangelist of Scotland who converted the native Picts. Once on Iona, he only occasionally retreated to Hinba, occasionally went back to Ireland on political or ecclesiastical business, sometimes venturing up to Skye, and perhaps just once (perhaps on a number of occasions) crossing the Highlands; going up the Great Glen to Inverness. Significantly this journey was to meet with the Pictish King Brude. His biographers do not write of him converting great numbers of people across Scotland. Rather, the picture is of someone who exercises a largely pastoral ministry on Iona, perhaps being involved in the conversion of some Scots (and remember, the Scots were Irish) but who is basically involved with founding monasteries and directing the operations from his base on Iona.

Columba's ministry

There are many stories told of Columba's abilities to reconcile people both to themselves and to others from whom they have become distant or estranged. This pastoral gift is often portrayed as being exercised through the medium of penance. Many of those who visited Iona came as penitents, seeking to atone for some crime or to come to terms with feelings of guilt or remorse.

Columba was active as a teacher and scholar as well as a priest and pastor. He spent much time working in his cell on copying, annotating and interpreting the Scriptures. It is also quite possible that Columba wrote poems and hymns - there are four that can perhaps be attributed to him more certainly than others. Alongside priestly, pastoral and scholarly tasks, there was always the recurring manual work of the community - building, fishing, farming, distributing food to the poor.

In his last days, Columba is portrayed as engaging in many of the activities that have characterised his life-long ministry. He goes around the island in a cart, visiting the brothers at work in the fields and telling them of his forthcoming death. He attends Sunday Mass and has a vision of "an angel of the Lord flying above actually inside the house of prayer". He blesses the heaps of grain stored in the barn ready for the communities use through the winter. Then, after his poignant encounter with the old horse which used to carry the milk pails, and which now puts its head against its bosom and weeps, he climbs the little hill overlooking the monastery and blesses the island, prophesying that it will come to be revered by Christians and non-Christians far around the world.

Death

Returning to his hut, he sits copying out the Psalms, stopping when he reaches the tenth verse of Psalm 34: "Those that seek the Lord shall not want for anything that is good." He then goes to Vespers and returns to sleep on the bare rock floor of his hut, with a stone for his pillow. After briefly resting, he summons the brethren, telling them to "love one another unfeigningly" and commanding them to God's infinite mercy. As the bell rings out for the midnight office, he runs ahead of them into church and kneels alone in prayer before the altar. At that moment, the whole church is filled with angelic light around the saint. Helped by his faithful servant Diarmait, he raises his right arm to bless the choir of monks, and, at that the moment the venerable abbot gives up the ghost, his face transfixed with a wonderful joy and gladness for he could see the angels coming to meet him.

Columba's passing from the world, like his arrival into it, was accompanied by signs and wonders, miracles and angelic apparitions. In death, his powers of prophecy, pastoral aid and protection were to be undiminished. Indeed, his stature as a saint grew steadily as the cult of Columba spread far beyond the bounds of the tiny island on which he had chosen to spend the last thirty-five years of his life.

Columba's legacy

There is much that we could say about the way in which the Iona church operated, grew and developed in the centuries after Columba's death - notably, how it played a key role in the evangelization of northern England through the daughter house of Lindisfarne. There is too, the whole question of Columba's legacy and what he has to say to us today - all these points are considered at some length in my book.

How should we remember and celebrate Columba fourteen hundred years after his death? It is, I think, highly appropriate that this event is being marked by pilgrimages across the length and breadth of the British isles. For it is through the pilgrim's experience (walking, talking, praying and sharing together) that we most clearly carry the legacy of the Columban past into our own Christian futures.

Pilgrimage was central to the Christian life and to Columba and his Christian contemporaries. Pilgrimage involves journeying back as well as forwards. Back, not just into the recesses of our own individual souls with their rich store of memories and experiences and their untidy bits of unresolved and unfinished business, but also into our collective roots and traditions. One of our great modern malaises is that so many people have lost touch with their roots.

Through exploring and celebrating the life and thoughts of Columba we are able to connect with a common tradition that has nurtured and influenced nearly all who live in these lands today, and which has, to some extent, made us what we are. We can connect too in a mysterious and meaningful way with the communion of saints, that great and silent company who have gone before us in the faith. -End

In Memory of.....

LEILA ALICE (DAUGHTRY) DENMARK: 1898 - 2012

Born in Portal Georgia on February 1, 1898 as the third of 12 children born to Elerbee and Alice Cornelia Hendricks Daughtry. She lived until April 1, 2012 making her a Supercentenarian and over 114 years old (see cover story in newsletter #59).

On December 10, 2011, at age 113 years 312 days, she became one of the 100 oldest people ever. At her death she was the 4th-oldest verified living person in the world and the 3rd-oldest verified living person in the United States. She was also the world's oldest practicing pediatrician until her retirement in May 2001 at the age of 103.

Hundreds of people came to Athens First United Methodist Church on Thursday to pay their last respects to Dr. Leila Denmark, who had ministered to almost all of them in one way or another.

Denmark's life spanned the entire 20th Century and parts of the century before and after.

In 1935 Dr. Denmark received the Fisher Award for outstanding research in diagnosis, treatment, and immunization of whooping cough for her work on the vaccine. In 1953 she was named "Atlanta Woman of the Year",

and in 1970 she received a Distinguished Service Citation from Tift College, as "a devout humanitarian who has invested her life in pediatric services to all families without respect to economic status, race, or national origin". Among numerous other honors, Dr. Denmark also received a Lifetime Achievement Award from the *Atlanta Business Chronicle* in 1998.

ANITA MARIE (DOUGHERTY) POBOCIK: 1924 - 2012

POBOCIK, ANITA MARIE age 88, died Monday, July 23, 2012 at the Genesys Convalescent Center. Funeral Mass was held at 2:00 P.M. Friday, July 27, 2012 at the Holy Family Catholic Church, Grand Blanc, MI. Fr. Christopher Smith officiating. Interment at Crestwood Cemetery. Anita was born June 13, 1924 in Flint, MI. to parents William and Mary (Limmer) Dougherty. Anita graduated from St. Michaels High School in 1943. She was a long time member of Holy Family Catholic Church and the Mission and Altar Society, the Bishops Task Force on Respite-Lansing. Anita loved to travel, knitt, crocheting, reading and playing games on the computer. She was a member and Past President of the American Legion Auxiliary # 413 and the Gaelic Society of America. Preceded in death by husband

George Pobocik; daughter Julie Patterson, Grandson Gary Pobocik Jr. sisters Margaret Johnson and Jeanne Kitchen; brother Tom Dougherty and several great-grandchildren.

She was the older sister of our founder, Patrick Dougherty. Many of the newer member will not know that she was a charter member of this association, past treasurer, past secretary, registration of guests at our first reunion in 1981 and Mid-west Coordinator at our 1985 reunion. She served in various other capacities, as well, with zeal and commitment.

MARTIN DARITY: 1928 - 2012

Martin Joseph Darity, 84, of Montgomery passed away peacefully at home on August 9th, 2012. He is survived by his wife of 65 years, Betty G. Darity. Mr. Darity was born in Macon, GA on July 25, 1928. He attended Sidney Lanier High School, University of Georgia, Troy University and La Salle University of Illinois. Darity began his career in Public Relations in radio and TV.

In 1967 he was appointed Director of the Alabama Bureau of Publicity and Information, serving in this cabinet position for both Gov. Lurleen Wallace and Albert Brewer. He discovered there had never been a U.S. Flag made when Alabama came

into the Union as the 22nd state. Mr. Darity designed a flag with 22 stars and had it flown over the U.S. Capitol to make it an official flag. He was also responsible for the Circle of Flags flanking the State Capitol where each of the 50 state flags fly attracting tourists from all over the U.S. to Alabama. Under his leadership Alabama was selected as the

"Best Promoted State in the Nation".

In 1970, he moved to Washington as the State-City Coordinator of the U.S. Department of Travel with offices in Washington and abroad to develop the "Visit USA" national program. During his tour of duty he received recognition for his work in the promotion of tourism from every State in the U.S. He also was head of all the State and National Parks.

In 1982, he was appointed by President Ronald Regan as Assistant Secretary of Commerce for Tourism Marketing with the U.S. Travel and Tourism Admin. He organized the first National Native American Tourism Seminar and the first Seminar on Travel Opportunities for the Handicapped.

In 1996 he retired from the Federal Government but continued to volunteer his time to many boards and associations in cluding Goodwill, Crime Prevention and the Chambers of Commerce.

Martin was also a longtime member of this association and attended the 1990 and 1995 reunions. Even though his health prevented him from attending more, he was still a strong leader, supporter and member until his death.

IN LOVING MEMORY

*We do not need a special day to bring you to our minds.
The days we do not think of you are very hard to find.
Our thoughts are always with you, your place no one can fill.
In life we loved you dearly; in death we love you still.
There will always be a heartache, and often a silent tear.
But always a precious memory of the days when you were here.
We hold you close within our hearts; and there you will remain,
To walk with us throughout our lives until we meet again.
Our family chain is broken now, and nothing seems the same,
But as God calls us one by one, the chain will link again.
~~ author unknown ~~*

Marion Dougherty, Legendary Casting Director

Born on February 9, 1923 in Hollidaysburg Pennsylvania (USA) as Marion Caroline Dougherty and died December 4, 2011.

With her acute ability to spot great headliners, Dougherty flouted the old Hollywood system of stock casting by using actors with a nuanced sense of character and individuality. She first began working in live television, started her first casting office in New York City in 1965, and moved to Hollywood to head casting at Paramount in 1976. She joined Warner Bros. in 1979 and spent more than three decades there.

"Marion was a pioneer," recalled Juliet Taylor. "Before Marion, casting directors were more like organizers, secretaries who put together cattle calls. Marion turned it into a very selective process. She made a real contribution, and directors loved it."

HBO has just completed a film which focuses on the legacies of the late Marion Dougherty and Lynn Stallmaster, who helped usher in the *New Hollywood*. The film includes interviews with Martin Scorsese, Woody Allen, Clint Eastwood, Glenn Close, Robert Duvall, Jeff Bridges, Al Pacino, Robert DeNiro, Diane Lane, Jon Voight, Bette Midler and John Travolta, along with archival material.

Films in which Dougherty cast scores for included *Midnight Cowboy*, *The Owl and the Pussycat*, *Slaughterhouse-Five*, *The Paper Chase*, *Escape From Alcatraz*, *Urban Cowboy*, *Reds*, *The Killing Fields*, *Full Metal Jacket*, *Gorillas in the Mist*, *Batman & Batman Returns*, *Falling Down*, *Maverick* and the *Lethal Weapon 1,2,3 and 4* series. For eight years, Dougherty was the casting director on the acclaimed, live *Kraft Television Theatre*. She next cast the gritty filmed dramas *Naked City* and *Route 66*.

Talking about the actors she employed on *Naked City*, Dougherty once said: "This was Hollywood's window on the New York talent pool. There were people like Robert Duvall and Walter Matthau. The TV audience had no idea who they were, and they saw them for the first time on *Naked City*."

It was United Artists' executive David Picker who invited her to produce movies and got her to moved to the west coast. When Picker was named president of Paramount's motion picture, she became the studio's Vice-President of casting, before moving on several years later to Warner.

In 1986 she won a Crystal Award from Women in Film. In 1987 received the Hoyt Bowers Award from the Casting Society of America.

Biography of James T. Dougherty

James Thomas Dougherty is filling an important place in the automobile world, and by careful attention to his work and the exercise of progressive methods he has made himself and his business almost indispensable in Napa County.

Mr. Dougherty is a native of California, having first seen the light of day in Los Gatos County on the 26th of May, 1895. He is a son of James and Jessie (Allen) Dougherty, who were of Irish parentage. They made the long journey to the Pacific coast by way of old Mexico. The father was known as Captain Dougherty of the Texas Rangers for six years.

James T. Dougherty secured his education in the public schools and immediately on leaving school engaged in the automobile wrecking business, operating in various cities in California and also in the state of Washington. On August 6, 1923, he became engaged in that line in Napa, and he has met with a very gratifying measure of success, having built up a large and profitable trade. Besides carrying all the usable parts from old machines which he dismantles, he carries a large and complete line of new parts.

During the World War (WWI) he enlisted in the One Hundred and Fiftieth United States Field Hospital, with which he served fourteen months, eleven months of which were spent overseas. He spent ten days in the terrific fighting in the Meuse-Argonne sector and passed through many thrilling experiences during his foreign service.

James T. Dougherty is one of our worthy and substantial residents and his many friends bear witness to his sterling character.

History of Solano County, California

Chicago 1926

Biography of Benjamin Dougherty

Benjamin Dougherty was born in Hardin County, Kentucky, February 12, 1815, where he received a common school education and was engaged in farming and flat boating till September, 1845. He then emigrated to Adams county, Illinois, where he filled various positions till 1850. On March 19th of that year, he left for California, coming via Hedspeth route, and arriving in Sacramento July 22d of that year.

He immediately began mining on Weaver creek then onto Slate Creek, El Dorado County. In the year of 1851 he went on a prospecting tour to Consumnes; thence to Sacramento, and from there up the Feather to Bidwell's Bar; then to Wyandotte City, where he mined for a short time; and then back to Bidwell's Bar, where he worked for a short time and spent the winter on Churn Creek. We next find him at Weaverville, Trinity County, where he engaged to work at whip sawing at \$8 per day. In the winter of 1852, he went down Trinity River to Canadian Bar, where he engaged in mining till April 1853; he then returned to Weaverville, and in that vicinity remained till the fall of 1855. He then went to Arbuckle, Shasta County, where he engaged in whip sawing till May, 1856.

In the above named month, he came to Mendocino county, and settled on his present ranch, where he has since continuously resided, being among the first to take up land in this vicinity. He is unmarried.

History of Mendocino County, California

San Francisco, California 1880

John Doherty, The Donegal Fiddler

This article includes information on all the known commercial releases which feature the music of the Donegal fiddler John Doherty

The Donegal fiddler John Doherty was often recorded during his long lifetime (c.1895 to 1980). The earliest recordings available date from 1953. Anyone interested in learning how the first Doherty recordings were made should turn to Paddy Tunney's excellent book *The Stone Fiddle*. According to Peter Kennedy's own notes for the Saydisc CD, Doherty kept his "recording machine, running off car batteries that had to be constantly recharged, working all day and night for over a week without ever repeating a tune". That might seem hard to believe, but there is ample evidence from the whole Doherty opus that the fiddler knew several hundred tunes.

Those recordings were made in the days when John was living in the Blue Stack Mountains and, chronologically, the next items of interest date from July 1957 and were recorded by Ciarán Mac Mathúna for Radio Éireann.

The first album proper to be devoted entirely to John's music dates from 1964 and was issued by the English Folk Dance and Song Society. Sadly, for reasons unknown, this has never been reissued as a compact disc. The album includes several tunes often associated with John's playing, such as *The Four Posts of the Bed*, the wonderful strathspey *Grey Daylight*, which features perhaps John's best-known speedy run down the strings, and his marvellous rendition of *The Blackbird*. The album also reminds us that John was a keen and accomplished singer.

The next album to appear was 1974's *Johnny Doherty*, issued by Comhaltas Ceoltóirí Éireann and produced by Séamus Mc Mathúna. This was the album which introduced John Doherty's playing to the Irish traditional music world. The impact of tunes such as his fiery rendition of *Trim the Velvet* (a reel that has probably never been played better, either before or since) was so strong that, for a while, Doherty came to epitomize Donegal's music within the public arena. Moreover, John proved to be a marvellous raconteur, introducing several tunes in typically piquant fashion. They represent a stupendous exemplification of just how exciting Doherty's music could be. The sheer vitality of John's playing marked the fiddler as simply a man apart.

Happily, the next venture in the Doherty cycle has been reissued and is still currently available. Gael Linn's original double LP was simply called *John Doherty* and appeared in 1978. When reissued in the 1990s, the CD acquired the title 'Taisce', meaning 'treasure'. At nearly eighty years of age at the time of the recording, his glorious technique is still apparent but, clearly, and who wouldn't forgive him, some of the fire in his belly has dissipated over the years. Nevertheless, he was still keen to exhibit the technical ability which allowed him to race through *The High Level* hornpipe.

Next on the agenda comes *Bundle and Go*, which remains probably John's most well-known album. The recordings were made by Allen Feldman as part of his research leading to *The Northern Fiddler* book and issued shortly after John's death. Many of the tunes recorded on *Bundle and Go* are sadly inferior in their renditions to earlier releases. Sure, the technical mastery is still there, but the spirit is diminished, but that's hardly surprising considering John's age at the time. *Bundle and Go* remains the poorest of the three CDs available. However, there is no such thing as a bad John Doherty album – *Bundle and Go* is simply the least excellent

Doherty's playing is simply dazzling throughout, whether it be his very personalised rendition of *The Wind That Shakes the Barley*, his unusual combination of a double jig (*The Lancers*) and a slip jig (*The Silver Slipper*), his stunning version of the strathspey *King George IV* or his very peculiar, but ever effective, transformation of *The Coolin* from an air to an upbeat march.

Whatever the case there is no doubting that John Doherty's passing in 1980 represented the end of an era. The Dorans have often been called 'the last of the travelling pipers' and, unquestionably, John was the last of the itinerant fiddlers.

-End

Heritage Centers in Ireland

(Adapted from an article in Irish Abroad Magazine)

By Kyle J. Betit, an Irish and immigration research genealogist, lecturer and author

There is a network of heritage centers in Ireland that has been serving people interested in their Irish family history. Typically each center indexes and computerizes genealogical records of a particular county. The staff will search these databases for a fee in order to discover information about your ancestors. If you know what county your ancestors came from, one of the best ways of finding out more about them may be to write to your county's heritage center. Make sure that you have compiled as much information about your immigrant Irish family before you write.

This system of heritage centers was organized by the Irish Family History Foundation as part of the Irish Genealogical Project, which is now known as Irish Genealogy Limited. You can find current addresses and information about the individual heritage centers on pages 19 and 20.

The types of records indexed and the services offered vary among the heritage centers, as does the quality and completeness of the indexing. Each center has indexed at least some church records. Some have indexed records from a number of religious denominations (Roman Catholic, Church of Ireland, Presbyterian, Methodist, among others) as well as tombstone inscriptions, tax records (Griffith's Primary Valuation and/or the Tithe Applotment Books), civil registration (births, marriages, deaths), census records, newspapers, passenger lists, and other types of records.

The help that an Heritage Center can provide to you can become an invaluable resource if all you know is the county from which your ancestors came. The following are some helpful tips for making the best use of the services and resources of a heritage center in Ireland.

1. Utilizing an heritage center can be helpful in pinpointing a specific townland, village or city within that county. Having a heritage center's database searched can save a great deal of time searching the church records of a county, parish by parish.

2. It is vital to be concise with your request and specific when requesting a search. Indicate as much of the following that you know: full name of your ancestor(s), birthdate(s), names of parents and spouse and siblings, religious denomination, their occupation or trade, if known. Request that the information reported to you from the registers include townlands of residence and the names of witnesses and sponsors. A heritage center may require a standard form to be completed. Forms for some of the centers may be found on the Internet.

3. Name variations can cause difficulties in an index search. Many of the centers are quite adept at dealing with name variations, and they may find one you didn't expect! Also, the given name of your ancestor as he or she was known in the United States, Canada, Australia, or elsewhere, in adult life, may differ from that ancestor's given name when it is found in a christening record. Don't be surprised if you find an inconsistency like this! Also, a nickname may have been used,

such as Nancy for Agnes or Delia for Bridget.

4. Records may not go back far enough to include your particular ancestor's christening or marriage. In the case of the Church of Ireland, many of the registers were destroyed in the 1922 fire of the Four Courts building. Some Catholic registers start as late as the 1860s or 1870s. Even if the registers for the ancestral parish begin too late to include the baptism of your direct ancestor, a search may be useful for pinpointing the ancestral family's origins. For example, baptisms of younger siblings may be identified. If one of the family members is found, you may have a geographic location to use in accessing other records.

5. A successful report from a heritage center will usually identify the ecclesiastical parish or congregation in which church records of the family were found. Two of the important sets of details to get from parish registers are the townlands of residence and the names of witnesses and sponsors. Some registers do not list townlands, but make sure you ask for it. Also, make sure that the center has provided you with the baptismal information for all siblings.

6. The information you seek may not be available from the heritage center, so it is essential to find out in advance what services and indexes a particular heritage center offers and what the cost of searches will be. A list of services and indexes, with the associated fees, can be obtained from a center. Some centers have indexed practically all of the available church records in the county, while others have only completed indexing a portion of the church records. Plus, some centers have indexed a wide variety of other records for their areas.

7. Since some counties are covered by more than one heritage center, it may be necessary to contact each center. Please note that the Catholic register indexes of the Archdiocese of Cashel and Emly are available only at a third heritage center, Tipperary Family History Research (<http://www.tfhr.org>).

8. No index is perfect as they are only indexes, not original source material. An index may not include all of the information from the original source. The received information should not be used as "original records" except where unavoidable. Follow-up research should be conducted to locate the original records. Your continued research into the original records may identify new family information like siblings.

9. A successful heritage center report regarding Catholic ancestors will identify the Catholic parish where baptisms or marriages occurred. In order to search other pertinent records, such as tax records and censuses, it is necessary to determine the corresponding civil (government) parish. The names and boundaries of the two types of parishes often differ. Brian Mitchell's (longtime friend of our clan) "[A Guide to Irish Parish Registers](#)" (Baltimore: Genealogical Publishing Co., 1988) lists the Catholic parishes corresponding to each civil parish. Samuel Lewis' Topographical Dictionary of Ireland (London: S. Lewis, 1837) lists, under each civil parish, the Roman Catholic parishes and chapels. Local Catholic parish histories are also useful for this purpose.

Listing of Heritage Centers follow on the next two pages:

Antrim

www.ancestryireland.co.uk
 Ulster Historical Foundation
 Balmoral Buildings
 12 College Square East
 Belfast BT1 6DD.
 Northern Ireland
 Tel: + 44-2890-332288
 Fax: + 44-2890-239885
enquiry@uhf.org.uk

Armagh

www.visitarmagh.com
 Armagh Ancestry
 40 English Street
 Armagh BT61 4BA
 tel: +44 (0)28 3752 1800
 fax: +44 (0)28 3752 8329
info@visitarmagh.com

Carlow

www.irishroots.net/Carlow.htm
 Carlow Genealogy
 Carlow County Council
 Carlow Town
 Co. Carlow.
 Tel./Fax: + 353-503-30850
carlowgenealogy@iolfree.ie

Carlow

St. Mullins Muintir Na Tire
 Heritage Centre
 St. Mullins Village
 Co. Carlow.

Cavan

www.irishroots.net/Cavan.htm
 Cavan Genealogical Research
 Centre
 Cana House
 Farnham St.
 Cavan Town
 Co. Cavan.
 Tel: + 353-49-4361094
 Fax: + 353-49-4331494
canahous@iol.ie

Clare

www.clareroots.com
 Clare Heritage and Genealogical
 Centre
 Church St.
 Corofin
 Co. Clare.
 Tel: + 353-65-6837955
 Fax: + 353-65-6837540
clareheritage@eircom.net

Cork (Diocese of Cork & Ross)

www.irishroots.net/Cork.htm
 Cork City Ancestral Project
 c/o County Library
 Farranlea Rd.
 Cork City.
 Tel: + 353-21-4346435
corkancestry@ireland.com

Cork (Diocese of Cloyne)

www.irishroots.net/Cork.htm
 Mallow Heritage Centre
 27-28 Bank Place
 Mallow
 Co. Cork.
 Tel: + 353-22-50302
 Fax: + 353-22-20276
mallowhc@eircom.net

Derry/Londonderry

www.irishroots.net/Derry.htm
 County Derry Genealogy Centre
 Heritage Library
 14 Bishop St
 Derry City
 Co. Londonderry BT48 6PW
 Northern Ireland
 Tel: + 44 (0) 28 71269792
 Tel: + 44 (0) 28 71361661
 Fax: + 44 (0) 28 71360921
niancestors@btclick.com
ancestors@irelandmail.com
www.irishroots.net/Derry.htm

Down

www.ancestryireland.co.uk
 Ulster Historical Foundation
 Balmoral Buildings
 12 College Square East
 Belfast BT1 6DD.
 Northern Ireland
 Tel: + 44-2890-332288
 Fax: + 44-2890-239885
enquiry@uhf.org.uk

Down

www.banbridge.com
 Banbridge Genealogy Services

Banbridge Gateway Tourist
 200 Newry Road
 Banbridge

Co. Down BT32 3NB.
 Northern Ireland
 Tel: + 44-2840-626369
 Fax: + 44-2840-623114
banbridge@nitic.net

Donegal

<http://indigo.ie/~donances>
 Donegal Ancestry Ltd.
 The Quay
 Ramelton
 Co. Donegal.
 Tel: + 353-74-51266
 Fax: + 353-74-51702
donances@indigo.ie

Dublin (South County)

www.irishroots.net/Dublin.htm
 Dun Laoghaire Rathdown
 Heritage Society
 Moran Park House
 Marine Parade
 Dun Laoghaire
 Co. Dublin.
 Tel: + 353-1-2806961 ext 238
 Fax: + 353-1-2806969
heritage@dlrcoco.ie

Dublin (North County)

www.irishroots.net/Dublin.htm
 Fingal Heritage Group
 Carnegie Library
 North St.
 Swords
 Co. Dublin.
 Tel./Fax: + 353-1-8400080
swordsheritage@eircom.net

Dublin (Dublin City)

www.dublincity.ie/living_in_the_city/libraries/heritage_and_history
 Dublin Heritage Group
 c/o Dublin Public Libraries
 138-144 Pearse St
 Dublin 2
 Tel: + 353-1-3744800
 Fax: + 353-1-6744879
dublinpubliclibraries@dublincity.ie

Fermanagh

www.irish-world.com
 Irish World
 51 Dungannon Road
 Coalisland
 Co. Tyrone BT71 4HP
 Northern Ireland
 Tel/Fax: + 44-2887-746065
info@irish-world.com

Galway (East)

www.irishroots.net/EtGalway.htm
 East Galway Family History
 Society
 Woodford
 Loughrea
 Co. Galway.
 Tel: + 353-509-49309
 Fax: + 353-509-49546
eastgalwayfhs@tinet.ie
galwayroots@eircom.net

Galway (West)

www.irishroots.net/Galway.htm
 West Galway Family History
 Society
 Unit 3
 Liosbaun Estate
 Tuam Road
 Galway City.
 Tel/Fax: + 353-91-756737
galwayfhs@eircom.net
galwaywestroots@eircom.net

Kerry

[centre temporarily closed]

Kildare

www.irishroots.net/Kildare.htm
 Kildare Heritage and Genealogy
 c/o Kildare County Library
 Newbridge
 Co. Kildare.
 Tel: + 353-45-433602
 Fax: + 353-45-432490
capinfo@iol.ie
kildaregenealogy@iolie

Kilkenny

www.kilkennyarchaeologicalsociety.ie
 Kilkenny Ancestry
 Rothe House, Parliament St..
 Kilkenny
 Tel: 353 (0) 56 7722893
 Fax: 353 (0) 56 7751 108
 Contact: Mary Flood
rothehouse@eircom.net

Laois (formerly Queens)

www.irishmidlandsancestry.com
 Irish Midlands Ancestry
 Bury Quay
 Tullamore
 Co. Offaly.
 Tel./Fax: + 353-506-21421
ohas@iol.ie

Leitrim

www.irishroots.net/Leitrim.htm
 Leitrim Heritage Centre
 County Library
 Ballinamore
 Co. Leitrim.
 Tel: + 353-78-44012
 Fax: + 353-78-44425
leitrimgenealogy@eircom.net

Limerick

www.limerickgenealogy.com
 Limerick Genealogy
 Library Headquarters
 58 O'Connell Street,
 Limerick City,
 Ireland
 Phone + 353 -61-496542
 Fax + 353-6- 318750
research@limerickgenealogy.com

Longford

Longford Roots
 Longford Museum & Heritage
 Centre
 1 Church Street, Longford.
 Tel: 353 (0) 43 41235
 Fax: 353 (0) 4341279
longroot@iol.ie

Louth
www.louthcoco.ie/
Louth County Library
Roden Place
Dundalk
County Louth
Tel.: + 353-42-9353190
Fax: + 353-42-9337635
info@louthcoco.ie
referencelibrary@louthcoco.ie

Louth
www.irishroots.net/meath.htm
Meath-Louth Family Research
Centre
Mill Street
Trim
Co. Meath.
Tel: + 353-46-36633
Fax: + 353-46-37502
meathhc@iol.ie

Mayo (North)
http://mayo.irish-roots.net/
Mayo North Family Heritage
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Castle Hill
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Tel: + 353-96-31809
Fax: + 353-96-31885
normayo@iol.ie

Mayo (South)
http://mayo.irish-roots.net/
South Mayo Family Research
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Ballinrobe
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Tel./Fax: + 353-92-41214
soumayo@iol.ie

Monaghan
www.clogherhistory.ie/home
Monaghan Ancestry
Clogher Historical Society
6 Tully St.
Monaghan Town
Co. Monaghan.
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info@clogherhistory.ie

Offaly (formerly Kings County)
www.irishmidlandsancestry.com
Irish Midlands Ancestry
Bury Quay
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Roscommon
www.roscommonroots.com
Roscommon Heritage
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Church St.
Strokestown
Co. Roscommon.
Tel: + 353-78-33390
Fax: + 353-78-33398
info@roscommonroots.com

Sligo
www.sligoroots.com
Sligo Heritage and Genealogical
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Aras Reddan
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Sligo Town.
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Tipperary (North)
www.irishroots.net/Tipp.htm
Tipperary North Family Re-
search Centre
The Governor's House
Kickham St., Nenagh
Co. Tipperary
Tel.: 353 (0) 67 33850
Contact: Nora O'Meara
tipperarynorthgenealogy@
eircom.net

Tipperary (South)
www.irish-roots.net/tipperary-
-north.asp
Brú Ború Heritage Centre
Rock of Cashel
Cashel
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Tel: + 353-62-61122
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Tipperary (Roscrea)
Roscrea Heritage Centre
GPA Damer House
Castle St.
Roscrea
Co. Tipperary.
Tel: + 353-505-21850

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www.irish-world.com
Irish World
51 Dungannon Road
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Northern Ireland
Tel/Fax: + 44-2887-746065
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Waterford
www.waterford-heritage.ie
Waterford Heritage Centre
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Jenkin's Lane
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Fax: + 353-51-850645
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Westmeath
www.irishroots.net/Wstmeath.htm
Dun na Sí Heritage Centre
Knockdomney
Moate
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Tel: + 353-902-81183
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Wexford
http://homepage.eircom.net/~yol
lawexford/genealogy.htm
County Wexford Heritage and
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www.wicklow.ie
County Wicklow Family History
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To submit genealogical information for the Clann's Master Database (temporary address):

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Be sure to visit our association websites:

www.odochartaigh.org
www.odochartaighclann.org